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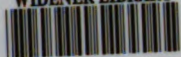
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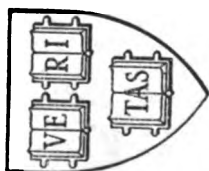
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FROM

AN
HEBREW AND ENGLISH
L E X I C O N,
WITHOUT POINTS.

TO WHICH ARE PREFIXED,
(ALSO WITHOUT POINTS,)
A METHODICAL HEBREW GRAMMAR,
AND
A SHORT CHALDEE GRAMMAR.

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M. Hooper

\$12

AN
HEBREW AND ENGLISH
LEXICON,
WITHOUT POINTS.

IN WHICH

The HEBREW and CHALDEE WORDS of the OLD TESTAMENT
are explained in their leading and derived Senses,

The DERIVATIVE WORDS are ranged under their respective PRIMITIVES,

AND

The MEANINGS assigned to each authorized by References to Passages of SCRIPTURE,
and frequently illustrated and confirmed by Citations from
VARIOUS AUTHORS, ancient and modern.

TO THIS WORK ARE PREFIXED

AN HEBREW AND A CHALDEE GRAMMAR,
WITHOUT POINTS.

The FIFTH EDITION, corrected and improved.

BY JOHN PARKHURST, M. A.
FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

ISAIAH XL. 8.

יבש חציר נבל ציץ ודבר אלהינו יקום לעולם :

The same Things uttered in Hebrew, and translated into another Tongue, have not the same Force in them: and not only these Things, but the Law itself, and the Prophets, and the Rest of the Books have NO SMALL DIFFERENCE when they are spoken in their own Language.

PROLOGUE TO ECCLESIASTICUS,

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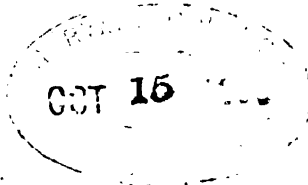
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Prof. Toy.

A BRIEF SKETCH

OF THE

L I F E

OF THE LATE

REV. JOHN PARKHURST, A.M.

L I F E

OF THE LATE

REV. JOHN PARKHURST, A.M.

THE Rev. JOHN PARKHURST, the subject of this sketch, was the second son of John Parkhurst, Esq. of Catesby-house, in the county of Northampton, by Ricarda, the second daughter of Mr. Justice Dormer, and was born in June, 1728. He received the earliest rudiments of his education at the school of Rugby, in the county of Warwick;—an education which, by intense mental labour, aided by a mind eminently gifted with sound judgment and deep penetration, he rendered perfect in itself, and beneficial to the world of letters, as well as to the cause of the Christian religion. The whole life of this truly excellent man and devout Christian was honourable to human nature; and his death a sublime example of faith and resignation. From Warwickshire he removed to Clare-hall, Cambridge, where he proceeded A.B. 1748, A.M. 1752, and was some time fellow of his college. Being a younger brother, he was intended for the church; but not long after his entering into holy orders, his elder brother died: this event made him the heir of two considerable estates, the one at Catesby in the county of Northampton, and the other at Epsom in the county of Surrey: but as his father was still living, it was some years before he came into the full possession of them; and when he did, the acquisition of fortune produced no change in his habits or his pursuits. He continued to cultivate with ardour the studies becoming a clergyman; and from his family connexions, as well as from his piety and learning, he certainly had a great right to look forward to preferment in his profession; but an early attachment to retirement, and to a life of close and intense study, prevented him from seeking any. In the capacity of curate, but without any salary, he long officiated for a friend with exemplary diligence and zeal. When, several years after, it fell to his lot to exercise the right of presentation, he was unfashionable enough to consider church-patronage as a trust rather than a property; accordingly, resisting the influence of interest, favour, and affection, he presented to the vicarage of Epsom, in the county of Surrey, the Rev. Jonathan Boucher. This gentleman was then known to him only by character; but having distinguished

tinguished himself in America during the revolution, for his loyalty, and by teaching the unsophisticated doctrines of the Church of England to a set of rebellious schismatics, at the hazard of his life, Mr. Parkhurst thought, and justly thought, that he could not present to the vacant living a man who had given better proofs of his having a due sense of the duties of his office.

In the year 1754, Mr. Parkhurst married Susanna Myster, daughter of John Myster, Esq. of Epsom; this lady died in 1759, leaving him a daughter and two sons; both his sons have been dead some years, but his daughter survives him, and is the widow of the Rev. James Altham. In the year 1761, he was married a second time to Millicent Northey, daughter of Thomas Northey, Esq. of London, by whom he had one daughter, married, in 1791, to the Rev. Joseph Thomas. This lady, reared under the immediate inspection of her learned and pious father, by an education of the very first order, has acquired a degree of classical knowledge which is rarely met with in the female world; and those mental endowments are still more highly embellished by the exercise and example of every domestic virtue.

Mr. Parkhurst's second wife closed her well-spent life at the advanced age of 79, on the 27th of April, 1800, having survived him upwards of three years. Never were modest worth, unaffected piety, and every domestic virtue, more strongly illustrated than in the character of this most amiable and excellent woman. Her sweetness of temper, simplicity of manners, and charitable disposition, are seldom paralleled, and never excelled.

In the year 1753, Mr. Parkhurst began his career of authorship, by publishing, in 8vo, "A Friendly Address to the Rev. John Wesley, in relation to a principal Doctrine maintained by him and his Assistants." This work, however valuable, we may safely say, was of very little importance when compared with his next publication, which was "An Hebrew and English Lexicon, without Points; to which is added, a Methodical Hebrew Grammar, without Points, adapted to the Use of Learners," 1762, 4to.

To attempt a vindication of all the etymological and philosophical disquisitions which are scattered through this work, would be fruitless; but it is not perhaps too much to say, that we have nothing of the kind equal to it in the English language. Continuing to correct and improve this excellent work, he published a second edition, much enlarged, in 1778, and a third edition in 1792.

His philological studies were not confined to the Hebrew language; for he published "A Greek and English Lexicon to the New Testament; to which is prefixed a plain and easy Greek Grammar," 1769, 4to; a second edition, 1794; and, being desirous of making his literary labours more generally useful, he determined on publishing octavo editions of both Lexicons, still

still further enlarged and improved; for he continued to revise, correct, add to, and improve these works, till within a few days of his death. He had but just completed the copies, and received the first proof-sheet of the Greek Lexicon from the press, when it pleased the All-wise Disposer of human events to take this learned and excellent man to himself. Fortunately, the task of filial virtue devolved on his daughter, Mrs. Thomas, whose extensively cultivated mind enabled her to undertake the charge of completing her father's purpose; and this work was published in 1798. As, from their nature, there cannot be supposed to be any thing in Lexicons that is particularly attractive and alluring, the continued increasing demand for these two seems to be a sufficient proof of their merit.

In 1787, Mr. Parkhurst published "The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of early Opinions concerning Jesus Christ; together with Strictures on some other Parts of the Work, and a Postscript relating to a late Publication by Mr. Gilbert Wakefield." This work was very generally regarded as performing all that the title-page promised; and accordingly the whole edition was soon sold off. The brief, evasive, and very unsatisfactory notice taken of this very able pamphlet by Dr. Priestley, in a "Letter to Dr. Horne," shewed only that he was unable to answer it.

Besides the above works, there is in the Gentleman's Magazine for August, 1797, a curious Letter of Mr. Parkhurst's, on the Confusion of Tongues at Babel.

Mr. Parkhurst was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him, that he was an Hutchinsonian. Though Mr. Parkhurst continued to read Hutchinson's writings as long as he read at all, he was ever ready to allow that he was oftentimes a confused and bad writer, and sometimes unbecomingly violent. To have been deterred from reading the works of an author, who, with all his faults, certainly throws out many useful hints, for fear of being thought an Hutchinsonian, would have betrayed a pusillanimity of which Mr. Parkhurst was incapable. What he believed, he was not afraid to profess; and never professed to believe any thing which he did not very sincerely believe. He was indeed a most earnest lover of truth. The study of the Scriptures was at once the business and the pleasure of his life; from his earliest to his latest years, he was a hard student; and, had the daily occupations of every twenty-four hours of his life been portioned out, as it is said those of
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king Alfred were, into three equal parts, there is reason to believe that a deficiency would rarely have been found in the eight hours allotted to study.

What the fruits have been of a life so conducted, few theologians, it is presumed, need to be informed, it being hardly within the scope of a supposition, that any man will sit down to the study of the Scriptures without availing himself of the assistance to be obtained from his learned labours.

Mr. Parkhurst's character may be collected with tolerable accuracy even from this imperfect sketch of his life. His notions of church patronage do him honour; and as a farther instance of the high sense he entertained of strict justice, and the steady resolution with which he practised it on all occasions, an incident which occurred between him and one of his tenants may be here mentioned. This man falling behind-hand in the payment of his rent, which was £500 *per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made: it was then agreed that, for the future, the rent should not be more than £450. Justly inferring, moreover, that if the farm was *then* too dear, it must necessarily have been *always* too dear; unasked and of his own accord, he immediately struck off £50 from the commencement of the lease; and instantly refunded all that he had received more than £450 *per annum*.

Mr. Parkhurst was in his person rather below the middle size, but remarkably upright and firm in his gait. He was all his life of a sickly habit; and his leading so sedentary and studious a life (it having, for many years, been his constant practice to rise at five, and in winter to light his own fire) to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen. He also gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood, he visited little; alleging, that such a course of life neither suited his temper, his health, nor his studies. Yet he was of sociable manners; and his conversation always instructive, often delightful: for his stores of knowledge were so large, that he has often been called a walking library. He belonged to no clubs; he frequented no public places: and there are few men, who, towards the close of life, may not, on a retrospect, reflect with shame and sorrow, how much of their precious time has thus been thrown away, or perhaps, worse than thrown away. Like many other men of infirm and sickly frames, Mr. Parkhurst was also irritable and quick, warm and earnest in his resentments, though

never

never unforgetting. But whether it be or be not a matter of reproach to possess a mind so constituted, it certainly is much to any man's credit to counteract and subdue it by an attention to the injunctions of religion. This Mr. Parkhurst effectually did: and few men have passed through a long life more at peace with his neighbours, more respected by men of learning, more beloved by his friends, or more honoured by his family. The subject of this biographical sketch serenely closed a life of study and of virtue, far removed from the din of senseless pleasures and the follies of trivial society, after a most painful and lingering illness of ten months, on the 21st of February, 1797, at Epsom in Surrey, where for many years he had resided. Mr. Parkhurst's remains now repose in his family vault at Epsom, and in the church there is an exquisitely beautiful monument, (executed by that distinguished sculptor Flaxman,) raised by conjugal affection and filial piety to the memory of the kind husband, the indulgent parent, and the enlightened preceptor. It bears the following inscription written by Mr. Parkhurst's valued and learned friend, the late Rev. William Jones, of Nayland, in Suffolk.

GLORY TO GOD ALONE.

Sacred to the Memory

Of the Rev. JOHN PARKHURST, A.M.

Of this Parish,

And descended from the Parkhursts of Catesby, in Northamptonshire.

His Life was distinguished

Not by any Honours in the Church,

But by deep and laborious Researches

Into the Treasures of Divine Learning:

The Fruits of which are preserved in two invaluable Lexicons,

Wherein the original Text of the Old and New Testament is interpreted

With extraordinary Light and Truth.

Reader! if thou art thankful to God that such a Man lived,

Pray for the Christian World,

That neither the Pride of false Learning,

Nor the Growth of Unbelief,

May so far prevail

As to render his pious Labours in any degree ineffectual.

He lived in Christian Charity;

And departed in Faith and Hope

On the 21st Day of February, 1797,

In the 69th Year of his Age.

TO THE BINDER.

This Half sheet is to follow the Title Page.

* TO

THE RIGHT REVEREND DR. GEORGE HORNE,

LORD BISHOP OF NORWICH†,

THE REV. SAMUEL GLASSE, D.D. F.R.S.

WILLIAM STEVENS, Esq. TREASURER of Q. ANNE'S BOUNTY,

AND

THE REVEREND JONATHAN BOUCHER, M.A.

THE FAVOURERS AND PROMOTERS OF THE WORK,

THIS THIRD EDITION OF
THE HEBREW AND ENGLISH LEXICON

IS RESPECTFULLY INSCRIBED BY

THEIR OBLIGED FRIEND AND SERVANT,

THE AUTHOR.

* This Inscription was prefixed to the Third Edition.

† As this Inscription was designed previously to the much lamented death of this eminent and learned Prelate, the Author hopes to be excused for thus publicly acknowledging his Lordship's friendship, and for not suppressing a name so honourable to himself and his Work.

P R E F A C E

TO THE

SECOND EDITION OF MDCCLXXVIII.

IT is not from an affected Humility, but from the real Sentiments of my Heart, that I begin this Preface with remarking, that perhaps a stronger instance of public candour was never shown, than in the reception given to the former Edition of this Lexicon. For notwithstanding it's numerous defects and errors, which I am desirous of acknowledging in the plainest and most explicit terms, yet in a few years the whole Impression was dispersed, and the Work itself has since been frequently inquired after by persons desirous of procuring it. These circumstances are at least good signs of an increasing regard to the *Original Hebrew Scriptures*; and I can with the strictest veracity affirm, that they have been a very great and constant encouragement to me for exerting my best endeavours to improve the *HEBREW AND ENGLISH LEXICON*, so far as near twenty years advance in life, and a careful perusal, or an attentive consultation of many writers, ancient and modern, in various branches of learning, have enabled me. For it must be observed, that though in the Title-page this Volume is set forth as a Second Edition, yet it might with equal propriety and truth have been introduced as a new performance; since the greater part of the explanations of the Hebrew words have been composed anew, and there are very few of them in which considerable additions or corrections have not been made: and whereas the first edition, together with the Supplement, consisted only of 422 quarto pages, this, with the Appendix, contains no less than 758. These observations will, I hope, sufficiently apologize to the purchasers of the former publication for my not printing *separately*, for their use, the Alterations and Additions made in this; as indeed I should have been strongly inclined to do, could I have accomplished it without reprinting nearly two-thirds of the Lexicon, and, after all, producing a Work which must have been very far from satisfying either them or myself.

But, to convey the clearest notion in my power of what may be expected from the Lexicon in it's present form, it may be proper to observe, that the Author was some years ago much struck with what is related of the celebrated Duke de Montausier, "who was the first promoter of what we call the *Dauphin* Edition of the Classics.—He used often to say, that the difficulties which occur to us in reading the Works of the Ancients might all be comprehended under two classes; and that they arise either from our not knowing in what sense they used such a word [or expression] formerly: or else, from our being ignorant now of some *opinion, custom, or thing*, that was familiarly known among them. In the former case the commentator should endeavour to determine the meaning of the word [or expression] in question, by consulting how it is used by the same author, in other places, where the meaning of it may be more evident; or by any other of the same country, and (as near as may be) of the same times. In the second case, the *thing, custom, or opinion* hinted at should be subjoined in a few words as is consistent with clearness*."

* *Spenser's Polymastis*, p. 286; *Hartii Comment. De Rebus Suis*, p. 926, edit. Amstel. 1718; and *Nations*, § 27, p. 93, edit. Paris, 1722.

The good sense and justness of these remarks speak sufficiently for themselves; and as in the prosecution of the following Work I have endeavoured to avail myself of them, it will be found that not only the * Lexicographers and Verbal Critics, but the more enlarged Philologists, the Writers of † Natural and ‡ Civil History, § Travellers ancient and modern into the eastern countries, and even the || Poets, have been made to draw water for the service of the Sanctuary, or to contribute their quotas to the illustration of the Hebrew Scriptures. In the Notes below I have named the authors principally made use of; but, besides these, many others have been occasionally consulted.

But to be more particular—It appears evident from the *Mosaic* account of the original formation of Man, that *Language* was the immediate Gift of God to Adam, or that God himself either taught our first parent to speak, or, which comes to the same thing, inspired him with language ¶. And the language thus communicated to the first man was, notwithstanding the objections of ancient or modern cavillers, no other (I mean as to the main and structure of it) than that *Hebrew* in which Moses wrote. Else what meaneth the inspired historian when he saith, Gen. ii. 19, *Whatever Adam called every living creature, that* (there is nothing in the Heb. for *was*) *the name thereof*? And the names of Adam, Eve, Cain, Abel, Seth, Noah, &c. with their etymological reasons, are as truly *Hebrew* as those of Peleg, Abraham, Sarah, Isaac, Jacob, Levi, Moses, Joshua, or even as David, Solomon (Heb. *Shelemah*), Isaiah, and Malachi. And whatever difficulty there may be in explaining this or that, or a few particular words in *Hebrew*, yet it will be demonstratively evident to any one who will attentively examine the subject, that the *Hebrew language* is *ideal*, or that from a certain, and that no great, number of *primitive*, and apparently ** *arbitrary words*, called *Roots*, and usually expressive of some *idea* or *notion taken from nature*, i. e. from the external objects around us, or from our own constitutions, *by our senses or feelings*, all the other words of that tongue are derived, or grammatically formed; and that wherever the *radical letters* are the same, the *leading idea* or *notion runs through all the deflexions of the word*, however numerous or diversified; due allowance being made for such radical letters as are dropped, and consequently are to be supplied, by the rules of grammar. Indeed I believe that many other languages, not only the *Greek* and *Latin*, but even our own, and the rest which are now spoken in *Europe*, might, notwithstanding their apparent confusion, be, by persons properly qualified, reduced to their *primitive Roots*, and by consequence the *Ideality* (if the term may be allowed) of such languages be recovered. And this, with regard to the *Greek* in particular, has, I hope, been in a good measure performed in the *GREEK* and *ENGLISH LEXICON to the New Testament*; and I will venture to prognosticate good success to those learned and ingenious men who will heartily attempt the like

* As *Mariti de Calasio*, Concordant. et Lexic. *Kircheri* Concordant. *Castelli* Lexic. *Heptaglott. Cocceii* Lexic. *Leigh's Critica Sacra*, *Robertson's Thesaurus Ling. Sanctæ*, *Stuckii Clavis Vet. Test.* *Taylor's Hebrew Concordance*, *Noldii Particul. Heb. A. Schultens Origines Hebrææ*, &c. *Glossii Philologia Sacra*, *Bate's Critica Hebræa*, *Mutakhsen's Works*, 1½ volumes, 8vo. which last I place under this head, not knowing where more properly to range them; though indeed they abound with much useful and entertaining learning on various subjects, or as Mr. H.'s wary adversary, Dr. *Sharpe*, chose to express it, (Dedication to *Two Dissertations on Elohim and Berith*, p. viii.) "There are in some parts of his Works, things both useful and curious."—*Fas est et ab nostris doceri.*

† *Pliny's Natural Hist.* *Bachart Opera*, 3 vol. fol. *Schenckii Physica Sacra*. *Buffon's Hist. Nat.* *Brooker's Natural History*; to which I must add *Boerhaave's Chemistry*, and *Institutiones Medicinæ*, and *Haller's Physiology*.

‡ *Herodotus*, *Diodorus Siculus*, *Xenophon Cyropæd.* *Josephus*, *Plutarch*, *Usserii Annales*, *Prideaux's Connect. Universal Hist.*

§ *Strabo's Geograph.* *Bukhari's Epist. Turc.* *Shaw's Travels*, *Russel's Nat. Hist. of Aleppo*, *Hauselman's Voyages and Travels*, *Hanway's Travels and Revolutions of Persia*, *Sir James Porter's Observations on the Turks*, *Lady M. W. Montagu's Letters*, 3 vols. *Complete System of Geography*, 2 vols. fol. *Nichols's Description de l'Arabie*, & *Voyage*, 2 tomes.

|| Of the *Greeks*, *Orpheus*, *Homer*, *Theocritus*, *Callimachus*; of the *Latins*, *Lucretius*, *Virgil*, *Ovid*, *Horace*, *Lucan*, *Juvenal*, *Perseus*.

¶ See more on this interesting subject in the *Lexicon* under root *מק* III. and in the authors there quoted.

** But here I would be understood to except such as are formed by an *onomatopæia*, or immediately from the sound, of which many instances are given in the *Lexicon*; and indeed such words are common in all languages.

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in such other languages as they are well acquainted with. But to return to the Work before us.—

To assign the primary idea or notion of each Hebrew Root is one of the points principally laboured in this, as in the former edition: and may I be permitted to add, that I trust it is here brought nearer to a completion? At least, I can safely assert, that, in stating these primary notions or senses, I have earnestly striven to lay aside all prejudices and partiality to the preconceived opinions, whether of any other man, or of myself; and accordingly the reader, upon comparing this with the former Work, will observe many alterations in this respect. Now, in fixing the leading sense of each Root, after carefully and constantly consulting the ancient versions (I mean those of the LXX and Vulg, together with the Chaldee Targums, and the fragments of the Hexaplar versions of *Aquila, Symmachus, Theodotion*, &c. published by *Montfaucon*), I have endeavoured as much as possible to let the Holy Scriptures, on a diligent and close examination and comparison of the several texts, speak for themselves, well knowing that *nothing cuts a diamond like a diamond*. But for the explanation of such words as occur in the Bible but once, or very rarely, as also of those which are evidently used, not in their primitive, but only in a secondary or derivative sense, recourse hath been had to the eastern dialectical languages, particularly to the *Chaldee, Syriac, and Arabic*, which, it is hoped, will in such instances be found to have frequently illustrated the true meaning of the Hebrew. And in applying the Arabic language in particular to these purposes, I have been much assisted not only by the printed Works of the celebrated *Albert Schultens*, formerly Professor of the Oriental Languages in the University of *Leyden*, but by a * *Manuscript Hebrew Lexicon* of the same author, kindly communicated to me by the Rev. and learned Mr. *Woide*, Chaplain of his Majesty's Dutch Chapel at St. James's.

That *Schultens* has from the Arabic happily and satisfactorily illustrated some very obscure and difficult words of the Hebrew text, must, I think, be acknowledged by every impartial enquirer after truth. But it seems equally evident, on the other hand, that this great man carried his regard to the *Alcoran* h Arabic, which is manifestly a corrupt dialect, or rather a hodge-podge or jumble of several corrupt dialects of the Hebrew, much too far; and that, being continually conversant with the florid and highly figurative, not to say bombast, style of the Arabian writers, he has resolved some strictly just, proper, or philosophical expressions of the Hebrew Bible into tropes and figures, and has often called in his favourite Arabic to explain (or shall I say perplex?) the meaning of the Hebrew, where it's aid was by no means wanted, but the import of the word or expression might have been clearly ascertained by the ancient versions, and an attentive comparison of the several texts wherein it occurred. But though I thought myself, on a subject of such importance, obliged to speak thus plainly concerning this very learned and respectable writer, yet it is with pleasure I add, that in this he is hardly enough to be commended, that he constantly (I think) aims at giving a clear leading or primary idea or sense to each Hebrew Root, which no doubt is the fundamental principle of explaining the sacred language.

But I have called the *Alcoranish Arabic* a hodge-podge or jumble of several corrupt dialects of the Hebrew; and as this may be disputed, I add, that the fact is sufficiently proved even from it's boasted copiousness. † "It so far excels other languages in copiousness (says Bishop Walton, *Prolegom.* xiv. 6.) that the various appellations of one single

* Entitled ALBERTI SCHULTENS *Origines Hebraicae in Collegio publico dictatae*. It is contained in two moderate volumes in quarto. The copy I was favoured with is imperfect, containing from the beginning of the letter *מ* to Root *ממ*, under *מ*, inclusive. The Roots under the letter *ו* are all wanting, but those under *ו* are explained from the beginning of that letter to Root *וו*, from which to the end of the letter *ז* the copy is again deficient. The Second Volume contains from the beginning of *ו* to Root *וו* under *ו*; and to this volume is prefixed the following Note: *ORIGINES GL. VIRI ALBERTI SCHULTENS, a literis et ad rōd nūque, ubi ante morbum et mortem dein statim substituerat.*"

† "Tantā copā alia linguas superat, ut unius rei appellationes variz, earumque explicationes voluminis integri materiam præbeant. Leonis nomina habet quingenta, serpentis ducenta, malis octoginta, de quibus integrum libellum scripsit Firauszabadius. Ensis vero appellationes testatur idem esse supra mille, quas in libro deo comparito enumeravit."

thing,

thing, and their explanations, afford matter for a complete volume. It has five hundred names for a lion, two hundred for a serpent, eighty for honey, on which last *Firauzabadius* says that he had written a whole book. The same writer testifies that the names for a sword are above a thousand, which he has enumerated in a work composed by him.* Thus say those who are best skilled in *Arabic*. And here it may be safely left to the determination of any considerate man, who is at all acquainted with the nature of language, whether this could possibly be the case in any one dialect or language upon earth; or whether it is possible to imagine a stronger internal proof that a language answering this character must in fact be made up of several various languages or dialects. And if the *Alcoranish Arabic* be indeed so copious (I had almost said infinite) as above declared, I believe no man of sense will be inclined to contest what the † *Arabs* themselves affirm concerning it, namely, that "none can comprehend it's whole compass unless illuminated by the prophetic spirit, and that no one was ever yet able to exhaust all it's treasures." Thus much for the *Alcoranish Arabic*. And for ever to obviate the extravagant assertions which *Schultens* and some other learned men have advanced concerning the unvaried purity and high antiquity of the *Arabic*, as now spoken in *Arabia Felix*, I shall subjoin what Mr. Niebuhr, one of the gentlemen who lately travelled into that country at the expense of the King of Denmark, says of this language in his *Description de l'Arabie*, p. 72, &c. and this the rather because the very sensible and accurate author had no turn to serve, no system to support, in what he relates, and because I do not know that his account has yet appeared in English.

"On voit, &c. One sees, says he, in *Pococke's* Observations on *Abul Faraje*, p. 151, that the ancient *Arabians* had different dialects. The King of the *Hanjaras* at *Dhajar* said to a foreign Arab, *Theb*, meaning that he should sit down. But as this word signified in the language of the latter, Leap, he leaped from a high place, and hurt himself. When they had explained to the King the occasion of the mistake, he said, Let the Arab who comes to *Dhajar* learn the *Hanjar* dialect. *Arrian* likewise remarks that the *Arabs* had not only different dialects, but different languages †. Il n'y a peut-être point de langue où l'on trouve aujourd'hui tant de dialectes, que dans l'Arabe. There is not perhaps any language in which one finds at present so many dialects as in the *Arabic*. Not only they speak quite differently (tout autrement) in the mountains of the little district governed by the *Imam* of *Yemen*, from what they do in the *Tehama* or low country on the coast of the Red sea; but persons of distinction have a pronunciation different from that of the peasants, and other words to express many things; and these dialects have not much resemblance to that of the *Bedouens*. The difference is still greater in the distant provinces. Since then for a very long time there have been in different provinces of *Arabia* many dialects (plusieurs dialectes) in use, and since the *Arabic* language has changed, or caused the neighbouring people to forget, languages of which probably some words have been adopted and preserved in the modern *Arabic*, it is no wonder that this language is more rich or copious than any other. At this time the pronunciation of certain letters is very various; for instance, the *Kaf* and *Kef*, which the northern and western *Arabs* use for a *K* or a *Q*, is pronounced at *Muskât*, and near the Persian gulph, as *tch* [Eng. *ch*]; and this is the reason why in some countries they say, *Bukkra*, *Kiab*, whilst in others they say, *Bâtscher*, *Tschidh*, and so of the rest."

"As the *Arabians* profess being of the *Mahometan* Religion, they believe that the language in which the Book of their Law, i. e. the *Koran*, is written, and by consequence § the dialect in use at *Mecca* in the time of *Mahomet*, is the purest of all. This dialect

* Comp. *Michaelis*, Recueil de Questions, p. 249, 250.

† "G. Pocockius in dictis notis, p. 133, dicit Arabes immensam sui lingue latitudinem predicare, quam tantum esse volunt ut nullus nisi spiritu propheticum illustratus universum ejus ambitum comprehendat, nec quisquam eo unquam perveniret ut omnes ejus thesauros exhaustiret. Walton, Proleg. xiv. 5.

‡ "Navigationi & Viaggi raccolte da Ramusio, fol. 284. Periphus Maris Erythraei, p. 12."

§ Here the ingenious author supposes, 1st, that the whole *Koran* was published at *Mecca*; 2dly, that it was all published by *Mahomet* (neither of which suppositions is true in fact, see *Prideaux's* Life of *Mahomet*,

dialect differs so greatly from the modern, that they teach at Mecca itself, and that only in the Colleges, the language of the Koran, as they teach Latin at Rome. And as the dialect used in Yemen [i. e. the interior parts of Arabia Felix], eleven hundred years ago, did in those days differ from that of Mecca, and is still more altered by intercourses with strangers, and by length of time, they teach in Yemen likewise the language of the Koran as a learned language."

Thus far Mr. Niebuhr, and this authentic evidence from an ear-witness * entirely overthrows all such rash assertions as that of Schultens, Orig. Heb. lib. i. cap. iv. § xxiii. entitled, † *The Language of the Arabians unvaried*, where he says, "In the province of Hisjas [by Niebuhr called Hedsjäs], where are the Holy Cities Mecca and Medina, and also in Arabia Felix, the highest purity of the Arabic dialect still flourishes, even the same as flourished when Mahomet arose."

But to return from this digression (if such it should be deemed) concerning the Arabic language,—I would remark, that as *Words in general* express or explain *Things*, so a knowledge of *Things* will frequently explain or illustrate *particular Words*, especially in the ancient and less known languages; and of this observation there will, I hope, be found numerous and convincing proofs in the course of the following pages. And this Work being professedly designed for somewhat more than a mere Vocabulary or Word-book, although I will by no means presume to call it a Comment, yet I hope the reader will be continually meeting with satisfactory expositions of many difficult or obscure texts of the Hebrew Bible, derived not merely from verbal criticism, but from those other various sources of information already intimated at p. viii. of this Preface. And here I think I ought to pay my particular acknowledgements (to which, were I properly authorized, I would gladly add those of the Public) to the learned and ingenious Mr. Harmer, for his very valuable *Observations on divers Passages of Scripture*, which he has very happily illustrated from *Circumstances incidentally mentioned in Books of Voyages and Travels into the East*; and I do not at all scruple to assure my readers that they will find this Work a rich-treasury, and, as it were, a library of entertaining and useful knowledge; and, as I am an entire stranger to the person of the excellent author, I hope he will forgive my further mentioning his *Outlines of a New Commentary on Solomon's Song*, as highly deserving attention and approbation.

If a Root be found in no more than four passages of the Bible, I have constantly cited or referred to them all, that the reader, by consulting and considering them, may judge of the propriety of the interpretation proposed. So that in such instances as these (and they are not a few), where the assistance of a Hebrew Concordance is most wanted, this Lexicon may very well supply its place.

And here I must, *once for all*, desire those who wish to reap the full benefit of this Work, constantly to examine and compare in the ‡ Hebrew Bible those texts which they shall find cited for proof or illustration; and I dare promise that their labour in this respect will be amply repaid by the knowledge they will shortly acquire of the sacred language.

Two principal differences between the present and the former edition are, 1st. That in this I have, on mature deliberation and clear conviction, with preceding Lexicographers

known, p. 21—23.); and 3dly, that if it had been all published by Mahomet, and that at Mecca, it must necessarily be in the Mecca dialect; whereas even on this supposition it should seem more probable that it would be tinged with foreign dialects; partly from what Mahomet himself had picked up during his mercantile Travels into Egypt, Palestine, and Syria, and partly from what was furnished to him by his two assistants, the Jew and the Syrian Monk, especially as the Arabs, among whom it was written and published, were a very illiterate people. See Prideaux, p. 8, 12, 41, &c. Comp. Sale's Koran, ch. xvi. p. 223, Note c.

* Comp. Niebuhr, Voyage, tom. i. p. 329, 330.

† "Arabum Lingua invariata." "In Hijaz provincia, ubi Sacra Urbes Mecca et Medina, itemque in Arabia Felice, summa etiamnum viget puritas Dialecti Arabica, eademque plane, quæ Muhammedo oriente vivebat."

‡ As some of the editions of the Hebrew Bible differ from others in numbering the verses, and sometimes the chapters, I have, for the convenience of the reader, signified such difference by inserting the word "or," between such different modes of notation.

distinguished

distinguished the Roots with **ן** for the last radical, from those which have only the two first letters of the Root, as, for instance, **בִּרְדָּה** from **בֵּר**, **נִסְדָּה** from **נִס**: and adly. That I have considered the Roots with **א** for the last radical, as being distinct from both the others, as, for example, **בִּרְא** both from **בִּרְדָּה** and **בֵּר**; though I think it must be allowed that such Roots are often related in sense to those ending in **ן**, as **בִּרְמָה** to **בִּרְמָה**, **חִרְמָה** to **חִרְמָה**; and sometimes to those of only the two former radicals, as **חִרְמָה** to **חִרְמָה**, **חִרְמָה** to **חִרְמָה**.

This second edition being so greatly enlarged from the preceding one, it is not only much more distinct and copious in explaining the several derived or secondary senses of the Hebrew Roots, but nearly as great a number of the *derivative words* are also inserted, as, for aught I know, in any Lexicon extant. Indeed I am in hopes the reader will hardly meet with any difficulty arising from an omission of this kind. And as I have now added a *Chaldee Grammar*, so I have been careful to explain such *Chaldee words*, both *Primitive and Derivative*, as occur in the Bible, in a much more particular manner than before; but in doing this I still thought that it would best suit the nature of a Lexicon, and the conveniency of the reader, to place the *Chaldee words* under the *Hebrew Roots of the same letters*; although the former do frequently far deviate from the sense of the latter, and are even sometimes, according to the rules of etymology, plainly derived from other *Hebrew Roots*. For instances see Lexicon under Roots **עָלַע**, **עָמַר**, **עָשָׂה**, **עָלָה**, **עָלָה**.

In the former publication were added, at the end of the explanation of many Hebrew Roots, such *English words* as were either plainly or probably derived from them. And though no great stress was laid on this part of the work, yet it was apprehended, that it might tend to fix the meaning of the *Hebrew* in the learner's memory, and might at the same time entertain him to see so many words still preserved in *English*, from the common mother of all tongues, and set him upon new enquiries of this kind, both in our own and other languages: I have now considerably enlarged this *etymological* part of my Work, by the addition not only of many *English*, but of many *Greek*, *Latin*, and *Northern words*, which however I have often judged it more proper to insert in the body, than at the end of the Expositions of the *Hebrew*.

The *PLURILITERALS*, or *Words of more than three radical letters*, whether *Hebrew* or *Chaldee*, are in this, as in most other Lexicons, placed in *alphabetical order*, at the end of each letter.

And now, considering how many years it is since the *Hebrew and English Lexicon* was first published, and what has been above said concerning the improvements in the present edition, my more sanguine readers may be surprized that I have nevertheless thought proper to subjoin *An Appendix * containing Additions and* (O mortifying word to human pride!) *Corrections*. But, for my own part, as long as I remain on this side the grave, I expect and desire to continue in the condition of a learner: and as on this occasion I think it right to be very plain and explicit with all those who shall look into this Work, I frankly declare, that though scarcely any thing is easier than to acquire the *Rudiments of the Hebrew Language*, when unembarrassed with *Points*; yet that *the Study of it is a Study for Life*; and that the *Hebrew Scriptures*, like all the other works of *God*, will to the humble and diligent enquirer be continually opening new scenes of information and delight. And although some truly candid and ingenuous persons (I speak not of the *scoffing infidel*, the *mercenary scribbler*, nor yet of the *ignorant conceited witting*, whose applause I neither court nor desire)—though, I say, some really candid and ingenuous persons may be inclined to entertain a favourable opinion of the ensuing volume, yet I cannot forbear adding, that so manifold are the treasures of *wisdom and knowledge* contained in the inspired books, that to compose a *critical and explanatory Hebrew Lexicon*, which might with any propriety be styled *complete*, seems to me, notwithstanding all the helps hitherto published, to be hardly a work for one man, or one life. Sufficient, abundantly sufficient honour is it for me, if I have been able, *for the benefit of all who under-*

* N. B. The Appendix is in the THIRD Edition digested into the body of the work,

stand English, to produce a * *tolerable Hebrew Lexicon*, and such as may initiate my readers in the true knowledge of the original Scriptures. But why speak I of honour or reputation among men? Alas! *The fashion of this world passeth away*; which great and indisputable truth should remind all of us to seek that honour which cometh of God only. May I then express an humble hope that my labours in this blessed harvest will be graciously remembered by the Lord of the harvest, and yield me comfort in that day, which cannot be very far distant, when all creature-comforts will, and must, fail, and are alone who expired upon the Cross can, through the consolations of the *Eternal Spirit*, support the *pardoned sinner*!

Before I conclude this Preface, it may not be amiss to offer some directions concerning the best method of acquiring a knowledge of the Hebrew language, to those who have not the benefit of a master. In the first place, then, I would advise such persons to acquaint themselves with the common grammatical rules and inflexions (a task, which, by the assistance of the Grammar now put into their hands, and particularly of the *Sheet Grammar*, they will, I believe, upon trial, find much easier than they could well have imagined)—then to begin reading the first chapter of *Genesis* with the *Grammatical Praxis* (Gram. sect. xi.), and after having well mastered every word in it, proceed to the following chapters with the help of *Montanus's interlineary version*, if they understand *Latin*; if not, our † *English Translation*, with the *marginal readings*, will very well supply the place. But as they advance, they should still take care grammatically to account for every word in the manner of the *Praxis*, and according either to the longer or the shorter Grammar. I would also, as a help to memory, recommend to them, at least for the first two or three months of their reading, to write down the *Hebrew Roots* (and occasionally the *derivative words*) which occur, and their *English* interpretation in opposite columns, and to endeavour, by frequent and attentive repetition, thoroughly to connect these in their minds. And I can venture to assure any person of tolerable parts and abilities, that an application, thus directed, of two or three hours every day to the Hebrew language, unadulterated with the *Rabbinical Points*, will, in a few months, enable him to read in the original with ease and delight, most parts of those *Holy Scriptures*, all of which, St. Paul assures us, were given by inspiration of God, and are able to make us wise unto salvation, through Faith, which is in Christ Jesus†.

May then the blessing of God, and the influence of his Holy Spirit, accompany what is here published! and may He be pleased to prosper it to his own glory, and to the edification of every reader, even to his growth in grace, or in the favour of God, and in the knowledge of our Lord and Saviour, Jesus Christ. Amen, and Amen!

* The good-matured critic will, I am sure, subscribe to the following sentiment of *Varro*, De Ling. Lat. "Si quis de Vocum Originibus multa commode dixerit, potius boni consulendum, quam si aliquid nequiverit, reprehendendum."

† Dr. Anselm Bayly's late edition of the Hebrew Bible, with the common English Translation on the opposite page, may be of good use to the beginner; and in the last century the learned Henry Ainsworth thought proper to publish a still more literal Translation of the *Pentateuch*, of the *Psalms* and *Canticles*, in a Work entitled, *Annotations on the five Books of Moses*, &c. which the reader who has opportunity will, on many accounts, do well to consult. I would also particularly recommend to him the late learned Mr. Bate's *New and Literal Translation of the Pentateuch*, &c. with *Notes Critical and Explanatory*, in which he will meet with many excellent remarks on the *Philosophy of Scripture*, and the *Spiritual Sense of the Law*. But, after all, let him not look for *Infallibility* from man, but encourage, in matters of eternal moment, to see with his own eyes, and judge for himself; let him, as the Apostle advises, 1 Thess. v. 21, *prove all things, and hold fast that which is good*.

‡ See 2 Tim. iii. 15, 16.

ADVERTISEMENT

TO THE

THIRD EDITION.

IN order to inform the Reader what he may expect from this *third* edition of the *Hebrew and English Lexicon*, it may be proper to observe, that, from the time the *second* was printed, the Author accustomed himself to write divers short notes and references in the margin of the book, partly for his own use, and partly with a view to the improvement of a future edition, if such should ever be called for. Towards the close of the year 1781, he began to draw out these concise hints into a larger and more distinct form, but without precisely determining how they were to be employed; and this practice he continued, at different times, till the Summer of the year 1789, when several learned and kind friends, who certainly are not deficient in partiality to him, pressed him to undertake a new edition of the work; and proposed, each of them, to share in the expense of the publication.

Thus stimulated and encouraged, he applied to the business in earnest, and has endeavoured to execute it in such a manner as not to disgrace either his friends or himself. Accordingly,

1st. The explanations of several of the Hebrew Roots, especially towards the beginning of the Lexicon, are here worked over anew.

2dly. Considerable alterations have been made in the explanations of others, and many illustrations of scriptural texts from the ancient writers and from modern eastern travellers have been added. And here the Author thinks himself obliged again to acknowledge the assistance he has received from the late ingenious and accurate Mr. Harmer, to whose *third* and *fourth* volumes of *Observations*, &c. published in 1787, the Reader will find himself indebted for many curious and valuable remarks which occur in the present edition.

3dly. The Appendix which was subjoined to the *second* edition is in this regularly digested into the body of the Lexicon; so that there will be but one Alphabet to consult.

4thly. The principal *Various Readings* in Dr. Kennicott's Hebrew Bible have been carefully noted, and are submitted to the Reader's consideration and judgement. And it is hoped that the use here made of that elaborate work cannot fail of being acceptable to every serious and intelligent enquirer into the sense of the Hebrew Scriptures. But since, by a comparison of the Doctor's *Various Readings* with his *General Dissertation*, it appeared, that in *numbering* his authorities he had *intermixed printed editions with manuscripts*, it was thought most proper to refer to such authorities by his own comprehensive terms, *Codices*.

Lastly. Having in the course of the ensuing work frequently quoted writers, who in their sentiments on several, and even important, particulars, widely differ from each other, I wish to declare, *once for all*, that so far as *merely human* expositors and critics on the sacred writings are concerned, I heartily adopt those well-known mottos,

NULLIUS addictus jurare in verba MAGISTRI—

And

TROS RUTULUSVE fuit, nullo discrimine habebo.

NOTICE

NOTICE

TO THE

FIRST OCTAVO EDITION.

ALTHOUGH, from the manner in which this Octavo Edition is printed, the Lexicon is so much reduced in size, yet the Reader may be assured that *nothing* of the least consequence is designedly omitted merely to make room; on the contrary, many little additions are introduced, which seemed proper to improve the Work.

ABBREVIATIONS IN THE LEXICON EXPLAINED.

& al. (<i>et alibi</i>)	and in other passages.
& al. freq. (<i>et alibi frequenter</i>)	and in many other passages.
freq. occ. (<i>frequenter occurrit</i>)	denotes that the word occurs frequently.
inter al. (<i>inter alia</i>)	besides other places.
non al. occ. (<i>non alibi occurrit</i>)	denotes that the Root occurs no where else in the Bible.
occ.	prefixed to one or more references, denotes that either the Root itself, or else the Root in the last mentioned form or sense, occurs <i>only</i> in the texts referred to.
Once, prefixed to a <i>single</i> text,	denotes that the Root occurs in no other text in the Bible.
q. d. (<i>quasi dicas</i>)	as if one should say.

ERRATA.

Page	Col.	Line	For	Read
433	2	21	אחז.	אחז.
443	1	21	נחשת נחש מעוז יענש	יענש קענש נחש נחשת

**A METHODICAL
HEBREW GRAMMAR,**

WITHOUT POINTS.

**ADAPTED TO THE USE OF LEARNERS, AND EVEN OF THOSE WHO HAVE
NOT THE BENEFIT OF A MASTER.**

TO WHICH IS SUBJOINED,

THE HEBREW GRAMMAR AT ONE VIEW.

THE SIXTH EDITION, CORRECTED AND IMPROVED.

Εἰ αὖ τοῦ Νομοῦ ἰσχύς ἐν ἡμῖν Κεῖται οὐ παρελθούσης, πῶς αὖ ἡμῖν ασφαλεῖς ὑπερβαίνειν καὶ τὰ σμικροτάτα;

*"If one Foot or one Tittle shall not pass from the Law, how can it be safe for us to neglect even the
smallest Things?"* BASIL PROEM. De Spiritu Sancto.

P R E F A C E.

THE ensuing GRAMMAR being designed for the Use of Learners, and even of those who are unacquainted with the very Rudiments of all Grammar, I have endeavoured to make it as plain and easy as possible. To this end I have not only arranged the Rules and Observations in the clearest and most natural method I could devise, but have also taken care not to use a single grammatical term, without explaining it, either by an Example or a Definition.

There is no difficulty in the *Hebrew* Grammar worth mentioning, except what relates to the *Pronouns* and to the *Verbs*; and with regard to these it will be sufficient for the *adult* Reader, if he only commit to memory the Tables of *Pronouns*, which he will find § v. 4, 5, and the Example of a Regular Verb in *Kal*, § vi. 12. A careful and attentive perusal of the other parts of the Grammar in order, and a frequent consultation of them as occasion may require, will soon enable a person of ordinary abilities and capacity to analyse grammatically almost any word in the *Hebrew* Bible: I say almost, because there are some few words of *uncommon forms*, which are taken notice of under their proper roots in the *Lexicon*. So easy is the task, so short the labour of acquiring the Elements of the Sacred Language even from the *larger Grammar* here published! But there is a still shorter and easier Method, which I would rather recommend to the Learner, namely at first to concern himself only with *The Hebrew Grammar at One View*; for this being properly attended to, according to the Note subjoined to it, I know, from repeated and successful experience, will sufficiently enable him to enter upon the *Grammatical Praxis* in § xi. of the *larger Grammar*; and after mastering this, he will be qualified to proceed in reading the *Hebrew* Bible with the help of a Translation; the *larger Grammar* being, at present, regarded as a *Comment on* the smaller, and occasionally consulted on particular difficulties.

The learned Reader will indulge me in one reflection on the great facility of the *Hebrew* Grammar—a reflection indisputably true, and which I would especially recommend to the consideration of all those who are intrusted with that important charge, the education of youth. It is this: Since the *Hebrew* Grammar, unsophisticated by *Rabbinical* Points, is so very easy, simple and concise, and those of other languages, of the *Greek* and *Latin* in particular, so difficult, complex, and tedious, so clogged with numerous Rules and Exceptions (as every School-boy to his sorrow knows), it is evident that the most natural and rational method of teaching the learned languages would be to begin with the *Hebrew*. I now argue only from the greater easiness of the grammatical part, and do not urge, that *Hebrew* is certainly the common Mother of *Greek* and *Latin*, if not of all other languages*. Those, at least, of which I have any knowledge, retain a manifest resemblance of their *original* Parent: And the nearer the fountain, the purer the stream; the more ancient and uncompounded the language, the more similar it is to the *Hebrew*.

And I beg it may be seriously and impartially weighed on this occasion, especially by the Instructors of our Youth, whether to begin with teaching that Original and Sacred Language, and then to descend to the *Greek* and *Latin*, would not be a most likely method of making those, who have the benefit of a learned education, not only better Grammarians and better Scholars, but, what is of infinitely greater consequence, *sounder Divines*, and better *Christians*. And though it be perhaps no easy matter to determine whether of the two Languages, *Greek* or *Latin*, most resembles the *Hebrew*; yet it will scarcely admit a doubt, with the *rational* and *Christian* Teacher, which of these should be taught next after the *Hebrew*; since not only the *Idiom of Greek* is much more similar to the *English* than that of *Latin*, but also the *lively Oracles* of the New Testament were by the inspired Penmen written in the *Greek* Language.

* See *Vitringa*, Observat. Sacr. lib. i. cap. vi. vii. viii.

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The Manner of forming the Hebrew Letters in Writing.

N.B. Hebrew ought always to be written broad and Strong

<i>Aleph</i>	א א א א
<i>Beth</i>	ב ב, or ב ב
<i>Gimel</i>	ג ג ג
<i>Daleth</i>	ד -
<i>He</i>	ה ה
<i>Vau</i>	ו ו
<i>Zain</i>	ז ז
<i>Heth</i>	ח ח
<i>Teth</i>	ט ט ט ט
<i>Yod</i>	י י
<i>Caph</i>	כ כ, final - כ
<i>Lamed</i>	ל ל ל ל
<i>Mem</i>	מ מ מ מ, final מ
<i>Nun</i>	נ נ, final נ ו
<i>Samech</i>	ס ס
<i>Oin</i>	ע ע ע
<i>Pe</i>	פ פ פ פ, final פ פ פ פ
<i>Jaddi</i>	צ צ צ צ, final צ צ צ צ
<i>Koph</i>	ק ק
<i>Resh</i>	ר, or ר ר
<i>Shin</i>	ש ש ש ש ש
<i>Tau</i>	ת ת ת

A

METHODICAL

HEBREW GRAMMAR,

WITHOUT POINTS.

SECT. I.

Of the LETTERS and READING.

- T**HE Elements of all Language are certain simple Sounds, which in writing are expressed by certain Marks or Characters, called *Letters*.
2. The Letters in *Hebrew* are twenty-two, of which the following Table shews

The Name.	* Number.	Form.	† Finals.	Similar.	Sound or Power.
Aleph	1	א			a broad, as in <i>all</i> , <i>war</i>
Beth	2	ב		ב	b
Gimel	3	ג		ג	g hard, as in <i>give</i> , <i>get</i>
Daleth	4	ד		ד ד	d
He	5	ה		ה ה	e as in <i>where</i> , <i>there</i>
Vau	6	ו		ו ו	u, pronounced as oo, or as the French <i>ou</i> , or (before a vowel) w
Zain	7	ז			z
Heth	8	ח		ח	h hard, or guttural aspirate
Teth	9	ט		ט ט	th, Saxon <i>ð</i> , or Greek <i>Θ</i>
Yod	10	י			i French, or ee English, before a consonant, y before a vowel
Caph	20	כ	7 500		k, or c hard, as in <i>come</i>
Lamed	30	ל			l
Mem	40	מ	600		m
Nun	50	נ	700		n
Samech	60	ס		ס	sh
Oin	70	ע		ע ע	o † long, as in <i>whole</i> , <i>cold</i>
Pe	80	פ	800		p
Jaddi	90	צ	900		j soft, as in the French <i>jour</i> , <i>jamais</i> , or as the English <i>s</i> , in <i>treasure</i> , <i>pleasure</i> .
Koph or Quoph	100	ק			q or qu
Resh	200	ר			r
Shin or Sin	300	ש			s
Tau	400	ת			t

* That is, *Numeral Power* or Import as an *arithmetical* mark. According to the above scheme ט should be used for 15, for which however the Jews write טו (which amounts to the same sum, for ט is 9 and ו 6) and this they do to avoid using one of the *divine names*, יי, for a *Number*.

† Letters thus written at the *end* of a word.

‡ γ seems also to have had in some words somewhat of the sound of the guttural *z*, or *ag*, like the French *ou*. See *Lexicon* under γ IV.

3. The Order of the *Hebrew* Alphabet seems justifiable by Scripture, especially by Ps. xxxiv. cxi. cxii.* cxix. cxlv. Lam. i. ii. iii. iv.†

4. Writing over the Characters several times, is the best way to make them familiar to the Learner. See the manner fronting the first page of Grammar.

5. *Hebrew* is read from the right hand to the left, and not from the left to the right, as the *English* and other western languages.

6. Of the *Hebrew* Letters five are Vowels, namely א, ה, ו, י, ע; all the rest are Consonants.

7. When two Consonants occur without any of the five Vowels between them, you may † pronounce them as if a short *e* or *a* stood between them; as, דבר, pronounce *dēbēr* or *dabār*; פקד *pəqəd* (*pəquəd*) or *pāquəd*.

8. Always observe to pronounce the Textual Vowels long and strong, the Supplied ones short and quick; as, אשר, pronounce *āšēr*; דביר, *dībīr*. ::

9. A Full Stop is expressed thus : א : א, a Colon thus א א, a Semicolon thus : א, A Comma thus א א.

10. The first only of these stops is used in most unpointed books.

11. To exercise the Learner in reading ||, here follows, in *English* characters, part of the first chapter of *Genesis*, which is printed in *Hebrew* at the end of the Grammar. The *Greek* ε stands for the Supplied Vowel; the Textual ones are to be pronounced broad, like the *French*, as in the Table of the Alphabet; and when several *Hebrew* Vowels come together, they are not to be run into Diphthongs, but sounded distinctly, as ברו pronounce *be—u* in two syllables, not *beu* in one.

1. Berasit bera aleim at esemim uat earej.

2. Uearej eite teu ubeu, uhesek ol pēni teum, uruh aleim merhepet ol pēni emim.

3. Uyamer aleim yei aur, uyei aur.

4. Uira aleim at eaur ki thub, uibedel aleim bin eaur ubin ehesek.

5. Uiqra aleim laur yum ulhesek qra lile, uyei oreb uyei heqer yum ahed.

6. Uyamer aleim yei raqio batuk enim, uyei mebdil (or mebedil) bin mim lemim.

7. Uyoa aleim at ereqio, uibedel bin emim aser mēshet lereqio ubin emim aser mol lereqio, uyei ken.

8. Uiqra aleim lereqio semim, uyei oreb uyei beqer yum seni.

9. Uyamer aleim iquu (or iqwu) emim, &c.

SECT. II.

Of the DIVISION of LETTERS.

1. Besides that common Division of Letters into Vowels and Consonants, they are in *Hebrew* moreover distinguished into *Radicals* and *Serviles*.

2. A *Radix* or *Root* in *Hebrew*, is a simple word, consisting of *two*, or more usually of *three*, Letters, from which other words are formed by the grammatical inflexions or variations; as, פקד, *visit*; דבר, *speak*.

* Observe that in the cxviii and cxliii Psalms there are two, and sometimes three, *Hebrew* verses in one of the *English* translation. See Bp. Lowth's Preliminary Dissertation to Isaiah, p. v.

† It is remarkable that in these three last chapters the initial letters y and p are transposed.

‡ I do not say *must*, because where two Consonants, if joined with a Vowel either preceding or following, would form an easy sound, it may be most eligible (yea necessary in the poetic parts of Scripture) to run them into one syllable; for instance, you may pronounce ערב into one syllable *orb*; and ברא, *bra*; and indeed this is much the same as sounding the supplied Vowel very short.

|| The method of reading here recommended is the same as that proposed by Dr. Robertson, in his *True and Ancient Method of Reading Hebrew*, &c. in which ingenious treatise may be found an ample and satisfactory vindication of it, from a comparison of the *Hebrew* with the ancient *Greek* Alphabet.

3. Radical

3. *Radical Letters* are those which *always* make part of a *Radix* or Root.
4. *Servile Letters* are those which *serve* for the Variation of the Root, by Gender, Number, Person, &c. and for Particles.
5. The *servile Letters* are *eleven*, and may be comprised in these three *technical words*, איתן כשה וכלב.
6. The other *eleven Letters* are *radical*.
7. Except ט when used for ת, as in *§ VI. 25.
8. Observe, that although the *radical Letters* (except ט, as in Rule 7.) are *never servile*, yet the *servile Letters* are *very often radical*, or *very often* make a part of the Root.

SECT. III.

Of WORDS and their DIVISION.

1. Words in *Hebrew* may be divided into three kinds, *Nouns* or *Names*, *Verbs*, and *Particles*.
2. A *Noun* is the *Name* of a *Substance* or *Quality*; as אִישׁ a man, טוֹב good.
3. A *Verb* denoteth the *Action* or *State* of a Being or Thing; as, יָאמַר אֱלֹהִים, and God said; יָעַשׂ אֱלֹהִים, and God made; וַיִּכְלּוּ הַשָּׁמַיִם, and the heavens were finished. In these sentences *said* and *made* express the Action; *were finished*, the State.
4. *Particles* denote the Connexion, Relation, Distinction, Emphasis, Opposition, &c. or in short the *Circumstances* of one's Thoughts, or of the Words expressive thereof; as, *and*, *with*, *or*, *much*, *although*, *but*, &c.
5. Many *Particles* in *Hebrew* are expressed by one or other of the *servile Letters*, which may then be considered as *Abbreviations* or *Parts* of Roots or Words. See *Lexicon* in ב, כ, ג, ט.

SECT. IV.

Of NOUNS.

1. *Nouns* or *Names* are of two kinds, *Substantive* and *Adjective*.
2. A *Noun-Substantive* is the name of a *Substance*; as אִישׁ a man, עֵץ a tree, יַעֲקֹב Jacob: of a *Quality*, or of an *Action*, *Passion*, or *State*, considered abstractedly; as, בָּרַךְ purity, מוֹצֵא a coming forth, כְּלִמָּה shame, מִלְחָמָה war.
3. An *Adjective*, so called because *adjectitious*, or added to a *Substantive*, denotes some *Quality* or *Accident* of the *Substantive* to which it is joined; as, טוֹב good, מְדַר (or מְדוּר) pure: so in the phrases, אִישׁ טוֹב a good man, זָהָב מְדוּר pure gold, good and pure are *Adjectives*.
4. *Nouns* in *Hebrew*, as in *English*, are not declined by *Cases*, or different *Terminations*, denoting the *Particles* of, to, from, &c. as *Nouns* in *Greek* and *Latin* are.
5. In *Hebrew*, *Nouns* are of two *Genders*, *masculine* and *feminine*; as אִישׁ a man, אִשָּׁה a woman: of two *Numbers*, *singular*, denoting one, מֶלֶךְ a king; and *plural*, denoting more than one, as מְלָכִים kings, i. e. two or more.

* N. B. This Mark § stands for SECTION in the Grammar.

6. Most *Hebrew Nouns* not ending in ה or ך or ך are *masculine*; those that do end in ה or ך are *most generally* * *feminine*. ית is said to be a *feminine Termination* †.

7. The *Feminine singular* is formed from the *Masculine*, by postfixing ה; as, טוב *good*, טובה *feminine*.

8. But *Nouns* ending in י add ך for the *feminine* instead of ה; as from מצר *an Egyptian man*, מצרית *an Egyptian woman*: so when a letter is dropt the *feminine* ends in ת; as from בן *a son*, בת *a daughter*, נ being dropt; from אחד *one*, אחת *feminine*, ד being dropt.

9. The *plural* of *masculine Nouns* is formed by adding ים, and sometimes only ך, to the *singular*; as from מלך *a king*, מלכים, or מלכִים, *kings*.

10. The *plural masculine* of *Hebrew Nouns* is also often formed in ת, ך, as, מלכִין *kings*, Prov. xxxi. 3; מלִין *words*, Job iv. 2; חַיִּין *lives*, Job xxiv. 22.

11. The *plural* of *feminine Nouns* is formed by adding ך to the *singular*, as ארץ *a land*, plural ארצות *lands*; or by changing ה or ך into ת or ך, as תורה *a law*, plural תורות *laws*; אגרת *a letter*, plural אגרות *letters*; or ית or ך into ת, as עברית *an Hebrew woman*, plural עבריות *Hebrew women*; מלכות *a kingdom*, plural מלכותִים *kingdoms*: but in *feminines plural* the ך is often dropt, as in ארצות for ארצִות, in תורות for תורתִים, &c. &c.

12. Some *feminine Nouns* have moreover another *plural*, formed by changing ה into ך; as from דממה *a damsel*, דממות *several damsels*, Jud. v. 30: from עצלה *idleness*, עצלותִים, Eccles. x. 18.

13. Several *masculine Nouns plural* end in ות, as אב *a father*, plural אבות *lions*, 1 K. x. 19. 2 Chron. ix. 19 §; and many *feminine Nouns plur.* in ים, as גמלים *she-camels*, נשים *wives*, מלגשים *concubines*, עזים *she-goats* (Gen. xxx. 35.), חזלים *ewes* (Gen. xxxii. 15.), דובים *she-bears* (2 K. ii. 24.)

14. A *Noun* is said to be in *Regimine*, or in *Construction*, when it is in a particular relation to a *Noun* following it, or has a *Pronoun Suffix* (of which see § V. 5.); as, מלך *king* of a country, מלכו *his king*: in these expressions מלך is said to be in *Regimine*, or *Construction*.

15. *Nouns masculine singular in Regimine* suffer no change, but *plural ones* drop their ך, as מלכים *kings*; מלכי ארץ *kings of a country*; מלכינו *our kings*. So *Nouns feminine plural in Regimine*. Comp. Rule 12. and Note.

16. *Nouns feminine singular ending in ה, do, when in Regimine*, change their ה into ך; as, תורה *a law*, תורתִי *thy law* of Jehovah, תורתך *thy law*: but other *feminine Nouns*, as also *Feminines plural*, except those in חים, suffer no change in *Regimine*.

17. *Feminines plural in חות*, when in *Regimine*, often postfix י (see Deut. xxxii. 13. 2 Sam. i. 19, 25.), and those in חים drop the ך.

* I say *most generally*, not *always*, for see Lexicon under משרת.

† And so it *generally* is, if both the ך and the ה be *servile*, as in משרת (Rule 8.) from מצר *Egypt*. Nevertheless ברת, from בר *to purify*, though *feminine* in 2 Sam. xiii. 5, comp. Deut. xxi. 20, or 21, is construed as a *masc. N.* Isa. xxviii. 18. If the ה be *radical*, the *N.* may be either *masculine* or *feminine*; thus ברת *a House*, from בר *capacity*, though generally *masc.* is yet construed as a *fem.* in Prov. ii. 18, comp. 2 K. x. 26. In חות the ך is *radical*, so that word comes not under the latter part of the Rule here given; and in תורה *a Spear*, from תר *to pitch*, the ך is substituted for the *radical*, but mutable, ה; and accordingly the word forms its *plural* with ך 2 Chron. xiii. 9, though in Isa. ii. 4. Mic. iv. 3, for the *plur.* in *Regim.* it takes the *fem.* form תורות or תורות.

‡ These are by many writers reckoned *Chaldee* or *Syriac* forms, but that they are also *Hebrew* ones is sufficiently manifest by their occurring so frequently in the *Heb.* books written before the *Babylonish Captivity*, and even before the *Chaldee* or *Syriac* language was heard of. מלך occurs no less than thirteen times in the Book of Job, in which מלִים is also used ten times. See the *Concordances*, and *Maskef Grammat.* Heb. p. 243.

§ Of this *plural* the grammarians in general have made a *dual*; and it must be confessed, that in the *absolute* form it often has a *dual* signification, as שנים *two years*, Gen. xi. 10. xli. 1. 1 K. xvi. 8. Jer. xxviii. 3. אמהים *two cubits*, Exod. xxv. 10, 17, & al. סאהים *two measures*, 1 K. xviii. 32; יסדים *two sides*, Exod. xxvi. 23; מאות *two hundred*, Gen. xi. 19, 32. But in the *construct* form (comp. Rule 15.) many such *Nouns* have a *plural* signification; as רחמי *his loves*, Exod. xxxiii. 16, &c.

§ So חזק, and שמו *Governors*, 1 K. xx. 24. Jer. li. 23. Ezech. xiii. 6. Neh. v. 15. But I do not regard these as pure *Hebrew* words. See Lexicon under חזק.

¶ See Lexicon in קצת 1.

SECT. V.

Of PRONOUNS.

1. Under Nouns are comprehended *Pronouns*, so called because they stand *Pro nomi-nibus*, i. e. *For*, or *instead of*, Nouns or Names; as *I, thou, he; that; who, which; mine, his, &c.*

2. *Pronouns* are by Grammarians distinguished into several kinds; thus, *I, thou, he*, are called *primitive Pronouns*; *mine, thine, his, possessive; this, that, demonstrative; who, which, relative.*

3. In a *Hebrew Grammar* it is necessary particularly to consider only the first of these, or the *primitive Pronouns*, under which the second, or *possessive*, are included; the *demonstrative* and *relative* may be regarded nearly as other Nouns. Comp. § VIII. 23, 24.

4. *Primitive Pronouns* are distinguished into *three Persons*.

The First, אני, אנכי, and אתי, singular, *I and me*: אנו, אנחנו, and נחנו, plural, *we and us*.

The Second, אתה, את, אחי, and אחיך, singular, *thou and thee*: אתכם and אתכן, plural masculine; אתן, אתנה, and אתכן, plural feminine, *ye and you*.

The Third, הוא, היא, singular, *he, she, it*: הם and הן, plural, (generally) masculine; הן and הנה, plural, (generally) feminine, *they and them*.

5. Parts of these *primitive Pronouns* are suffixed, i. e. postfixed, to Verbs and Nouns as follows, and are called *Pronoun Suffixes*.

Of the 1st Person, From { אני, singular, * י or נ, *me and my*.
אנו, plural, נו, *us and our*.

Of the 2nd Person, From { אתך, singular, כה, and (fem.) בִּי, *thee and thy*.
אתכם, masculine plural, כם, *you and your, masc.*
אתכן, feminine plural, כן, and כנה, *you and your, fem.*
הוא and היא, singular, { הוּא, הִיא, *him and his*,
הוּא, הִיא, *her*.

Of the 3rd Person, From { הםה, and הם, plur. masc. הםה, הם, or מו, ++ *them and*
[their, masc.
הנה and הן, plur. fem. הנה, הן, and הן, *them and their, fem.*

6. These *Pronoun Suffixes* are also often postfixed to Nouns of Number, as שְׁנֵיהֶם, *they two*, or *both of them*, and to several Particles, as אֵין, בֵּין, תַּחַת, ב, ו, &c. thus אֵיננו *not he*, בם *in them*, &c. &c. &c.

7. Parts of the *primitive Pronouns* prefixed or postfixed, form also the *Persons*, and distinguish the *Tenses* of Verbs; thus,

Of the 1st Person, From { אני, א prefixed forms the First person singular future.
אחי, תי postfixed, the First person singular preter or past
אנו { נ prefixed forms the First person plural future.
נו postfixed, the First person plural preter.

* When י is thus suffixed to a plural Noun, that Noun loses it's own י, or rather the two יods coalesce into one, as דְּבָרַי *my words*, for דְּבָרֵי. Comp. § IV. 14, 15.

† Also in these words may be considered as an independent Particle. See Lexicon under אֵין VII. 1.

‡ 2 K. iv. 2, 7.

§ Ezek. xiii. 18, 20. xxiii. 48, 49.

|| See Gen. xxvii. 20.

¶ Exod. xv. 2. Deut. xxxii. 10. Jer. v. 22, and observe that in ו, וְ, and וְ, נ seems added for the sake of sound.

** Gen. ix. 26, 27. Deut. xxxiii. 2. Isa. xlv. 15. liii. 8. Ps. xi. 7.

†† Also ו (see § IX. under ו 4.); and ו Jer. xxi. 15; and ו Exod. xiv. 25. Deut. xxxii. 11. Psal. liii. 11.

Of the II ^d Person, From	{	ח, אח	{ prefixed forms the Second person singular future. postfixed, the Second person singular preter.
		ח' postfixed	{ is sometimes used for the Second person fem. sing. preter.
	{	* אחי,	{ ' is postfixed to the Second person fem. singular future. ' postfixed forms the Second person fem. singular imperative.
		* אחם,	{ חם postfixed forms the Second person masc. plural preter. ח is prefixed to the Second person masc. plural future.
	{	* אחן,	{ חן postfixed forms the Second person fem. plural preter.
Of the III ^d Person, From	{	* אחנה,	{ ח postfixed, and נה postfixed, form the Second person feminine plural future.
	{	היא,	{ ה postfixed forms the Third person fem. sing. pret. ' prefixed forms the Third person masc. singular, and, with ו postfixed, plural fut.
	{	מו, † ו	{ postfixed forms the Third person plural preter, and, with ' prefixed, future.
	{	נה, הנה	{ postfixed to the Third person feminine plural fut.

8. A comparison of this latter table with the ensuing Example of a regular Verb in *Kal*, § VI. 12, will remove any little difficulty which may occur to the Learner.

9. The Pronouns forming the *Persons*, &c. of Verbs, are called *Personal Affixes*.

10. From the two tables above given it appears that the former part of Pronouns are generally prefixed, and the latter or middle parts of them postfixed; thus of *אני* and *אורי*, *א* is prefixed, and *ני*, and *רי*, postfixed.

SECT. VI.

OF VERBS.

1. It hath been already remarked, § III. 3, that the Verb denoteth the *Action* or *State* of a Being or Thing; now an Action may be considered either as *done*, *doing*, or *to be done*; so a State may be either *past*, *present*, or *future*. Hence

2. The most simple and natural Division of Time, or *Tense* (from the Latin *tempus*, or French *temps*, time), is into *past*, *present*, and *future*.

3. Again, † "A Verb may either *indicate*, i. e. declare an action with certainty and positiveness, as *the sun is set*, *setting*, or *shall set*; or it may carry a *command*, as *Sun stand thou still*; or a Verb may be *indefinite* as to Number, Person, or Tense, and so used very much in the sense of a Noun, as *It is pleasant to see the sun*, i. e. *the sight of the sun is pleasant, for you, or me, or them, now, at any time.*"

4. Hence arise the different *Moods* (*Modi significandi*, *Modes of signifying*) of a Verb, as the Grammarians call them.

5. A Being may either *perform an action itself*, or *the action may be performed upon it*; it may either *cause another to perform the action*, or *be caused itself to perform it*; or lastly, *it may perform it on itself*.

* See Note † last page.

† But query, whether ו postfixed to 3d Person *plur.* preter, and future, to 2d Person *plur. masc.* fut. and Imperative, should not rather be deduced from the Root ו, or חו to connect, join together? Comp. under רחם II. in *Lexicon*.

‡ See Dr. Bayly's *Introduct. to Languages*, Part I. p. 53.

-6. Hence

6. Hence in *Hebrew Verbs* arise the *three* (or, as some choose to consider them, the *five*) *Conjugations*, so called *à conjugando*, because all *conjoined* or *united* in one *Root*.

7. *Hebrew Verbs* then have *three Conjugations*, *Kal*, *Hiphil*, and *Hithpacl*; *three Moods*, *Indicative*, *Imperative* (commanding), and *Infinitive* (indefinite, see 3, and 4.); *two Tenses*, *past* and *future*—the *past Tense* or * *Participle active* being often used for the *present Tense* (see 1, and 2.), and the *future Tense* supplying the place of the *potential* or *subjunctive Mood* of other languages, and so it is frequently to be rendered in English by *may*, *can*, *might*, *would*, *should*, *ought*, *could*, all which words evidently imply somewhat *future* in their signification.

8. *Hebrew Verbs* are varied by *two Numbers*, singular and plural, *three Persons* (see § V. 4.) and *two Genders*, masculine and feminine.

9. The old example of a *Hebrew Verb* was פעל, whence are taken the following grammatical terms, *Niphal* נפעל, *Hiphil* הפעיל, *Huphal* הופעל, *Hithpacl* היתפעל, and *Paoul* פעול; the *Hebrew words* being pronounced according to the *Masoretical Points*.

10. The first Conjugation *Kal* (קל *light*, so called because in the preter it is *burdened with no letter* at the beginning) is generally *active*, or signifies simply *to do*, as פקד *to visit*, דבר *to speak*.

11. The *Indicative preter* and the *Imperative* postfix the personal Affixes; the *future* prefixes them, and in some of its Persons postfixes part.

12. A regular Verb in *Kal* is declined thus, the *Personal Affixes* and other *Serviles* being, for the assistance of the Learner, printed in *hollow letters* †.

פקד Visit.

KAL.

INDICATIVE MOOD.

Preter or Past Tense.

She	פקדה	פקד	He	} visited.
		פקדת	Thou	
		פקדתי	I	
		פקדו	They	
Ye (fem.)	פקדתן	פקדתם	Ye	
		פקדנו	We	

Future Tense.

She	תפקד	יפקד	He	} shall or will visit.
Thou (fem.)	תפקדי	תפקד	Thou	
		אפקד	I	
They (fem.)	תפקדנה	יפקדו	They	
Ye (fem.)	תפקדנה	תפקדו	Ye	
		נפקד	We	

* In *Kal* there are two Participles, active and passive, otherwise called *Benoni* (see Note * in the next page) and *Paoul*. Other Conjugations have also Participles (as in the Example, Rule 17.) Participles are so called *à participando*, because they *participate* of the nature both of a Noun and of a Verb, being *declined* by *Gender* and *Number*, like the former, and denoting an *Action* or *being acted upon* as the latter.

† If the Reader will take the trouble to colour the *hollow letters* with *red ink*, in this and the following examples, he will make the examples still more clear and distinct; and indeed this may be no unprofitable exercise to a Beginner.

IMPERATIVE MOOD.

Thou (fem.)	פקדי	פקד	Visit Thou
Ye (fem.)	פקדנה	פקדו	Ye

INFINITIVE MOOD.

פקוד and פקד To Visit.

Participle active, or Benoni*.

fem.	פוקדה	פוקד	masc. sing.	Visiting.
fem. plur.	פוקדות	פוקדים	masc. plur.	

Participle passive, or Paoul†.

fem.	פוקדה	פוקד	masc. sing.*	Visited.
fem. plur.	פוקדות	פוקדים	masc. plur.	

13. The passive of *Kal* is *Niphal*, which prefixes נ to the past or preter tense, and signifies *to be done*, as נפקד *he is visited*. Comp. Rule 5.

14. The *Second Conjugation* is *Hiphil*, which is formed, in the preter, by prefixing ה to the preter of *Kal*, and by inserting י before the last radical; thus פקד in *Hiphil* forms הפקיד. A Verb in *Hiphil* generally signifies † *to cause* another person or thing *to do*, or *to cause* a thing *to be done*, as הפקיד *he caused to visit* ||. The passive of *Hiphil* is *Huphal*, which is formed from *Hiphil* by generally dropping the characteristic י, and denotes *to be caused to do* or *to be done*.

15. The *Third Conjugation* is *Hithpael*, which is formed, in the preter, by prefixing ה to the preter of *Kal*, and generally signifies *reflected action*, or *to act upon oneself*, but is often used in a passive sense, as from הופקד, פקד *he visited himself*, or *was visited*, *Hithpael* also often denotes *to make* or *pretend oneself to be* what is denoted by the Root, hence it has by some been called the *hypocritical Conjugation*.

16. To all these Conjugations the *personal Affixes* are joined nearly as in *Kal*; but these things will appear more clearly by the following

* בנני, *intermediate* or *middle*, because expressive of the *intermediate* time between the past and future, i. e. of the *present*.

† The Participle *Paoul* in *Kal* differs in sense and application from the Participle *Benoni* in *Niphal* (see Rule 13.) The former denotes that the action expressed by the Verb is *done*; the latter, that the action is *to be done*, or *going to be done*. Thus in Judg. vi. 28, בנני *that was* or *had been built*, ædificatum, but 1 Chron. xii. 19, בנני *that is to be*, or *is going to be*, built, ædificandum; Gen. ii. 9, נכסד *that is to be desired*, now or hereafter; נכסד To be desired, Prov. xxii. 1.; Gen. xlix. 29, ספק *going*, or *about*, to be gathered. In short the Participle *Paoul* in *Kal* nearly answers to the Participle preterperfect passive in Latin, and the Participle *Benoni* in *Niphal* to the Latin Participle future passive in *du*. See Dr. Bayly's Introduction to Languages, part i. p. 71.

‡ We have in some *English* Verbs something very like the *Hebrew* Conjugation in *Hiphil*; thus *to sit*, is, as it were, the *Hiphil* of *sit*; *raise* of *rise*; *fell* of *fall*; *lay* of *lie*.

§ The Participle *Hiphil* often imports *being about to do* a thing, or *going to do it presently*, and, in such instances, nearly answers to the Latin Participle future in *rus*. See Gen. vi. 13, 17. xix. 13, 14. Exod. x. 5. So the Heb. Participle in *Huphal* answers to the Latin one in *du*. Ps. xlviii. 1. Jer. xl. 1.

OBSERVATIONS on the above Example of a Regular Verb.

18. The final י of the first person singular preter is sometimes, though rarely, dropt, as in משיטתו, for משיטתו *I drew him out*, Exod. ii. 10. So in Hiph. הרביתך for הרביתך *I—multiply thee*, Gen. xlviii. 4. But see Dr. Kennicott's Bible.

19. In *Kal* ו is often inserted before the last radical of the future and Imperative, as מפקד, for מפקד, מפקד, מפקד.

20. The ו in the Participle Benoni in *Kal* is frequently, and in the Participle Paoul sometimes, omitted.

21. In the third person masculine plural future of Verbs, as י paragogic is often post-fixed to the ו, so the ו is sometimes dropt, and י only retained, as in יריבון for יריבון *they shall strive*, Exod. xxi. 18; ירשעון for ירשעון *they shall condemn*, Exod. xxii. 8; יאריךון for יאריךון *they may be prolonged*, Deut. v. 16. So more rarely in the second Person masculine plural future, as in תאריךון for תאריךון *ye shall prolong*, Deut. iv. 26.

22. In the third person feminine plural future of any conjugation the ה final is often dropt, as in תבלען, Gen. xli. 24; תאמון, Exod. i. 19. So in irregular Verbs (see § VII.) as in תשקן, from שקה, Gen. xix. 33; תהרין, from הרה, Gen. xix. 36; תחין, from חיה, Gen. xxvi. 35; תכרהן, from כדה, Gen. xxvii. 1; תצאן, from יצא, Exod. xv. 20: and more rarely in the second person feminine plural future, as in תחין *ye (women) have preserved alive*, from חיה, Exod. i. 18.

23. In the second person feminine plural Imperative the final ה is sometimes omitted, as in שמען *hear ye (women)* Gen. iv. 23; מצאן *find ye (women)* Ruth i. 9.

24. In *Hiphil* as the characteristic י is used only in three words of the preter, so it is often omitted in all words of that conjugation.

25. In *Hithpaal* the characteristic ה is transposed and placed after the first radical in Verbs beginning with ש or ס, as השתמר *he kept himself*, for השמר, from שמר *to keep*; הסתבל *he loaded himself*, for הסבל, from סבל *to load*; and in Verbs beginning with צ, ה is not only transposed, but changed into ש, as נצטק *we will justify ourselves*, for נצחק, from צחק *to justify*, Gen. xlv. 16; יצטרו *they made (or feigned) themselves Embassadors*, for יצטרו, from צר *an Embassador*, Jos. ix. 4.

26. When the third person feminine preter of any conjugation is followed by a Pronoun suffix, it's ה is changed into ת, as נגבתם, Gen. xxxi. 32, *she stole them*, not נגבהם; אכלתו, Gen. xxxvii. 20, *hath eaten him*, not אכלתו; אהבתו, 1 Sam. xviii. 28, *she loved him*, not אהבתו; בקשתם, Hos. ii. 9, *she seeks them*, not בקשהם. Comp. § IV. 16.

27. The second person masculine plural sometimes drops it's ס before a suffix, as in צמתני *ye have fasted to me*; צמתמני, Zech. vii. 5; העליתנו *ye have made us come up*, for העליתנו, Num. xx. 5.

28. From the first person plural preter of Verbs the ו is dropt before the Pronoun suffix הן *him or it*, as in אכלנוהו *we eat it*, for אכלנוהו, 1 K. xvii. 12; in עזבנוהו *we have forsaken him*, for עזבנוהו, 2 Chron. xiii. 10. So from the third person plural preter, and future, as in רקדוהו *they stab him*, for רקדוהו, Zech. xiii. 3; הכירוהו *they knew him*, for הכירוהו, Job ii. 12; יבעתוהו *they shall terrify*, for יבעתוהו, Job iii. 5; and from the second person plural future, as in תענהו, for תענהו, 2 K. xviii. 36. Isa. xxxvi. 21.

29. In the farthest column to the left hand of the above Example, are added the * *Paragogic Letters*, that is, such Letters as are sometimes postfixed to the respective persons of all conjugations against which they stand, and are always *emphatical*.

30. The above Example should be carefully perused by the Learner, and continually consulted for the forms of *Regular Verbs*.

* From the Greek παραγογιμα; additional.

SECT. VII.

Of IRREGULAR VERBS.

1. Those Verbs, which in their formation are not strictly reducible to the above Example of פָּקַד, are called *irregular*.

2. But observe, that most *irregular* Verbs are also formed *regularly*.

3. *Irregular* Verbs may be comprehended under two kinds, *Defective* and *Reduplicate*.

4. *Defective* Verbs are such as in some forms drop one or more of their *radical* letters.

5. From the old Example פָּקַד (comp. § VI. 9.), those that drop their first letter were called *defective in Pe*, פָּ; those that were supposed to drop their second, *defective in Oia*, פִּ; and those that drop their third, *defective in Lamed*, לָ.

Of each of these in their order.

6. *Defective* Verbs, that sometimes drop their first letter, are chiefly those that begin with י or נ, hence called *defective Pe Yod*, פִּי; and *defective Pe Nun*, פִּנ.

7. Verbs *defective Pe Yod*, or with י for the first radical, often drop it in the Future, Imperative and Infinitive of *Kal*, to which last they postfix ת, and in *Niphal* and *Hiphil* they change their י into ו.

8. Here follows an Example of a Verb *defective Pe Yod*, in which (as likewise in the succeeding Examples) not only the *servile* letters, as in פָּקַד, but also those wherein it differs from that Verb, are, for the benefit of the Learner, printed in *hollow* letters; the first word only of each Tense, Mood, &c. being given, whence the other words are formed *regularly*, as in פָּקַד.

יָשַׁב To dwell.

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
הִתְיָשַׁב	הִושַׁב	הִוְשַׁב	נִוְשַׁב	יָשַׁב	<i>Preter.</i>
	יִושַׁב	יִוְשַׁב	יִוְשַׁב	יִשַׁב	<i>Future.</i>
regular	not used.	הִוְשַׁב	הִוְשַׁב	שַׁב & שְׁבָה	} <i>IMPERAT.</i>
throughout.		הִוְשַׁב	הִוְשַׁב	שְׁבָה	
	הִושַׁב	הִוְשַׁב	הִוְשַׁב	שְׁבָה	<i>INFINIT.</i>
	מִוְשַׁב	מִוְשַׁב	נִוְשַׁב	יִוְשַׁב	<i>Benoni.</i>
				יָשַׁב	<i>Paoul.</i>

9. The formative ו in *Niphal* and *Hiphil* is sometimes omitted, as in יָלוּד for יָלְדוּ, Gen. vi. 1; הוֹשַׁבְתִּי for הוֹשַׁבְתִּי, Jer. xxxii. 37.

10. These three Verbs יָדַע, יָדַע, and יָכַח, in *Hithpael*, change their י into ו, as הִתְוַדַּע, &c.

11. לָקַח To take or be taken, is in *Kal* formed like יָשַׁב.

12. Verbs *defective Pe Nun*, or with נ for their first radical, drop it in the Future, Imperative and Infinitive of *Kal* (to which last they also postfix ת), in the Preter of *Niphal*, and throughout *Hiphil* and *Huphal*.

13. An Example of a Verb defective Pe Nun.

נסך To pour.

HITHPAEL.	HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
התנסך	הסך	הסיד	נסך	נסך	<i>Preter.</i>
regular	יסך	יסיד	ינסך	יסך	<i>Future.</i>
throughout.	not used.	הסיד	הנסך	סך	<i>IMPERATIVE.</i>
		הסך	הנסך	סכת	<i>INFINITIVE.</i>
	הסך	הסיד	הנסך	נוסך	<i>Benoni.</i>
	מסך	מסיד	נסך	נסך	<i>Paoul.</i>

14. Verbs with ה for their first radical often drop it, as חכך, חלך, see *Lexicon*.

15. Verbs with מ for their first radical * often drop it in the first person singular future, as אמר for אמר I will speak, and sometimes in other forms, as in תפוחו for תפוחו she boked it, 1 Sam. xxi. 24; תצרו for תצרו ye shall say, 2 Sam. xix. 14; מלפני for מלפני teaching us, Job xxxv. 11.

16. As for the second kind of defective Verbs above mentioned (Rule 5.), namely those that are supposed to drop their second radical ו or י (hence called defective Oin Vau, ע, and Oin Yod, י), as שום, קום, איב, בץ, the truth seems to be this; that the former sort have, properly speaking, only two radical letters, but sometimes take a ו before the last radical, being in other respects (except that they are not used in the simple form in Hithpael, and in Huphal assume a ו before the first radical, as הוקם was set up, Exod. xl. 17.) formed quite regularly; and that the latter sort of Verbs, namely those with י Yod inserted, are either Verbs in which the י is radical, fixed and immutable, as איב to infect, in which case they are declined regularly; or else they are in Hiphil, the characteristic ה being dropt, as שים for השים, from שם or שום to place; בץ, הבץ for בן to discern, distinguish.

17. Example of a defective Verb of two radical letters.

שם or שום To place.

HUPHAL.	HIPHIL.	NIPHAL.	KAL.	
הושם	השים	נשום	שם	<i>Preter.</i>
יושם	ישים	ישום	ישום	<i>Future.</i>
not used.	השים	השום	שום	<i>IMPERATIVE.</i>
הושם	השים	השום	שום	<i>INFINITIVE.</i>
מושם	משים	נשום	שום	<i>Benoni.</i>
			שום	<i>Paoul.</i>

18. Verbs of this form frequently in Kal, and sometimes in Niphal, drop the ו before the last radical.

19. Of the third kind of defective Verbs, or of those which drop their third radical, are the Verbs ending in ה, hence called defective Lamed He, לה, as קנה, גלה.

20. Observe in general, first, that these Verbs usually either drop their ה before a servile, as from גלה to reveal, גלו they revealed; or change it into י Yod, as גלית, for גלית thou revealedst; תגלינהן, for תגלינהן they (women) shall reveal; or before a servile ה, into ה, as גלחת, for גלחת she revealed: secondly, that they often drop their ה final in the Future, and sometimes in the Preter and Imperative, as גיל, for גילה; יעש, for יעשה, he

* Not always. See Job xvi. 5.

† But in the words marked thus † some of Dr. K nigeti's Codices supply the מ.

shall make; צו, for צוה *he commanded*, Deut. vi. 6, 24; גל for גלה *revel*. Psal. cxix. 18; כלנו *hath consumed us*, for כלנו.

21. Example of a Verb defective Lamed He.

הל To reveal.

HITH.	HUPHAL.	HIPH.	NIPH.	KAL.	
הלה	הלה	*הלה	הלה (fem.)	הלה or הלה	Preter.
הלה	הלה	הלה	הלה (fem.)	הלה or הלה	Future.
הלה	הלה	הלה	הלה (fem.)	הלה	IMPER.
הלה	הלה	הלה	הלה (fem.)	הלה or הלה	INFINIT.
הלה	הלה	הלה	הלה (fem.)	הלה	Benoni.
הלה	הלה	הלה	הלה (fem.)	הלה	Paoul.

22. Several Verbs, with א for their last radical, sometimes drop it, as בא, חטא, חטא, כלל (see Lexicon), and others of these Verbs form their Infinitive in ה, like Verbs ending in ה, as קראו to call, Jud. viii. 1; כלאו to fulfil, 2 Chron. xxxvi. 21.

23. Verbs ending in ו sometimes drop their last radical before א servile, as האמנה, *they (fem.) shall be supported*, for האמנה, from אמן to support, Isa. lx. 4.

24. So Verbs ending in ת sometimes drop their last radical before א servile, as כתי, *I die*, Gen. xix. 19; כתי, *I have cut off*, Exod. xxxiv. 27.

25. Some Verbs are doubly defective, chiefly such as have י and נ for their first radical, and ה for their last. Thus we have חנין, second person masculine plural future Kal (with ך paragogic), from ינה to afflict, Job xix. 2; דריו, first person plural preter Hithpaal, from ירה to confess, Ps. lxxv. 2; יט, third person masculine singular future Kal, from יטה to extend, Gen. xii. 8; יט, first person singular future Kal, from יטה to smite, Exod. ix. 15.

26. The Verb נתן, to give, is doubly defective in a peculiar manner, for it not only drops it's initial נ, as נכך (Rule 12.) and it's final ו before another נ (as in Rule 23.), but it also generally loses it's final נ before א servile, as נתתי I have given, for נתתי; נתתי *ye have given*, for נתתי; and generally has in the Infinitive ת to give.

27. Reduplicate Verbs are such as have the last or two last Radicals doubled; they are derived from simple Verbs, as from גל are derived גלל and גללל; from אמל, אמלל; from סחר, סחרר; from הפך, הפךך; from נפל, נפלל; from נפלל, נפללל.

28. But in Reduplicate Verbs derived from those with ה for the last radical, the reduplication is made by doubling the letter, or two letters preceding the ה, as from כלל to complete, כללל to complete entirely, and כלכלל to nourish; from קלל to be light, קללל to be exceedingly vile, and קלללל to be exceedingly light; from פחז to open, פחזז to burst open.

29. Reduplicate Verbs are declined regularly.

30. Except that those of the form of גלל sometimes use ו instead of the last letter, as נתתי Josh. v. 9, for נתתי; גללל Eccles. ii. 20, for סבבתי; and sometimes in Hithpaal assume ו after the first radical, as התבונן from בנן, Isa. i. 3; and more rarely in other conjugations, as ענף third person masculine singular future in Kal, from ענף, Gen. i. 20; ירושפו Job xxvi. 11, from רשף. Such Verbs also prefix ט to the Participles both of Kal and Hithpaal, as in טרום lifting up, 1 Sam. ii. 7. Ps. ix. 14; טרום raising up himself. Job xxvii. 7.

31. Pluriliteral Verbs, or Verbs not reduplicate, but consisting of more than three radical letters, as כרכם, כרכל, &c. are, the few times they are used, declined regularly.

* But comp. דחי Deut. xi. 4, דחי Isa. lviii. 5, דחי Lam. ii. 1, דחי Nah. iii. 1, דחי Mic. ii. 12, דחי Isa. xvi. 9; from which forms it appears that Verbs ending in א radical but omissible do so in Hithpaal. insert א between the first and second radical letter.

† This reduplicate form of Verbs with ו inserted in Kal, the Hebrew Grammarians have called the conjugation Paal, and they add, that Verbs defective borrow their Hithpaal from the conjugation Paal.

SECT. VIII.

Of SYNTAX.

1. *Syntax*, from the Greek *Συνταξις Composition*, is that part of Grammar which teaches to compose words properly in Sentences.

2. In Hebrew the Adjective generally agrees with it's Substantive in gender and number, as בן חכם *a wise son*, גולת כבדת *great strokes*.

3. Yet we meet with such expressions as these, ערים גולת *great cities*, Deut. i. 28. vi. 10, & al. אבנים גדולות *great stones*, Deut. xxvii. 2. Josh. x. 18, 27.; תאנים טובות and רעות *good and bad figs*, Jer. xxiv. 2, 3.; המארת הגדלים *the great lights*, Gen. i. 16. But as to the former phrases, it has been observed, § IV. 13. that the termination ים is not always masculine; and perhaps in such expressions as המארת הגדלים, the Adjective with a termination usually masculine is joined with a feminine Substantive, as a mark of dignity or excellency.

4. *Participles* follow the same Rules of Syntax as Adjectives.

5. When two Substantives of a different gender have the same Adjective, that Adjective is commonly of the masculine gender, as בני ובנותי אכלים *His sons and his daughters eating*.

6. When two Substantives have one Adjective, that Adjective is put in the plural number, as, 1 K. i. 21, אני ובני שלמה המלך *I and my son Solomon (shall be) sinful*.

7. The same rules of Syntax hold good of Pronouns, Gen. i. 27, זכר ונקבה ברא אתם *male and female created he them, masc.*

8. *Collective Nouns*, or *Nouns of multitude*, though singular, may have an Adjective or Participle plural, as העם רבים *the people (are) many*, Exod. v. 5; כל יהודה באים *all Judah coming*, Jer. vii. 2; העם מחללים *the people piping*, 1 K. i. 40.

9. An Adjective singular is sometimes joined to a Noun plural in a distributive sense, as Psal. cxix. 137, ישר משפטך *right are thy judgments, i. e. every one of them*; Gen. xlvii. 29, ארריך אתך *they that curse thee (are) cursed, i. e. each one of them*. Comp. Gen. xlvii. 13. Exod. xvii. 12.

10. The *Cardinal Nouns of Number* (as *one, two, three, &c.*) from *one* to *ten*, when masculine have a feminine termination; when feminine, a masculine one.

11. *Cardinal Nouns of Number* which have a plural termination are most usually joined to Substantives in the singular, but those that have a singular termination to Substantives in the plural: שלשה אנשים *Three (or a trinity of) men*, Gen. xviii. 2; ארבעה מלכים *Four (or a quaternion of) kings*, Gen. xiv. 9; שבע מאות שנה, הכש מאות שנה *Five, — Seven hundreds of years*, Gen. v. 26, 32, are Examples of both these last Rules. Comp. Job i. 2.

12. The *Cardinal Nouns of Number* are sometimes used for the *Ordinals*, as *one* for *first*, *three* for *third*, *ten* for *tenth*, &c. See Gen. i. 5. Esth. i. 3. Gen. viii. 4. 2 Chron. i. 3.

13. The Plurals in ים — of Nouns of Number from *three* to *nine* inclusive signify *ten* times as much as the singular. Thus שלש is *three*, but שלשים *thirty*; ארבע *four*, but ארבעים *forty*.

14. The *Nominative* or Noun to a Verb is known by asking the question *who* or *what?* with the Verb; thus in the sentence, *God created the heavens*, the word *God* answering the Question *who created?* is the Noun to the Verb *created*; so in this sentence *The sun shines*, *the sun* is the Noun to the Verb *shines*.

15. All Nouns, whether singular or plural, are of the *third Person*, except when they are joined with the pronouns of the *first* and *second* Persons, *I, thou, we* or *ye*.

16. The Verb usually agrees with it's Noun in gender, number, and person, as נגלו האלים *The Angels were revealed*, Gen. xxxv. 7; הארץ הייתה *the earth was*, Gen. i. 2.

17. Yet

17. Yet we find, Gen. i. 14, *יהי מארה*, *there shall be lights*, where *מארה* feminine and plur. is joined with the Verb *יהי* masculine and singular. But *יהי* seems here to be used impersonally, as in many other instances.

18. When two Nouns of a different Gender have or govern the same Verb, that Verb is generally put in the masculine gender, as Gen. ii. 1, *ויכלו השמים והארץ* and the heavens and the earth were finished. Comp. above Rule 5.

19. When several Nouns singular have the same Verb, that Verb is sometimes put in the plural number, as Gen. xiv. 1, 2; *בדורלעכר—ותדעל—עשו מלחמה* *Arioch—Chederloomer—and Tindal—made war*. See Gen. ix. 23. Comp. above Rule 6, and 7.

20. Nouns of Multitude, though singular, may have a Verb plural, and though feminine, a Verb masculine, as Gen. xli. 7, *וכל הארץ באו מצריכה* and all the earth came to Egypt; Deut. ix. 28, *פן יאמרו הארץ* lest the land shall say; Job xxx. 12, *פרחה יקומו* the youth rose up. See Exod. xiii. 6, 47. xvi. 1, 2. xvii. 1. xxxv. 20. 1 Chron. xiii. 3. Comp. above Rule 8.

21. A Verb singular joined with a Noun plural, or a Verb plural with a Noun singular, often signify distributively, as Joel i. 20, *בהמות השדה תערוג* the beasts (i. e. each of the beasts) of the fields shall cry; Prov. xxviii. 1, *נסו—רשע* the wicked (every wicked man) flee. See Gen. xlii. 22. Exod. i. 10. Job xii. 7. Jer. ii. 15. xxxv. 14. Comp. above Rule 9.

22. The Noun masculine plural *אלהים*, when meaning the true God, Jehovah the ever-blessed Trinity, is often joined with Verbs singular, to express the Unity of Essence and Operation, as Gen. i. 1, *ברא אלהים* The Aleim created. But comp. Rule 16, and Lexicon, p. 19, col. 2.

23. The Pronoun relative *אשר* who, which, agrees with it's Substantive or Substantives in gender, number, and person, and governs it's Verb accordingly, as Ezek. xiii. 19, *להמית נפשות אשר לא תמותנה*—to slay the souls which should not die. Here *אשר* agrees with it's Substantive feminine plural *נפשות*, and accordingly *תמותנה* the Verb it governs, is put in the feminine plural third person. So Isa. lx. 12, *כי הגו והממלכה אשר לא* the nation and the kingdom, which shall not serve thee, shall perish. Here *אשר* having two Substantives, one masculine, and the other feminine, it's Verb *יעברו* is put in the masculine plural third person. See Rule 18, 19.

24. The Pronoun relative *אשר* who, which, is often understood, and that not only when it is governed by the Verb or by a Particle (understood) as in English, but also when itself governs the Verb; Isa. xlii. 16, *לא ירעו* I will cause the blind to go in a way which they knew not; Exod. vi. 28, *דבר יהוה* and it was in the day in which Jehovah spake to Moses; Lam. iii. 1, *ראו עני* (who) hath seen affliction.

25. When the connective Particle *ו*, and, is prefixed to a Verb in the future tense, that Verb signifies future in respect to the Time of (not to the Time in) which the historian is writing, or the person speaking, as Gen. i. 1, *ברא אלהים* created the heavens and the earth, ver. 2, *ויאמר* and then the Aleim said, ver. 4, *וירא* and then the Aleim saw, &c. Gen. ix. 27, *יפת* shall persuade Japhet, *וישכן* and then he * shall dwell—*ויהי* and then Canaan shall be a servant to them. So that when a number of facts are recorded or foretold, the *ו* with the sign of the future prefixed to a series of Verbs denotes the successive order of the facts†.

26. The future is sometimes used in this sense, even where the *ו* is not immediately prefixed to the Verb, but other words come between, as 2 Sam. xii. 31, *וכן יעשה* And thus he afterwards did.

27. Yea where *ו* doth not precede at all, as Job i. 5, *ככה יעשה איוב כל הימים* thus successively did Job all the days; Isa. vi. 2, *יכסה פניו* with two he then covered his face. Comp. Exod. xix. 19. Job i. 7, 11. Eccles. xi. 5.

28. *ו* connective prefixed to Verbs often supplies the place of the signs of Persons, Moods, Tenses, and Numbers, and makes them take in signification those of a preceding Verb, as *and* often doth in English; thus, Gen. i. 28, *וּמלאו* fill ye the earth, *ובברשה*

* We have no *one* tense in English which will express this Hebrew future.

† Thus the future is used after *ו* then, Exod. xv. 1. Josh. x. 12.

and subdue it, for *בבשח* *subdue ye it*. (Comp. Jud. iv. 6, 7. Ruth iii. 3.) Exod. xii. 23, *ועבר יהוה* and *Jehovah shall pass*—the tense of *עבר* being here taken from the future *עליו חצאו* *ye shall not go out*, in the preceding verse; Jud. i. 16, *and the sons of Keri* *עלו* *they came up* *ולך* *and went*, *וישב* *and dwell*, for *ילכו* *they went*, and *ישבו* *they dwell*. Comp. Josh. x. 4. 1 Sam. ii. 28, where *יבחר* is for *יבחרו*, see the preceding verse.

29. *Verbs Infinitive* are often used as our English *verbal Nouns* in—ing; as Gen. ii. 4, *ביום* *in the day of Jehovah's making*, i. e. *when Jehovah made*.

30. *Verbs Infinitive* thus applied admit the same *Pronoun Suffixes* as *Nouns* (comp. § V. 5.), as Gen. iii. 5, *ביום* *in the day of your eating*.

31. *Verbs Infinitive* admit before them the *Particles* ב, כ, ל, כ, in the senses explained under these *Particles* in § IX. and more fully in the *Lexicon*.

32. *Hebrew Verbs* are frequently joined with their *Infinitives*, which latter may then be rendered as *Participles active*, or as the *Latin Gerunds* in *do*. This sort of expressions generally, if not always, denotes succession or continuance, as Gen. xxii. 17, *אברכך* *and I will bless thee*, *אברכה* *in blessing* (Lat. *benedicendo*) *I will bless thee*, and *in multiplying* (Lat. *multiplicando*) *I will multiply thy seed*, i. e. *I will continually bless thee*, and *multiply thy seed*; Isa. vi. 9, *ואל תרעו* *hear ye in hearing*, i. e. *be continually hearing*, and *ye shall not perceive*; and *see ye in seeing*, i. e. *be continually seeing*, and *ye shall not know*. So Gen. ii. 16, 17, *of every tree of the garden thou shalt eat*; but *of the tree of knowledge of good and evil, thou shalt not eat of it*; for *in the day thou eatest thereof* *מות* *dying thou shalt die*, i. e. *thou shalt begin to die*, and so continue *liable to death temporal and spiritual*.

33. The *Substantive Verb* *היה* *is, was, &c.* is often omitted in *Hebrew*, as Gen. i. 2, &c.

34. *Particles* in *Hebrew* have often other *Particles* prefixed; or several *Particles* are joined together in one word.

SECT. IX.

Of the USE of the SERVILES.

- א. 1. Prefixed, from *אני* *I*, forms the first person singular future of all *Verbs*, as *אפקר* *I will visit*, from *פקר*.
2. Prefixed, forms many *Nouns*, as *אכזב* *a lie*, from *כזב* *to deceive*; *אמור* *a native tree*, from *ורח* *to spread*.
- ב. Prefixed only, *In, for, &c.* See *Lexicon*.
- ג. 1. Prefixed, denotes the conjugation *Hiphil* or *Huphal*.
2. ——— is emphatical, *The, this*.
3. ——— is vocative or pathetic.
4. ——— expresses a question or doubt.
- For instances of the three last uses see the *Lexicon* in *ה*.
5. Postfixed, is the sign of a *feminine Noun*, as *אמנה* *a woman*; *טובה* *good* (*bona*). Comp. § IV. 7.
6. Postfixed, denotes the third person feminine singular preter of *Verbs*, as *מקרה* *she visited*.
7. Postfixed to a *Verb* or *Noun*, from *היא*, or *הוא*, *she*, it denotes *her*; as *מקרה* *he visited her*, *ידה* *her hand*: and sometimes to a *Noun*, *his*, as Gen. xlix. 11, *עירו* *his foal*, *סורוה* *his garment*; Exod. xxii. 3, *בעירה* *his beast*; ver. 26, *כסותה* *his covering* *.
8. Postfixed, *to* or *towards*, of place or time. See *Lexicon* under *ה* 7.

* See *Naldi* Annot. in Partic. 1392.

4. י.
 1. Prefixed, a connective particle, *and*, &c. See Lexicon.
 2. Inserted after the first radical, it denotes the action signified by the Root to be present and continued; hence it forms the *Participle active*, as פָּקֵד *visiting*, and many Nouns in which such action is implied, as פֹּדֵד *a trader*, or *person trading*; רוּחַ *the spirit or air breathing or in motion*; יוֹם *the day or light in agitation* (namely by being reflected from the earth); and this not only without, but often with other Serviles to the word; thus מִאֲרֵץ Gen. i. 14, are *instruments or sources of light*, but מִאֲרֵץ, ver. 15; *those sconces actually giving light*.
 3. Inserted after the second radical, it denotes an *action past*, and so forms the *Participle passive*, as פָּקֵד *visited*, and many Nouns in which such action is implied, as רִכְשׁוֹ *wealth acquired*, from רָכַשׁ *to acquire*.
 4. Postfixed to a Noun, it signifies *his*, as רָבוּ *his word*; to a Verb, *him*, as זָכַר *he remembered him*. Also some *mes their or them*. See Exod. xxiii. 23. Deut. iv. 37. vii. 10. xxi. 10. Josh. ii. 4. Ps. xli. 4. Isa. v. 25.
 5. Postfixed, denotes the third, or in the *Imperative Mood*, the second, person plural of Verbs.
 6. Postfixed, forms the collective Noun חֵיתוֹ *beasts*, from חָיָה (comp. יָדוּ Ezek. i. 8, and פָּנָאֵל in פָּנָאֵל, for פָּנָאֵל, Gen. xxxii. 31; comp. ver. 30; and see Lexicon under אָנָה II.); also some other Nouns of a passive signification, as עָנָו *humble*, מֵעַק, from עָנָה *hollow*, from בָּהוּ *waste*, from נָהַר.
5. י.
 1. Prefixed to the third persons masc. future sing. and plur. of all Verbs.
 2. Prefixed, forms some appellative Nouns, and many proper Names, as יִקְרָא *a scrip*, from קָרַע *to collect*; יִצְחָק *Isaac*, from צָחַק *to laugh*; יַעֲקֹב *Jacob*, from עָקַב *to supplant*.
 3. Inserted, forms many Nouns; and after the first radical, denotes the *effect or consequence* of the *Participle active* of the Verb; for instance, from רוּחַ *air breathing or in motion*, comes רִיחַ *odor or exhalation* (see רוּחַ in the Lexicon). Inserted after the second radical, denotes the *effect or consequence* of the *Participle passive*, as קָצַר *hardest*, from קָצַר *cut down*.
 4. Inserted before the last radical, it denotes the *Hiphil* conjugation.
 5. Postfixed, denotes a national name, as עִבְרִי *an Hebrew*, כְּנַעֲנִי *a Canaanite*.
 6. ——— the ordinal Numbers, שלִישׁ *third*, רְבִיעִי *fourth*, &c. And observe, that in these ordinal Nouns of Number, י is not only postfixed, but frequently, as here, inserted also before the last radical.
 7. ——— the second person feminine future and imperative, as תִּפְקְדִי *thou (woman) shalt visit*; פָּקְדִי *visit thou (woman)*, and sometimes the second person fem. preter, as שָׁמַיִת, and יָדַתִּי, Ruth iii. 3; לִמַּדְתִּי Jer. xiii. 21. Comp. Jer. xxii. 23. xxxi. 21, and Ezek. xvi. 19, נָחַתִּי, ver. 20, לִירַתִּי, ver. 37, קִבְּצַתִּי and גִּלְדַּתִּי, ver. 43, וְזָכַרְתִּי, &c. so ver. 47, 51.
 8. ——— is the sign of the masculine plural in *regimine*, as מְלָכֵי הָאָרֶץ *kings of the earth*. Comp. § IV. 15.
 9. ———, is formative in some Nouns, both substantive, as אֲדֹנִי *Lord*, פֵּרִי *fruit*; and adjective, as חֲפֵזִי *free*, אֲכֹזֵרִי *violent*, עָנִי *afflicted*, פֹּדֵד *poor*.
 10. ——— to a Noun, *my*, as דְּבָרִי *my word*; to a Verb, *me*, as פָּקְדִי *he visited me*.
6. כ.
 1. Prefixed, a particle of similitude, *like*, *as*. See Lexicon.
 2. Postfixed to a Noun, *thy*, as דְּבָרְךָ *thy word*; to a Verb, *thee*, as פָּקְדֵךָ *he visited thee*.
7. ל. Prefixed only, *To*, *for*, &c. See Lexicon.
8. מ.
 1. Prefixed, a particle, *From*, &c. See Lexicon.
 2. Denotes the participle of *Hiphil* and *Huphal* (and with ה added, of *Hith-pael*), whence
 3. It forms many Nouns, signifying the *instrument*, or *mean*, or *place of action*,

as from גן *to protect*, מגן *a shield*, instrument of protection; from זבח *to sacrifice*; מזבח *an altar*; so with ה or ת postfixed, many feminine nouns, as משלה instrument or mean of ruling.

4. Postfixed to a noun, *their*, as דברם *their word*; to a verb, *them*, as פקדם *he visited them*.

5. Postfixed with ו, forms the noun פדיון *redemption*, from פדה *to redeem*.

6. Postfixed, forms some adverbs, as יומם *by day*, from יום *day*; חנם *gratis*, from חן *to be kind, gracious*; אמנם *truly*, from אמן *truth*; רקם *vainly*, from רץ *rain*.

9. 1. Prefixed, forms the preter and participle of the conjugation *Niphal*.

2. ———: the first person plural future of all verbs.

3. ——— some few appellative nouns, as נמלה *an ant*, from כל *to crop*; נרגן *a mutterer, whisperer*, from רגן *to whisper*.

4. Postfixed, *them* and *their*, feminine.

5. ——— forms many nouns, as קרבן *an offering*, from רבך *to approach*; especially with ו preceding, as זכרון *a memorial*, from זכר *to remember*; שכרון *drunkenness*, from שכר *to inebriate*.

10. 1. Prefixed only, denotes the relative *who, which*.

2. ——— the particle *that, because*. See *Lexicon*.

11. 1. Prefixed, denotes a noun, as masc. תלמיד *a disciple or scholar*, from למד *to teach*; masculine plural תרפים *Teraphim*, from רפה *to venerate*; feminine תורה *a prayer, means of obtaining favour*, from חן *to be gracious*: also a particle, as תחת *under*, from נחת *to descend*.

2. Prefixed to the second person future of both numbers and genders; and to third person future feminine sing. and plur.

3. Postfixed, denotes the second person preter sing. of all verbs.

4. ——— in regimine for ה fem. See § IV. 16.

5. ——— forms many nouns feminine, as קטרת *incense*, from קטר *to fumigate*.

12. The above Table of the Serviles should be carefully perused by the learner, and continually consulted by him, when in words he meets with letters for which he cannot account.

SECT. X.

*Rules for finding the ROOT in the ensuing * LEXICON.*

1. Reject all affixes, and letters acquired in forming; if three letters remain, that is generally the root: thus in the word בראשית *Gen. i. 1*, ב is a particle or affix signifying *in*, § IX. 2. ית a termination of nouns, see § IV. 6, therefore ראש is the root.

2. But if, after rejecting the affixes and formative letters, the word hath ו or י inserted

* As I would wish the reader, who has opportunity and abilities, to consult other works of this kind, and particularly the highly valuable *Lexicon* and *Concordance* of *Marius de Calasio*, I here subjoin

Some short Rules for finding the Root in other Lexicons.

1. Reject all affixes, and letters acquired in forming; if three letters remain, that is the root.

2. If only two, add ו or י in the beginning (and in the deflections of לקח *to take*, ל, י, or י in the middle, מ or מ at the end, or double the second radical letter—for instance, if the word סבב occurs, סב is the root.

3. Observe ו is to be added at the beginning, י in the middle, or ה at the end, much more frequently than the other.

4. If, after rejecting the affixes and formative letters, only one letter should remain, add ו or י to the beginning, and ה at the end. Thus for ח, see יח; for א, see אה.

(unless

(unless before *ה), you must reject them also, and then you will †generally find it under the two remaining letters. (Comp. § VII. 16.) Thus in להאיר, Gen. i. 17, ל is a particle to or for, § IX. 7. ה the sign of conjugation Hiph. § IX. 3. איר then remaining, I also reject י, and look for root איר.

3. If, after rejecting the affixes and formative letters, only two letters remain, that is frequently the root. Thus in השמים, Gen. i. 1, ה is a particle emphatic, the, by § IX. 3. ם is the termination of a noun masculine plural, by § IV. 9. שם therefore remains for the root.

4. But if, in this case, you cannot find it as a two-lettered root, add י or נ to the beginning of the word, and to the deflections of לקח to take, ל (comp. § VII. 7, 8, 11, 12, 13) or ה, and more rarely ם to the end. (Comp. § VII. 20, 21, 22.) Thus in העת, Gen. ii. 9, ה is emphatic, the, § IX. 3. ת is a feminine termination, § IX. 11; these then being rejected, ע remains; but not finding this in a two-lettered form, I add י to the beginning, and find it under root יע. Again, in וקח and he took, Gen. ii. 15, ו is a particle and, § IX. 4; י is the sign of the third person masculine future, § IX. 5; קח then remaining, I add ל to the beginning, and look for לקח. In פני, Gen. i. 2, י is the sign of the N. masc. plur. in regimine, § IV. 15; this therefore being rejected, and not finding the root פן in a two-lettered form, I add ה to the end, and look for פנה.

5. If, after rejecting the affixes and formative letters, only one letter should remain, add י or נ to the beginning, and ה to the end. Thus Gen. xiv. 15, ו, ויכב, is a connective particle and, § IX. 4; י the sign of the third person masculine future, § IX. 5; and כ a suffix, them, § V. 5, and IX. 8; there remaining then only the letter כ, prefix נ to the beginning, and add ה to the end, and look for the root נכה. Comp. § VII. 25.

6. Nouns or particles of two letters ending in י must usually be sought under roots with ה for the final letter, as for פי the mouth, see בה; but for כי that, see כחה; and sometimes such nouns belong to roots with ו for the middle letter, as כי a burning to כה.

7. Reduplicate words must be sought under their simple ones; thus, for גלגל and גלגל see גל, for הפפך see הפך. Comp. § VII. 27, 28.

SECT. XI.

A GRAMMATICAL PRAXIS or EXERCISE on the First Chapter of GENESIS.

substance the and ,heavens the of substance the Alcim the created beginning the Iu
 ואת השמים את אלהים ברא בראשית 1. : earth the of
 הארץ :

ברא see § X. 1. third person masculine singular preter in Kal of the verb ברא, and consequently the † root itself, and joined with the noun אלהים, though plural, by § VIII. 22. אלהים a noun masculine plural, § IV. 9, from the root אלח, § X. 1. את, a particle, the, from root אתח, § X. 4. השמים, see § X. 3. ואת, a particle, § IX. 4. את as before. הארץ, ה is emphatic, ארץ a noun with a formative ם, § IX. 1, from the root רץ.

* Observe that when ו or י is the middle, and ה the final letter of the root, the ו or י is retained, as in ויהי, ויהי.

† In some Verbs the ו in the middle is radical and immutable, as וצח, וצח.

‡ N. B. The Grammarians and Lexicographers, always consider the third person masc. sing. preter in Kal, as the root in such words as occur in a verbal form.

deep the of faces the upon darkness and ,hollow and unformed was earth the And

2. והארץ היתה תרו וברז וחשך על פני תהום
.waters the of faces the upon motion a causing Aleim the of spirit the and
ורוח אלהים מרחפת על פני המים:

and, *הארץ*, just explained. *היתה*, third person feminine singular preter of the verb *היה*, § VII. 20, 21; and agreeing with *ארץ* in gender, number, and person, § VIII. 15, 16. *תרו* a noun adjective, § IX. 4. *וברז*, *ו* and, *ברז* a noun adjective, § IX. 4. *חשך* a noun from the root *חשך* על a particle from the root *עלה* *פני* a noun masculine plural in *regimine*, from the root *פנה*, see § X. 4. *תהום* a noun, § IX. 11, from the root *הים*, § X. 2. *רוח* a noun, § IX. 4. of the root *רוח*, § X. 2. *מרחפת* a participle feminine in *Hiphil*, from the root *רחף*, by § VI. 17, 24, and agreeing in gender and number with *רוח*, by § VIII. 2, 4; the verb substantive being omitted by § VIII. 33. *המים* a noun masculine plural, from the root *ים*. See Lexicon.

.Light was there then and ,Light be shall there Aleim the said then And

3. ויאמר אלהים יהי אור ויהי אור:

ויאמר a verb third person masculine singular future in *Kal*, § VI. 12, from root *אמר* § X. 1. see also § VIII. 25. *יהי* third person masculine singular future, from root *היה*, for *ידהו*, § VII. 20, 21. *אור* a noun, § IX. 4, from the root *אור*, § X. 2.

between Aleim the divided then and ,good that Light the Aleim the saw then And

4. וירא אלהים את האור כי טוב ויברל אלהים בין
.Darkness the between and Light the
האור ובין וחשך:

ירא third person masculine singular, from root *ראה*, for *יראה*, § VII. 20, 21. *כי* a particle, from the root *כרה*, § X. 6. *טוב* a noun, § IX. 4, from the root *טוב*, § X. 2. *יברל* third person masculine singular of the root *ברל*, § X. 1. *בין* a particle of the root *בן*, § X. 2.

called he Darkness the (to) and Day Light the (to) Aleim the called then And

5. ויקרא אלהים לאור יום ולחשך קרא
.first the Day Morning was there and Evening was there and ;Night
לילה ויהי ערב ויהי בקר יום אחד:

ויקרא third person masculine singular future, from the root *קרא*, § X. 1. *לאור* a particle following the verb *קרא*, see Lexicon. *יום* a noun, § IX. 4. from the root *יבש*, § X. 2. *לילה* a noun feminine, § IV. 6, from the root *לל*, § X. 2. *ערב* a noun masculine singular, from the root *ערב*. *בקר* a noun masculine singular, from the root *בקר*. *יום אחד* a noun masculine singular, from the root *יחד*, § X. 4.

waters the of midst the in Expanse an be shall there Aleim the said then And

6. ויאמר אלהים יהי רקיע בתוך המים
.waters to waters between division a causing be shall it and
ויהי מברל בין מים למים:

יהי a noun masculine, § IX. 5. from the root *רקע*, § X. 1. *בתוך* a particle *in*, from the root *תוך*, § IX. 4. from the root *תוך*, § X. 2. *מברל* a participle masculine singular in *Hiphil*, from the root *ברל*, § VI. 17.

which waters the between divided he and Expanse the Aleim the made then And

7. ויעש אלהים את הרקיע ויברל בין המים אשר
.Expanse the (to) above (at) which waters the between and ,Expanse the (to) under (at)
מתחת לרקיע ובין המים אשר מעל לרקיע

.(mechanized or) so was it and

ויהי כן
יעש

third person masculine singular future, for יעשה, from the root עשה, § VII. 20, 21. אשר the pronoun relative (see § V. 2.) which, from the root אשר, א, a particle, at, joined by § VIII. 34. with another particle הוה, from the root הוה, § IX. 14. So מל composed of מ, at, and על upon, from the root עלה. ען see Lexicon.

was there and , (places) Heavens expanse the (to) Aleim the called then And

ויהי שמים לרקיע ויקרא אלהים 8.

.second the Day morning was there and evening

ערב ויהי בקר יום שני :

an ordinal noun of number, § IX. 5. from the root שנה, § X. 4.

appear shall then and ,one place to * waters the tend shall Aleim the said then And

ויתאמר אלהים יקו חמים אל מקום אחד ותראה 9.

.so was it and , (land) dry the

ויבשה ויהי כן :

third person masculine plural future in *Kal* or *Niph.* from the root קו, § VII. 20, 21, agreeing with the noun masculine plural חמים. אל a particle, to, from the root אל. מקום a noun, § IX. 8, from the root קם, § X. 2. תראה third person feminine singular future in *Niphat*, from the root ראה, § VII. 21, agreeing with the feminine noun יבשה, with ה emphatic prefixed, from the root יבש.

tending of place the (to) and ,earth (land) dry the (to) Aleim the called then And

ולמקוה ויקרא אלהים ליבשה ארץ 10.

.good that Aleim the saw then and seas called he waters the of

חמים קרא ימים ויקרא אלהים כי טוב :

and, ל a particle, to, after the verb קרא, as in ver. 5. מקוה a noun of place, § IX. 8, from the root קה, § X. 2, and note. ימים a noun masculine plural, § IV. 9, from the root ים, § X. 3.

seed seeding herb of bud the earth the forth shoot shall Aleim the said then And

ויתאמר אלהים תרשא הארץ רשא עשב מזריע זרע 11.

.so was it and ,earth the upon it in seed it's which, kind it's for fruit bearing fruit of tree the

עץ פרי עשה פר למינו אשר זרע בו על הארץ ויהי כן :

third person feminine singular future in *Kal*, of the root רשא, § X. 1, agreeing with the noun feminine singular ארץ. עשב, a noun, from the root עשב. מזריע a participle masculine singular, in *Hiphil*, from the root זרע, § VI. 17, and § IX. 8. פרי a noun masculine singular, § IX. 5, from the root פה, § X. 4. עשה a participle masculine *Benoni*, or active, in *Kal*, from the root עשה, § VI. 17, 20. למינו, ל a particle, for, ו an affix, his, or it's (masculine) § IX. 4. מין a noun masculine singular, from root מין, see § X. 4. בו, ב a particle, in, prefixed to the pronoun suffix ו, him, or it masculine, § V. 5, 6.— אשר which it's seed in it, an Hebrewism for whose seed in it.

tree the and ,kind it's for seed seeding herb of bud the earth the forth brought then And

ותוצא הארץ רשא עשב מזריע זרע למינה ועץ 12.

.good that Aleim the saw then and kind it's for it in seed it's which fruit bearing

עשה פרי אשר זרע בו למינה ויקרא אלהים כי טוב :

third person feminine singular future in *Hiphil* of the root תצא, see § VII. 7, 8,

* This stroke over several English and Hebrew words denotes that you must begin to read the English word or words answering to those Hebrew ones which are placed at the end of the stroke towards the left hand; as here, for instance, the English, to make sense, must be read, the waters shall tend.

and

and § VI. 24, agreeing with the noun feminine ארץ למינהו, before explained, הו, a pronoun suffix, *his*, § V. 5.

.third the Day morning was there and evening was there And

ידי ערב יהי בקר יום שלישי 13.

an ordinal noun of number, § IX. 5, from the root שלש, § X. 1.

expanse the in light of instruments be shall there Aleim the said then And

ימאמר אלהים יהי מארת ברקיע 14.

be shall they and, night the between and day the between division a cause to for heavens the of

השמים להבדיל בין היום ובין הלילה והיו

years and days for and seasons for and signs for

לאות ולמועדים ולימים ושנים:

See § VIII. 17, מארת a noun feminine plural; § IV. 11, from the root אר, § X. 3, with כ, denoting the instrument, § IX. 8. להבדיל, *for*, prefixed by § VIII. 31, to הברל, Infinitive *Hiphil* of the root ברל, § VI. 17. See § VIII. 28. לאות, *for*, feminine plural of אות, from the root אות, § X. 4. מועדים a noun masculine plural, § IV. 9, from the root יעד of the form of a participle *Hiphil*, see § VII. 7, 8, and § IX. 8. ימים plural of יום, dropping the ו. Comp. § IX. under ו 2, and § VII. 16, 17, 18.

upon light give to for heavens the of expanse the in lights for be shall they And

על להאיר השמים ברקיע למאורת והיו 15.

.so was it and, earth the

הארץ יהי כן:

see § IX. 4. להאיר, *for*, joined by § VIII. 31, to האיר infinitive *Hiphil* of the verb אר, § VII. 16. Comp. § X. 2.

great light the great light of instruments two the Aleim the made then And

ויעש אלהים את שני המארת הגדלים את הכאור הגדל 16.

.stars the and night the of rule the for little light the and, day the of rule the for לממשלת היום ואת המאור הקטן לממשלת הלילה ואת הכוכבים:

שני a noun masculine, from the root שנה, § X. 4. הגדלים, *is* emphatic, see § VIII. 3. מאור a noun masculine, from the root אר, § IX. 8. לממשלת, *for*, ממשלת a noun feminine singular in regimine, § IV. 16, from the root משל, § IX. 8. כוכבים a noun masculine plural, from the root ככב, § IX. 4.

light give to for heavens the of expanse the in Aleim the them placed then And

להאיר השמים ברקיע אתם אלהים יתן 17.

.earth the upon

על הארץ:

third person masculine singular future in *Kal*, from the verb נתן, § VII. 26.

between division a cause to for and night the in and day the in rule to for And

בין ולמשל ביום ובלילה ולהבדיל 18.

.good that Aleim the saw then and, darkness the between and light the

האור ובין החשך וירא אלהים כי טוב:

infinitive of the verb משל, with ל prefixed, by § VIII. 31.

.fourth the Day morning was there and evening was there And

ידי ערב יהי בקר יום רביעי 19.

an ordinal noun of number, § IX. 5, of the root רבע, § X. 1.

20. ויאמר

living a creature reptile the waters the abundantly produce shall Aleim the said then And
 20. ויאמר אלהים ישרצו המים שרץ נפש חיה
 .heavens the of expanse the of faces the upon earth the above flutter shall fowl and
 ועוף יעופף על הארץ על פני רקיע השמים :

third person masculine plural future in *Kal* of the root שרץ, agreeing with מים, § VIII. 16. נפש a noun feminine singular, from the root נפש. חיה a noun adjective feminine singular, agreeing with נפש, from the root חיה, § X. 4. עוף third person masculine singular future in *Kal*, agreeing with the noun עוף, of the reduplicate verb עָפַף, § VII. 30, from the root עָפַף, § VII. 27, and § X. 7.

living creature every the and ,great whales the Aleim the created then And
 21. ויברא אלהים את התנינים הגדלים ואת כל נפש החיה

fowl every the and ,kind their for waters the abundantly produced which ,creeping
 חרמשת אשר שרצו המים למינהם ואת כל עוף
 .good that Aleim the saw then and ,kind his for wing of
 ענף למינהו וירא אלהים כי טוב :

חרמשת a noun masculine plural, § IV. 9, of the reduplicate word חָנַן from the root חָנַן. See § VII. 28. רמשת, ה emphatic, prefixed to רמשת, the participle feminine Benoni in *Kal*, of the root רמש, § VI. 17. See Lexicon under ח ה 3.

ye multiply and fruitful ye be (saying) say to Aleim the them blessed then And
 22. ויברך אתם אלהים לאמר פרו רבו
 .earth the in multiply shall fowl the and ,sea the in waters the ye fill and
 ומלאו את המים בימים והעוף ירב בארץ :

third person masculine singular future in *Kal* of the root בָּרַךְ. לאמר, prefixed to an infinitive, *to, for to*, see Lexicon. פרו second person masculine plural imperative in *Kal*, of the verb פָּרַד, so רבו of רבה, § VII. 20. בימים, ב a particle, *in*, prefixed to ימים masc. plural of the noun יום. ירב third person masculine future in *Kal* of the root רָבַה, § VII. 20, 21, agreeing with the masculine noun עוף.

.fifth the Day morning was there and evening was there And
 23. ויהי ערב ויהי בקר יום חמישי :

חמישי an ordinal noun of number, § IX. 5, from the root חמש, § X. 1.

,kind it's for living creature the earth the forth bring shall Aleim the said then And
 24. ויאמר אלהים תוצא הארץ נפש חיה למינה
 .so was it and ,kind it's for earth the of beasts wild and reptile and cattle
 בהמה ורמש וחיתו ארץ למינה ויהי כן :

בהמה a noun fem. of the root בהה, § IX. 3. חיה a pronoun suffix, *her or it's*, feminine, § IX. 3. רמש a noun masculine singular of the root רמש. חיתו, and, ו, and, a collective noun singular from the root חיה, see § IX. 4.

cattle the and ,kind it's for earth the of beast wild the Aleim the made then And
 25. ויעש אלהים את חית הארץ למינה ואת הבהמה
 Aleim the saw then and ,kind it's for ground the of reptile every the and ,kind it's for
 למינה ואת כל רמש הארמה למינהו וירא אלהים
 .good that
 כי טוב :

חיה a noun feminine singular in *regimine*, § IV. 16, of the root חיה, § X. 4.

26. ויאמר

likeness our according to image our in man make will we Aleim the said then And
 26. ויאמר אלהים נעשה אדם בצלמנו כדמותנו
 cattle the over and heavens the of fowl the over and sea the of fish the overrule shall they and
 וירדו ברגת הים ובעוף השמים ובבהמה
 earth the upon creeping reptile the every over and earth the all over and
 ובכל הארץ ובכל הרמש הרמש על הארץ :

עשה first person plural future in *Kal*, from the root אדם. אדם a noun masculine singular, from the root דמה, § X. 4. בצלמנו, ב, in, a pronoun suffix, *our*, § V. 5. צלם a noun masculine singular, from the root צלם. כדמותנו, כ, a particle *as, according to*, a pronoun suffix *our*, דמות a noun feminine singular, see § IV. 6, from root דמה, § X. 4, see Lexicon. וירדו, ו, and, ירדו third person masculine plural future in *Kal*, of the root ירד, § X. 4. ברגת, ב, in, רגת a collective noun feminine singular in *regimine* § IV. 16, from the root רג, § X. 3.

Aleim the of image the in, image his in man the Aleim the created then And
 27. ויברא אלהים את האדם בצלם
 them created he female and male, him created he
 ברא אתו וזכר ונקבה ברא אתם :

נקבה from the particle את, and, ו, *him*. זכר a noun masculine from the root זכר. אלהים a noun feminine from the root נקב. אתם from את and כ, *them*. See § VIII. 7.

fruitful ye be Aleim the them to said then and Aleim the them blessed then And
 28. ויברך אתם אלהים ויאמר להם אלהים פרי
 sea the of fish the over ye rule and, it subdue and earth the ye fill and ye multiply and
 ורבו ומלאו את הארץ וכבשה ורדו ברגת הים
 earth the upon moving beast every over and heavens the of fowl the over and
 ובעוף השמים ובכל חיה הרמשת על הארץ :

הם, כבשה, כ, *it* feminine. See § VIII. 28. ל, a particle *to*, § IX. 7, prefixed to הם *them*.

seed seeding herb every the you to given have I behold Aleim the said then And
 29. ויאמר אלהים הנה נתתי לכם את כל עשב זרע זרע
 tree a of fruit the it in which tree every the and, earth the all of faces the upon which
 אשר על פני כל הארץ ואת כל העץ אשר בו פרי עץ
 food for be shall it you to, seed seeding
 זרע זרע לכם יהיה לאכלה :

הנה a particle from the root נתן. נתתי first person preter of the verb נתן, § VII. 26. לכם ל, *to*, prefixed to כם *you*, § V. 5. אכלה a noun feminine, § IV. 6, from the root אכל, § X. 1.

creeping (thing) every to and heavens the of fowl every to and earth the of beast every to And
 30. ולכל חית הארץ ולכל עוף השמים ולכל רמש
 so was it and, food for herb green every the, life of breath the it in which earth the upon
 על הארץ אשר בו נפש חיה את כל ירק עשב לאכלה ויהי כן :
 ירק a noun from the root ירק.

very good behold and made had he which whole the Aleim the saw then And
 31. וראו אלהים את כל אשר עשה
 sixth the Day morning was there and evening was there and
 ויהי ערב ויהי בקר יום הששי :

מאד a particle from the root מאד. הששי, ה, emphatic prefixed to ששי an ordinal noun of number, § IX. 5.

resembling גלל in some Forms use ו instead of the last סבב; and in *Hith.* and sometimes in other Conjugations, Radical, as in התבונן from בגן, in יעופף from עפף.

g. fut. of verbs.
ter.

VI. OF SYNTAX.

r. fut.
ter.

ally agrees with it's Substantive in gender and number, *an*, מכוח גדלות *great strokes*.

rees with it's Noun in gender, number, and person, as *was*.

erson sing. fut.

erbs in the Future, denotes *succession*.

sing. preter.

erbs, often supplies the signs of the grammatical In-
nd *subdue* (*ye*) it, Gen. i. 28.

n fem. sing. fut.

erson fem. sing.

ve sometimes the particles ב, כ, ל, מ, prefixed, of which
2, 6, 7, 8, and Lexicon.

masc. plur. fut.
person masc.

THE USE OF THE SERVILES.

...and the day-morning was there and evening was there
 ערב ויהי בקר יום הששי :

a particle from the root מחד. הששי, ה' emphatic prefixed to שש an ordinal
 ber, § IX. 5.

A SHORT
CHALDEE GRAMMAR,
WITHOUT POINTS.

DESIGNED FOR THE USE OF THOSE WHO ALREADY UNDERSTAND HEBREW.

THE FOURTH EDITION, CORRECTED AND IMPROVED.

Sane Chaldæam aut Syriacam Linguam etiam nunc experimur omnium minimè ab Hebræâ Lingua differre, ita ut Dialectus potius & variata Elocutio, quàm, ab Hebræâ diversa, habenda sit.

"In truth we even now find that of *all* Languages the *Chaldee* or *Syrian* differs the *least* from the *Hebrew*, so that it is rather to be esteemed a *Dialect* or *varied Pronunciation* than a different language."

C. VITRINGA, Observat. Sacr. lib. i. cap. 5. § v. edit. 4te.

P R E F A C E.

THE want of a *Chaldee Grammar*, in the first Edition of this Work, seemed a real deficiency. This I have now endeavoured to supply in the following pages; with which however I would by no means advise the Learner to concern himself, till in his course of reading the Original Scriptures he comes to such parts of them as are written in *Chaldee*, or, at soonest, till he has well mastered the *Hebrew*; and then he may be assured that the ensuing Grammar will be found, though concise, yet extremely easy, and sufficiently copious to instruct him in the *Grammatical Inflections* of the *Chaldee*, as extant in the sacred writings, and even (speaking generally) in the earliest *Targums* or *Chaldee Paraphrases*; I mean those of *Onkelos* and *Jonathan*. For the Biblical and more ancient *Chaldee* (as to it's external form) differs not more from the *Hebrew* than the modern *Spanish* from the *Latin*, or even than the *Doric* from the *Attic* or *Ionic Dialect* in *Greek*.

In composing this little Tract, I have been chiefly indebted to *Masclaf's Grammatica Chaldaea*; but as upon a close inspection that work appeared not to have been drawn up with the accuracy that might have been wished, such mistakes and oversights as were observed in it have been carefully corrected.

Besides some *Chaldee Words* occasionally inserted in the historical and prophetical Books, after the Israelites became acquainted with the *Assyrians* and *Babylonians*, the following Parts of Scripture are written in the *Chaldee Dialect*: namely,

Jeremiah, chap. x. ver. 11.

Daniel, from ver. 4 of the second to the end of the seventh chapter.

Ezra, chap. iv. from ver. 8 to chap. vi. ver. 19, and chap. vii. from ver. 12 to ver. 27.

CON-

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A SHORT CHALDEE GRAMMAR.

SECT. I.

Of the LETTERS and READING.

1. THE Letters and Manner of Reading are the same as in Hebrew.
 2. There is the same Distinction of the *Chaldee Letters* as of the *Hebrew*, into *Radicals* and *Serviles*.
 3. But observe that כ, which in *Hebrew* is *radical*, is in *Chaldee* *servile*; and, vice versa, ך, which is in *Hebrew* *servile*, is in *Chaldee* *radical*.
-

SECT. II.

Of the WORDS in CHALDEE.

1. Many of the Words in *Chaldee* are exactly the same as in *Hebrew*.
2. Many others are formed either by *adding* some letter at the beginning of a *Hebrew* word, as

From { Heb. דם *Blood*, Chald. דמו,
 { Heb. עבד *to serve*, Ch. עעבר;

or at the end, as

From { Heb. אם *a mother*, Ch. אמא,
 { Heb. עם *people*, Ch. עמא;

or even in the middle, as

From { Heb. מטה *thow*, Ch. מנתה,
 { Heb. כסא *a throne*, Ch. כרסא,
 { Heb. פנק *to delight*, Ch. פרנק,
 { Heb. שבט *a sceptre*, Ch. שרביט;

or both in the middle and at the end, as

From { Heb. יד *a hand*, Ch. אידא,
 { Heb. קר *glory*, Ch. איקרא.

3. Some *Chaldee* words are formed by *dropping* a letter from the *Hebrew*, as

From { Heb. אחד *one*, Ch. חר,
 { Heb. איש *a man*, Ch. נש.

d

4. Some

4. Some by *transposing* a letter, as

From Heb. חֶלֶק *a portion*, as of land, Ch. חֶקֶל *a field*.

5. Many by *changing* some letter: thus

כ in Heb. is in Chald. *changed* into כּ: as

From { Heb. בַּרְזִל *iron*, Ch. בַּרְזִל.
 Heb. שָׁקַע *to break*, Ch. שָׁקַע.
 Heb. בִּקְעָה *a valley*, Ch. *בִּקְעָה;

צ into ע, as

From { Heb. אֶרֶץ *the earth*, Ch. אֶרֶץ,
 Heb. צֹאן *sheep*, Ch. צֹאן,
 Heb. בִּיצָה *an egg*, Ch. בִּיעָה;

ש into ס, as

From { Heb. שָׁמַר *to keep*, Ch. סָמַר,
 Heb. בָּשָׂר *flesh*, Ch. בָּסַר,
 Heb. עָשָׂר *ten*, Ch. עָסַר.

6. But the most frequent changes of Letters are of the Heb. *sibilant* or *hissing* Letters into the Chaldee *Dentals* or *Teeth-letters*: thus

ז is often changed into ד, as

From { Heb. זָהָב *gold*, Ch. דָּהָב,
 Heb. זָבַח *to sacrifice*, Ch. דָּבַח,
 Heb. זָכַר *to remember*, Ch. דָּכַר;

צ into ש, as

From { Heb. סִמּוּרָה, Ch. קִישׁ,
 Heb. יַעֲצֵן *to consult*, Ch. יָעַשׂ,
 Heb. צִבִּי *an antelope*, Ch. שְׂבִיָּא;

ש into ת, as

From { Heb. שׁוּב *to return*, Ch. תּוּב,
 Heb. שָׁבַר *to break*, Ch. תָּבַר,
 Heb. עָשָׂר *to be rich*, Ch. עָתַר.

7. There are some other, but less usual, changes of the *Consonants* in Chaldee Words derived from the *Hebrew*, as of ג into כ, ב into ד, ט into כ, נ into ק, ל into ר, &c.8. Of the *Vowels*, א is often changed into י, as

From { Heb. רֹאשׁ *a head*, Ch. רִישׁ,
 Heb. עֵצָה *the grave*, Ch. שִׁיחַ,
 Heb. סֵמֶךְ *a word*, Ch. סִימָךְ;

ח into א, as

in forming nouns feminine and the *Aphel* (*Eliphal*) and *Ithpehal* (*Hithpael*), Conjugations of Verbs;

ח into י or א, as

in Chaldee verbs derived from Hebrew ones ending in ח, thus from Heb. מָכַח *to be willing*, Ch. מֵיחַ and מֵאֵחַ;

ו into א, as

From Heb. טוֹב *good*, Ch. טֵא, טֵאחַ, &c.

ו into י, as

in the *Pehil* or participle passive of verbs,

* This word moreover drops the י.

SECT. III.

Of the *DIVISION* of *WORDS*, and first of *NOUNS*.

1. Words in *Chaldee*, as in *Hebrew*, may be divided into *Nouns* or *Names*, *Verbs* and *Particles*.

2. *Chaldee Nouns* are likewise distinguished into *Substantives* and *Adjectives*; and have two *Genders*, *masculine* and *feminine*; and two *Numbers*, *singular* and *plural*.

3. The *Gender* of *Chaldee Nouns* is known either by their *signification*, as in *Hebrew* and other *Languages*; or by their *Termination*.

4. * *Chaldee nouns* ending in א, ו, and י *servile* are *feminine*; most others are *masculine*.

5. *Chaldee nouns feminine* ending in א, are plainly formed by imitation of *Hebrew* ones ending in ה, as Ch. חכמה *wisdom*, of Heb. חִכְמָה.

6. Those in ו or י are formed from the *Hebrew* ones by dropping a final *servile* ת, as in ו or י are formed from the *Hebrew* ones by dropping a final *servile* ת, as מלכות *a kingdom*, from מלכות; מלכות *another* (fem.), from מלכות.

7. The *plural* of *masculine nouns* is formed by adding ק to the *singular*, as מלך *a king*, plur. מלכין *kings*.

8. The *plural* of *feminine nouns* is formed by adding י to the *singular*, as ארץ *a land*, plur. ארצין *lands*; or by changing א final into י, as שפיה *fem. beautiful*, plur. שפיהן; or תא, into יאן, as מטרות *a watch*, plur. מטרותן.

9. The above are the most usual forms of *plural nouns* both *masculine* and *feminine*; but there are also others which may be better learned by use and observation in reading, than by having the memory loaded with a multiplicity of rules.

Of *NOUNS* in *REGIMINE* or *CONSTRUCTION*.

10. *Nouns masculine singular* in *regimine* suffer no change, but *nouns masculine plural* in *regimine* drop their final י, as בנין *sons*; בני אנושא *sons of man*, Dan. ii. 38. *Comp. Heb. Grammar*, § IV. 15.

11. *Nouns feminine singular* in *regimine* change their final א into ת, as עבדת בית *the work of the house*, for עבדתא, Ezra vi. 7; those ending in תא drop the א, as מלתא *the word of the king*, for מלתא; *comp. Heb. Gram.* § IV. 16.

12. *Feminines plural* in י, do when in *regimine* change their final י into ת, as מצבעת *the toes of the feet*, for מצבעת, Dan. ii. 42.

13. Thus far may be observed a great resemblance between the *Chaldee* and *Hebrew* nouns; we must now take notice of a circumstance wherein they differ, namely,

Of the *EMPHATIC* Form of *Chaldee Nouns*.

14. As ה prefixed to a *Hebrew* noun often denotes the *emphatic* or *definitive* article, *The*, so does א postfixed to a *Chaldee* noun, as מלך *a king*, מלכא *The king*; but in *Dan.* and *Ezra* ה is often postfixed instead of א, as מלכא *The king*, Dan. ii. 11. *Comp. Ezra* v. 1, 2.

15. *Nouns masculine singular emphatic* only postfix א; but *nouns masculine plural emphatic* moreover drop their י, as מלכין *kings*, *emphat.* מלכיא *The kings*.

* I consider the *feminine nouns* in *Daniel* and *Ezra*, which end in ה, as *Hebrew* ones.

16. Nouns feminine singular ending in **א** do in the *emphatic* form change **א** into **תא**; as **חכמה** *wisdom*, *emphat.* **חכמתא** The *wisdom* (or in *Dan.* into **תחא**); but nouns feminine singular in **תא** suffer no change when *emphatic*.

17. In nouns feminine plural the *emphatic* form is made from the absolute by changing **ן** into **תא**, as from **אצבען** *toes*, *emphat.* **אצבעתא** The *toes*, *Dan.* ii. 41.

SECT. IV.

Of PRONOUNS,

1. The *primitive Pronouns* in Chaldee are,

Of the First Person, **אנא**, and **אנה** singular, *I*; **אנחנא**, and **נחנא**, and sometimes **אנהנה** and **ננה**, and sometimes even **אנן** and **הנן** plural, *We*;

Of the Second, **את**, **אתא**, and **אתחא** singular, *Thou*; **אתון** and **אתון** (masc.) and **אתון** and **אתון** (fem.) plural, *Ye*;

Of the Third, **הוא** *He*, and **היא** *She*, singular; **אנן**, and sometimes **אנין** and **הנן** plural masc. *They*; **אנן** and sometimes **אנין** and **הנן** plural fem. *They*.

2. The *Pronoun Suffixes* to nouns and verbs in Chaldee are very like those in Hebrew, thus we have,

Of the First Person	{ singular, י <i>me</i> postfixed to a verb, י <i>my</i> , to a noun, plural, נא <i>us</i> and <i>our</i> ,
Of the Second	{ singular, ך <i>thee</i> and <i>thy</i> , generally masc. ך and יך <i>thee</i> and <i>thy</i> , generally fem. plural, כן <i>you</i> and <i>your</i> , masc. כן <i>you</i> and <i>your</i> , fem.
Of the Third	{ singular, ה <i>him</i> and <i>his</i> , ה <i>her</i> and <i>hers</i> . plural, הון <i>them</i> , masc. and fem. הון <i>their</i> , masc. הון <i>their</i> , fem.

3. The above are the most usual *Pronoun Suffixes*; but observe, that for *my*, is sometimes used **א**, as *Targ. Josh.* ii. 13, **אבא רת אבא** *my father and my mother*; for *us*, often **נן** and **נן**; for *you* sometimes **כח** and **כח**; for *you* often **כן**; for *very* often **ח**, **ח**, **ח**, and **ח**; for *him* sometimes **הא**; for *often* **הון** and **הון**, and sometimes **ח**, and **ח**.

4. The *Personal Affixes* to verbs have a great resemblance to those in Hebrew, as will be evident from the *Example* of a *Regular Verb* in the ensuing Section.

SECT. V.

Of VERBS, and first of the Conjugation KAL.

1. Verbs in Chaldee have three Conjugations, *Kal*, *Hiphil* or *Aphel*, and *Hithpael* or *Ithpehal*.

2. *Kal* denotes simply *to do*, as **סקר** *he visited*, **סלק** *he went up*.

3. *Aphel* generally signifies *to cause to do*, or *to cause to be done*, like *Hiphil* in Heb. as **אסקר** *he caused to visit*; but sometimes *Aphel* retains only the simple signification of the Verb.

4. *Ithpehal* is passive, or signifies *to be done*, as **אחסקר** *he was visited*; but *Ithpehal* sometimes denotes *reflected action* as in Hebrew. Here follows,

5. An

5. An Example of a Regular Chaldee Verb in Kal, with the Personal Affixes and other Serviles printed in hollow letters.

פקד *Visit.*

KAL.

INDICATIVE MOOD.

Preter or Past Tense.

		<i>Sing.</i>		
She	פקדת	פקד	He	} <i>visited.</i>
Thou (fem.)	פקדת	פקדתא	Thou	
		פקדת	I	
		<i>Plur.</i>		
		פקדו	They	} <i>visited.</i>
Ye (fem.)	פקדתן	פקדתון	Ye	
		פקדנא	We	

Future Tense.

		<i>Sing.</i>		
	תפקד	יפקד	He	} <i>shall or will visit.</i>
Thou (fem.)	תפקדי	תפקדי	Thou	
		אפקד	I	
		<i>Plur.</i>		
		יפקדון	They	} <i>shall or will visit.</i>
They (fem.)	יפקדן	תפקדון	Ye	
Ye (fem.)	תפקדן	נפקד	We	

IMPERATIVE MOOD.

Thou (fem.)	פקדי	פקד	<i>Visit</i>	Thou
Ye (fem.)	פקדנא	פקדו		Ye

INFINITIVE MOOD.

מפקד

Participle active, or Benoni.

fem. sing.	פקדת	פקד	masc. sing.	<i>Visiting.</i>
fem. plur.	פקדן	פקדון	masc. plur.	

Participle passive, or Pehil.

fem. sing.	פקדת	פקד	masc. sing.	<i>Visited.</i>
fem. plur.	פקדן	פקדון	masc. plur.	

OBSERVATIONS on the above *Example* of a *Regular Verb* in *Kal*, and first on the *Preter Tense*.

6. In the third Person masc. sing. ך is often inserted before the last radical, as כָּתַב for כָּתַב.
7. The third person fem. sing. sometimes postfixes ך, frequently ם, and in Dan. and Ezra the Heb. ך, instead of ך.
8. The second person sing. masc. in Dan. and Ezra often postfixes ך and ך instead of ך.
9. The second person sing. fem. sometimes postfixes ך for ך.
10. The first person sing. fem. often postfixes only ך for ך, particularly in Dan. and Ezra; and sometimes ך after the *Hebrew* form.
11. The third person plur. often assumes ך paragogic after ך, and sometimes dropping ך retains only the ך; and in Dan. often ends in ך*.
12. The third person plur. fem. sometimes postfixes ם instead of ך.
13. The second person plur. masc. as also all others regularly ending in ך, drop that letter before a *Pronoun Suffix*.
14. The second person plur. fem. sometimes ends in ך or ך instead of ך.
15. The first person plural sometimes postfixes ך (from ך) instead of ם, and before pronoun affixes drops it's ם, or changes it into ך or ך.

OBSERVATIONS on the *Future Tense*.

16. In the future tense of verbs, ך is often inserted before the last radical, as in *Hebrew*.
17. The third person plur. fem. instead of the affix ך sometimes assumes ך.
18. The second person fem. sing. often ends in ך, and sometimes dropping the ך in ך.
19. The third person masc. plur. sometimes ends in ך instead of ך.
20. The second and third person plur. fem. often end like the masc. in ך, especially in Dan. and Ezra, and, with *Pronoun Suffixes* following, in ך.
21. After ם of the first person sing. fut. ך is often inserted.

OBSERVATIONS on the *IMPERATIVE*.

22. In the sing. fem. ם is sometimes postfixed instead of ך.
23. The plur. fem. sometimes drops it's final ם, and ends in ך.

OBSERVATIONS on the *INFINITIVE*.

24. In Dan. Ezra and the Targums we meet with several Infinitives without the formative ך prefixed.
25. In Infinitives ך is sometimes inserted before the last radical.
26. ם is often postfixed to the Infinitive, and in Dan. and Ezra, ך.
27. Some Infinitives as well of regular as of defective verbs are formed in ך, or the ך being dropped, in ך.

OBSERVATIONS on the *PARTICIPLE PASSIVE* or *PEHIL*.

28. This Participle often inserts ך before the last radical, like the *Hebrew* Participle Passive or *Paoul*, as fem. בְּאִשְׁתּוֹ abominable, Ezra iv. 12.

* If words of this form should not rather be regarded as Participles *Benoni* masc. plur. used for Verbs, as in Ith. כָּתְּבוּ Dan. ii. 13.

SECT. VI.

Of the Conjugation APHEL.

1. The Conjugation *Aphel* prefixes א to the preter, imperative, and infinitive, and ו to the participle.

2. The persons of *Aphel* are formed, and the participle declined, in the same manner as in *Kal*.

3. It will be sufficient therefore to set down

The first word of every tense and mood in the conjugation *Aphel*,

אפקד Pret. *He caused to visit.*

יפקד Fut.

אפקד IMPERAT.

אפקדא INFINIT.

אפקדא Participle Benoni.

4. *Aphel* sometimes inserts י before the last radical, as *Hiphil* in *Hebrew*.

5. In *Dan.* and *Ezra* the *Hebrew* characteristic ה is generally used for א, both in *Aphel* and *Ithpehal*.

6. This characteristic ה is sometimes in *Chaldee* retained after a servile, both in the *Future* and in the *Participle*, as in יהשפל *he shall humble*, *Dan.* vii. 24; מוהצפה *urging*, *Dan.* ii. 15.

7. The infinitive often occurs without the final א.

8. In *Dan.* and *Ezra* ה is often both prefixed and postfixed to infinitives in *Aphel* and *Ithpehal*, as in להשפדה *for to destroy*, *Dan.* vii. 26; להנפקה *for to bring up*, *Dan.* vi. 23, or 24.

9. Sometimes the infinitive of *Aphel* ends in וה, as of *Kal*. Comp. § V. 27.

SECT. VII.

Of the Conjugation ITHPEHAL.

1. The Conjugation *Ithpehal* prefixes את to the *Preter*, *Imperative* and *Infinitive*, ו to the *Participle*, and in the *Future* the formative א is dropped.

2. The persons are formed, and the participle declined as in *Kal*.

אתפקד Pret. *He was visited.*

יתפקד Fut.

אתפקד IMPERAT.

אתפקדא INFINIT.

אתפקדא Participle.

3. In *Ithpehal* the characteristic ה is generally transposed and placed after the first radical in verbs beginning with ו and ס, as in אשתכח *he was found*, for אשכח, from שכו *to find*; אסתכר *he was shut*, for אסכר, from סכר *to shut*.

4. In the *Ithpehal* of verbs beginning with י, the ה is not only transposed, but changed into ו; so in those beginning with פ into ש; as in הורכנתן (*Marg. and Complut.*) from ורכן, *Dan.* ii. 9; יירועון *they shall be moved*, from רוע, *Targ. Isa.* xxviii. 16; ירשב *he shall be settled*, from רבע, *Dan.* iv. 12.

5. In the *Ithpehal* of verbs beginning with ת, ט, or ד, the characteristic ה is generally dropped.

6. In *Ithpehal* אית is often prefixed instead of את, as in איתעקרו (*Walton &c.*) were plucked up, Dan. vii. 8. Comp. § V. 21.

7. In Dan. and Ezra the Hebrew הית is more frequently used than את for the characteristic of *Ithpehal*.

8. In Dan. and Ezra occur many passive verbs exactly of the same form as the Hebrew *Niphal* and *Huphal*.

9. In Dan. and Ezra there is also another passive verb, formed as it were from the participle passive *Pekil*, as follows:

She	פקדת	He	פקד	} <i>was visited.</i>
Thou (fem.)	פקדת	Thou	פקדתא	
		I	פקידת	} <i>were visited.</i>
		They	פקידו	
Ye (fem.)	פקדתן	Ye	פקדתן	
		We	פקידנא	

10. The characteristic of this conjugation is י inserted before the last radical.

11. This י is sometimes dropped, as in כמרו *they were bound*, Dan. iii. 21.

12. Besides the above stated conjugations of *Chaldee* verbs, there are two others used in the *Targums*, which have been denominated *Shaphel*, and *Ishtthal*; the former prefixes ש, the latter אשח, to the simple verb, as שערב, *from עבר to serve*.

13. *Shaphel* is nearly of the same import as the Heb. *Hiphil*, as שערב *he caused to serve*; *Ishtthal* is it's passive אשחערב *he was caused to serve*.

14. The persons, infinitives and participles in *Shaphel* and *Ishtthal*, are formed as in *Aphel* and *Ithpehal*; the formative א in *Ishtthal* being dropped after another servile.

SECT. VIII.

Of DEFECTIVE and REDUPLICATE VERBS.

1. Defective Verbs in *Chaldee* greatly resemble those in *Hebrew*.

2. Verbs defective in the first radical are those beginning with י, נ, or א; hence called, as in *Hebrew*, defective *Pe Yod*,—*Pe Nun*, or—*Pe Aleph*.

3. An Example of a Verb defective *Pe Yod*.

ידע To know.

ITHPEHAL.	APHEL.	KAL.
אתודע	אודע	ידע <i>Preter.</i>
יתודע	ידע	ידע <i>Future.</i>
אתודע	אודע	דע <i>IMPERATIVE.</i>
אתודענא	אודענא	מידע & מודע <i>INFINITIVE.</i>
מתודע	מודע	ידע <i>Benoni.</i>
		ידע <i>Pekil.</i>

4. Observe, that in this, and likewise in the following examples of defective Verbs, the first word only of each mood, tense, &c. is given, whence the other words are formed regularly, as in פקר, after the *Chaldee* manner.

5. Verbs

5. Verbs defective *Pe Yod*, in *Aphel* or *Hiphil*, generally change their י into ו, but not always; thus in *Ezra* v. 14, we have חביל חביל he carried away; in *Ezra* vii. 15, להיכלה for to carry away. *Comp.* § VI. 5, 8.

6. The infinitive of these verbs is often formed in ו or ת, as להוערת to show, *Dan.* ii. 26.

7. Throughout the *Ithpehal* of these verbs the י is generally changed into ו, but not always; thus in *Ezra* iv. 20, we have מתידב given; and in *Targ. Deut.* xxiii. 8, תילרון were born.

8. An Example of a Verb defective *Pe Nun*.

נסב To take.

ITHPEHAL.	APHEL.	KAL.
regular throughout, retaining the נ.	נסב	נסב <i>Preter.</i>
	ינסב	ינסב <i>Future.</i>
	נסב	סב <i>IMPERATIVE.</i>
	נסבא	סבא <i>INFINITIVE.</i>
	נסב	נסב <i>Benoni.</i>
		נסבא <i>Pehil.</i>

9. In these verbs נ is sometimes retained in the future and infinitive of *Kal*, as in יתן he shall give, *Dan.* ii. 16; in לנספה for to pour out, *Dan.* ii. 46; and in *Aphel*, as in הניסו they had brought out, *Dan.* v. 3; הניס he had brought out, *Ezra* v. 14.

10. In *Ithpehal*, the נ is sometimes dropped, as in *Targ. Gen.* xxxviii. 25, דיא מתנסא she (was) brought out, for מתנסא.

11. Verbs with מ for the first radical are in *Chaldee* much more frequently defective than in *Hebrew*. (*Comp. Hebrew Grammar*, § VII. 15.) Here follows therefore

12. An Example of a Verb defective *Pe Aleph*.

אבד To destroy.

ITHPEHAL.	APHEL.	KAL.
regular throughout, retaining the א.	אבד	אבד <i>Preter.</i>
	יבד	יבד <i>Future.</i>
	אבד	אבד <i>IMPERATIVE.</i>
	אבדא	בדא <i>INFINITIVE.</i>
	אבד	אבד <i>Benoni.</i>
		אבדא <i>Pehil.</i>

13. In the future and infinitive in *Kal* of these verbs א is generally changed into י, but not always; thus we have יאמר he shall speak, or let him speak, *Dan.* ii. 7; נאמר we will speak, *Dan.* ii. 36; לאמאר for to speak, *Dan.* ii. 9.

14. In *Dan.* and *Ezra* א is often used for the formative א of *Aphel*, as in להובדא for to destroy, *Dan.* ii. 12.

15. From the root אמן to be steady is formed in *Hiph.* or *Aph.* דמינ.

16. Verbs of but two radical letters, commonly called defective *Oin Van*, and *Oin Yod*, are thus declined:

קם To stand.

ITHPEHAL.	APHEL.	KAL.
אתקם	אתקם	קם <i>Preter.</i>
יתקם	יקם	יקם or יקום <i>Future.</i>
אתקם	אתקם	קם or קום <i>IMPERATIVE.</i>
אתקמא	אתקמא	קמא or מקום <i>INFINITIVE.</i>
מתקם	מקם	קם <i>Benoni.</i>
		קםא <i>Pehil.</i>

17. The

17. The participle *Benoni* in *Kal* of these verbs sometimes inserts מ and sometimes ך, as קאם or קים, see Dan. ii. 31. iv. 23.

18. These Verbs sometimes take ך after the formative ה of the infinitive *Kal*, as Targ. Gen. viii. 21, ללם for to curse, from לם to curse.

19. The verbs called *defective Oin Yod*, are such as sometimes assume a ך before the second radical, in all forms where the preceding Example has a ך.

20. Verbs which have מ, ה, and ך for the last radical, and are called *defective Lamed Aleph*,—*Lamed He*, and—*Lamed Yod*, often interchange those letters without at all varying the signification, as גלם, גלה, and גלי, to migrate.

21. They are generally declined as in the following

Example of a Verb *defective Lamed Aleph*.

קרא To call.

KAL.

INDICATIVE MOOD.

Preter or Past Tense.

Sing.

She	קרת	קרא	He	} called.
Thou (fem.)	קרית	קריתא	Thou	
		קרית	I	

Plur.

		קרו	They	} called.
Ye (fem.)	קריתן	קריתון	Ye	
		קרונא	We	

Future Tense.

Sing.

She	תקרי	יקרא	He	} shall or will call.
Thou (fem.)	תקרינ	תקרא	Thou	
		תקרא	I	

Plur.

They (fem.)	תקרון	יקרון	They	} shall or will call.
Ye (fem.)	תקרינ	תקרון	Ye	
		תקרא	We	

IMPERATIVE MOOD.

Thou (fem.)	קרי	קרי	Call Thou.
Ye (fem.)	קרינא	קרו	Call Ye.

INFINITIVE MOOD.

מקרא

Participle active, or Benoni.

fem. sing.	קריא	קרי	masc. sing.	} Calling.
fem. plur.	קרינ	קרינ	masc. plur.	

The *Participle passive*, or *Pehil*, differs not from *Benoni*.

12. The

22. The third person sing. fem. preter of these verbs often ends in א, as קרא *she called*, Targ. Gen. xxxviii. 3; sometimes in ית, as כהית *was darkened*, Targ. Job xvii. 7. So in *Ithpehal*, אחרית *it (fem.) was grieved*, Dan. vii. 15.

23. The second person sing. masc. preter sometimes ends in ית, as הית *thou wast*, Dan. ii. 31; רבית *thou wast grown*, Dan. iv. 19.

24. The first person sing. preter often ends in הי, as בראתי *I have created*, Targ. Gen. vi. 7; היתי *I was*, Targ. Gen. xxviii. 16.

25. The third person plur. preter sometimes has only ו postfixed, as ענו *were changed*, Dan. iii. 27; and sometimes ends in יאו, as בליאו *grew old*, Targ. Isa. lxiv. 4; חריו they rejoiced.

26. The third person plur. preter, when construed with a noun fem. sometimes ends in אן; as in רואן *have seen (fem.)* Deut. iv. 3.

27. The third person fut. masc. sing. is terminated indifferently in א, ה, or י; and so the participle *Benoni*.

28. The infinitive in *Kal* of these verbs are not only of the form מקרא, but also of קרא, פקרי, קר and קראה (as לאסאה Targ. Hos. v. 13.), and sometimes they end in יה, as Dan. iii. 19, למיה *to heat*; (Qu.) so in Hiph. or Aph. Dan. ii. 10, להחיה *to tell*.

29.

APHEL.

אקרי *Preter.*

יקר *Future.*

אקרי *IMPERAT.*

אקראה *INFINIT.*

מקרי *Benoni.*

30. *Ithpehal* is declined as *Kal*, prefixing it's characteristic אח; as in פקרי, § VII. 2.

31. Verbs doubly defective are such as have י, נ or א for their first radical letter, and א, ה, or י for their last.

32. These verbs, as to their first radical, follow the rules of verbs defective *Pe Yod*,—*Pe Nun*, and—*Pe Aleph*, above given; and as to their last, those of verbs defective *Lamed Aleph*,—*Lamed He*, and—*Lamed Yod*. Comp. *Hebrew Grammar*, § VII. 25.

33. Reduplicate verbs, or such as double their second radical, take ו after their first radical in *Kal* and *Ithpehal*, after the manner of the reduplicate *Hebrew* verbs. Comp. *Hebrew Grammar*, § VII. 30.

SECT. IX.

Of the CHANGES made in Verbs on account of the PRONOUN SUFFIXES.

1. The persons of verbs ending in ק often drop the ו before the pronoun suffix, as Dan. ii. 9, תהורענני *ye shall cause me to know*, or *tell me*, for תהורענני, as it is written ver. 5; Dan. iv. 3, תהורענני *they might tell me*, for תהורענני; so ver. 2, יברלנני; and ver. 16, יברלנני. Comp. *Hebrew Grammar*, § VI. 28.

2. Verbs defective *Lamed Aleph*,—*Lamed He*, and—*Lamed Yod*, generally drop their last letter before a pronoun suffix, as Targ. Gen. xxxii. 2, רונק *he saw them*; 2 Sam. i. 7, רונק *he saw me*; Isa. xlv. 18, ברה *he created it*.

3. ו or ק are frequently inserted between a verb future and the pronoun suffix, and more rarely between a verb preter and the suffix; as ישובנכך *he shall deliver you*, Dan. iii. 15; ישובנכך *he will deliver thee*, Dan. vi. 16, or 17, ישובנכך *he shall ask of you*, Ezra vii. 21.

SECT.

SECT. X.

Of SYNTAX, of the USE of the SERVILES, and of finding the ROOT.

The rules relating to each of these particulars in *Chaldee* are so nearly the same as in *Hebrew*, that it seems sufficient to refer the Reader, who has carefully perused the preceding part of this Grammar, to what is said on these points in the *Hebrew Grammar*, § VIII. IX. X. I proceed therefore to remove such remaining difficulties as may be most apt to puzzle the Learner, by

SECT. XI.

A Short GRAMMATICAL PRAXIS on the CHALDEE of Jeremiah and Daniel.

JER. X. 11.

made have not earth the and heavens the who Aleim the them to say shall ye Thus
כדנה תאמרן לחם אלהא די שמיא וארקא לא עבדו

these heavens under from and earth the from perish shall
יאברו מארעא ומן תחות שמיא אלה:

כדנה Thus, a compound particle from כ like, as, and דנה this. תאמרן, a verb second person masc. plur. fut. from root אמר by § V. 5, and VIII. 13. ל, להוד a particle to, and הוד a pronoun suffix them, by § IV. 3. אלהא a noun masc. plur. emphatic by § III. 15, from root אלה. די the pron. relative who. שמיא a noun masc. plur. emphatic. ארקא the earth, a noun fem. sing. emphatic by § III. 14. See Lexicon. יאברו shall perish, after the Heb. form. מארעא, מ, from, ארעא a noun fem. sing. emphatic. See Lexicon.

DANIEL, Chap. II.

Ver. 4. Then spake the Chaldeans to the king ארמיט (in) Aramitish or Chaldee,
shew will we interpretation the and, servants thy to dream the tell; live ages for king O
מלכא לעלמן די אמר חלמא לעברידך ופרשא נחוא:

מלכא a noun masc. sing. emphatic, the postfixed מ being here used as a sign of the vocative, as ה prefixed in Heb. לעלמן, ל, for, עלמן a noun masc. plur. by § III. 7, from root עלם. די a verb second person masc. sing. imperat. in Kal, from root דיח or דיא by § VIII. 21. חלמא a noun masc. sing. emphatic, from root חלם. נחוא a verb first person masc. plur. fut. in Kal, from root חוה or חוא, by § VIII. 21.

not If: gone is me from thing the, Chaldeans the to said and king the Answered
5. ענה מלכא ואמר לבשדיא מלתא מני אודא דו לא
houses your and, made be shall ye pieces, interpretation it's and dream the me tell shall ye
תהדעוני חלמא ופרשה דסמן תתעבדון ובתיכון
made be shall confiscate
נולי יתשכון:
מלתא

מלחא a noun fem. emphatic for מלחא (see § III. 14, and comp. ver. 8.) from root מל to speak, so properly a word, used for a thing, as Heb. אורא a verb third person sing. preter by § V. 7, from root אור. תהדעוני a pronoun suffix *me* by § IV. 2. תהדעון a verb second person masc. plur. fut. in Hiph. or Aph. from root ידע by § V. 5. VI. 6. VIII. 3. פרשה a pronoun suffix *it's* (masc.) for the more usual יד by § IV. 3. דרמין a noun masc. plur. by § III. 7. תהעברון a verb second person masc. plur. fut. in Ith. from root עבר. בתיכון a noun masc. plur. in Reg. by § III. 10. כן a pronoun suffix masc. plur. *your* by § IV. 2. נולי a noun fem. by § III. 4. See Lexicon. יתשמון a verb third person masc. plur. fut. in Ith. from the root שם, and observe this is an instance where ש and ה are not transposed, as they usually are according to § VII. 3.

great honour and reward a and gifts, tell shall ye interpretation it's and dream the if And
 6. חן חלמא ופרשה תהדון מתנן ונבזבה ויקר שניא
 .me ye tell interpretation it's and dream the therefore ,me before from receive shall ye .
 :תקבלון מן קרמ לון חלמא ופרשה והדני :

or חון or חון a verb second person masc. plur. fut. in Hiph. or Aph. from root חון by § VI. 6. VIII. 21, for תהדון, the two ו's coalescing into one, as in הדוני at the end of the verse. נבזבה a noun fem. plur. from sing. מנן by § III. 8, of root מנן. נבזבה a noun fem. after the Heb. form. See Note on § III. 4, and Lexicon. נחוני a pronoun suffix *me*. הדון a verb second person plur. imperat. in Hiph. or Aph. from root חון or חון, for הדון, the two ו's coalescing into one.

,servants his to tell will dream the king the ,said and (time) second a answered They
 7. ענו תנינות ואמרן מלכא חלמא יאמר לעברדח
 .tell will we interpretation it's and
 :ופרשה נהדחה :

אמרן third person masc. plur. preter, or rather the participle *Benoni* masc. plur. used for the verb, from root אמר, see § V. 11, and note. לעברדח *to*, ל, לעברדח *his servants*, חי here denoting both the noun masc. plur. and the pronoun *his*.

gaining (are) ye time that I know truth a of ,said and king the Answered
 8. ענה מלכא ואמר מן יציב ידע אנא די עדנא אנתן ובנן

.the thing me from-gone is that see ye as for as much
 :כל קבל די חויתן די אנהא מני מלתא :

ידע a participle masc. sing. *Benoni* in Kal of root ידע used for the present tense. See *Hebrew Grammar*, § VI. 7. עינא a noun fem. חויתן a verb second person masc. plur. preter in Kal, from root חון or חון, by § VIII. 21.

Ver. 9. מלה דרבה a deceitful word. See note on § III. 4. תהדעוני ye shall tell me, for תהדעוני by § IX. 1. תהדעון ye have prepared, a verb second person masc. plur. preter in Hiph. or Aph. from root תדע. למאמר for to speak, למאמר a verb infinitive in Kal, from root אמר by § VIII. 13. ישתנא should be changed, a verb third person masc. sing. fut. in Ith. from root שנה or שנה, ש and ת being transposed by § VII. 3. אנד I shall know. See Lexicon in דע VII.

Ver. 10. אינא is, are, a verb impersonal, like Hebrew יש, see Lexicon under ית II. יבשרא the dry land, a noun fem. sing. emphatic by § III. 16. מלה the word, a noun fem. sing. in Reg. after the Hebrew form.

Ver. 11. מלכא the king, a noun masc. sing. emphatic, for מלכא by § III. 14. איתחדי a is, from the impersonal verb, אית and חדי postfixed him, comp. איתי ver. 10.

Ver. 12. להורבדח for to destroy. ל a particle for, להורבדח, a verb infinitive Hiph. or Aph. from root הרבד by § V. 26, and VIII. 14. לכל all, ל is often expletive in *Chaldee*, as it is sometimes in *Hebrew*, or it may be regarded only as the sign of the accusative case.

Ver. 13.

Ver. 13. מַחֲשָׁלָן *slain*, a participle masc. plur. Ith. from root מָשַׁל, for third person plur. preter *were slain*. לְהַחֲשֹׁלָה, for, להַחֲשֹׁלָה *to be slain*, a verb infinitive Ith. for מַחֲשֹׁלָה by § VI. 5, 8.

Ver. 14. בָּאֲרִין *then*, from ב in and אֲרִין *then*. הָחִיב *caused to return*, a verb third person sing. preter in Hiph. or Aph. by § VIII. 16. VI. 5.

Ver. 15. מְהוֹצֵפָה *urging*, a participle fem. sing. in Aph. or Hiph. by § VI. 6. with ה postfixed, after the Hebrew form, for מ, from root הוֹצֵף.

Ver. 16. לְהַחְזִיחַ, an infinitive verb by § VIII. 28, with ל used elliptically, see Lexicon under ל 21.

Ver. 18. דְּהוֹבִינִן, a verb third person masc. plur. fut. in Hiph. or Aph. from root הָבַד, see § VIII. 12. VI. 5, 6.

Ver. 20. וְדִּי הַכְּמָתָא *for, or on account of, the wisdom, for this seems the force of דִּי in this place.*

Ver. 22. עֲמִיקְתָּא *the deep things*, a participial noun fem. plur. emphatic by § III. 17. מְסֻרְתָּא.

Ver. 23. אֲבָהֵי *of my fathers*, אֲבָהָא a noun masc. plur. with a fem. Hebrew termination, like the Hebrew אֲבוֹת or אֲבֹת and the radical ה retained from root אָבָה *to desire*. בְּעֵנָא, a verb first person plur. preter in Kal, from root בָּעַא or בָּעָה by § VIII. 21.

Ver. 25. בְּהַתְּבַהֲלָהּ, ב in, בְּהַתְּבַהֲלָהּ *hastening*; which word may be considered either as a verb infinitive in Ith. or as a noun fem. sing. from root בָּהַל *to hasten*. לְדַנְיָאֵל *Daniel*, with the ל redundant, as very usual in Chaldee. Comp. ver. 12, 48, and אֲלֵלְמָא ver. 35, and Lexicon under ל 22.

Ver. 26. לְהַדְעָתִי *for to tell me*, הַדְעָא a verb infinitive Hiph. or Aph. from root דָּעַ by § VI. 5. VIII. 6.

Ver. 31. דִּכְן *this*. See Lexicon in דָּךְ. קָאֻם a participle *Benoni* masc. sing. in Kal, from root קָאֻם by § VIII. 17.

Ver. 34. הֵמָן *them*, by § IV. 1.

Ver. 35. הַשְׁתַּכַּח *was found*, a verb third person masc. sing. preter in Ith. from root שָׁכַח, ש and ת being transposed by § VII. 3.

Ver. 39. מְלָכוֹ אַחֲרֵי, two fem. nouns sing. by § III. 4, 6.

Ver. 41. חֲזִיתָהּ a verb second person masc. sing. from root חָזַא or חָזַה *to see*, by § VIII. 21, and V. 8. אֲצִבְעָתָא *the toes*, a noun fem. plur. emphatic, from sing. אֲצִבְעָא by § III. 17. לְהוּא *for, to be*, הוּא a verb infinitive from root הוּא by § VIII. 28.

Ver. 43. לְהוּן, לְהוּן *for, them*, and הוּן *to be*, infinitive, from הוּא or הוּה by § VIII. 28. IX. 2. Comp. also Lexicon under ל 21. כְּדִי from כ like, as, and דִּי *that*.

Ver. 45. מְדַיִמִּין *faithful*, a participial noun in the Hiph. or Aph. form, from the root מָדַן *to be steady*, by § VI. 6. VIII. 15.

THE END.

THE
HEBREW AND ENGLISH
L E X I C O N,
WITHOUT POINTS.

DIRECTIONS TO THE BINDER.

The Plate shewing the Manner of forming Hebrew Letters in Writing, to be placed immediately after the Table of Contents of the Hebrew Grammar, and facing Page 1st of the Grammar.

The Hebrew Grammar at One View, to face the End of the Methodical Hebrew Grammar, viz. p. 28.

The Plate of the Cherubim to be placed facing p. 340 of the Lexicon.

HEBREW AND ENGLISH

L E X I C O N.

אָב

אָב *To swell, heave, distend.* It occurs not however as a Verb in this sense; but hence,

I. As a N. fem. plur. **מִבְּתֵי** *Bottles of skin, skin-bottles*, so called from being remarkably capable of distension or swelling, Sacculi. occ. Job xxxii. 19; where it seems evident from the context, particularly from the mention of wine, which has no vent, in the former part of the verse, that this is the true sense of the word; and accordingly one of the Septuagint translations (for, in this place, as in some others, there are two) seems to explain it by *Ἀσχος*, and *Montanus* renders it *Utres*. **מִבְּתֵי חֲרִישִׁים** may perhaps mean bottles of new wines, i. e. bottles with new wines or fermenting liquors in them. See *Scott's* note. It is too well known to be insisted on, that the ancients made use of bottles of skin to hold their wine, as is usual in many countries to this day. Thus *Homer* mentions wine being brought *ἀσχος ἐν ἀγρίῳ* in a goat's skin, II. iii. lin. 247. *Odyss.* vi. lin. 78. ix. lin. 196, 212. *Herodotus*, ii. 121, *ἀσχος ἀλγύα* ovis, having filled skins with wine. And *Maunderell**, speaking of the Greek convent at Bellmount, near Tripoli, in Syria, says, "the same person, whom we saw officiating at the altar in his embroidered sacerdotal robe, brought us, the next day, on his own

* Journey, March 12.

אָב

back, a kid, and a goat's skin of wine, as a present from the convent." Comp. Josh. ix. 4, 13. Mat. ix. 17, and *Wetstein's* note there.

From Heb. **מִבְּתֵי** may be derived the Latin *Obba*, "a bowl with a great belly, a bottle, a jug." *Ainsworth*.

II. As a N. masc. **מָב** *State of swelling, greenness, viridity; spokes* of a plant while growing and dilating. occ. Job viii. 12. As a N. masc. plur. in *Regim.* **מִבְּתֵי** *Fruits* when in this expanding state. occ. Cant. vi. 10, or 11.

III. As a N. fem. **מִבְּתֵי** seems used Job ix. 26, for the *Egyptian Papyrus*, a plant remarkable for its vigorous thriving. *My days are passed away as the ships or vessels of Papyrus.* Comp. Isa. xviii. 2, and under **בָּמָה** II. and *Schultens* and *Scott* on Job.

IV. As a N. masc. **מָב**, and fem. plur. **מִבְּתֵי** and **מִבְּתֵי**, are words often used in S. S. when speaking of the heathen conjurations. On an attentive review I think the singular **מָב** must, in the following texts, Lev. xx. 27. Deut. xliii. 11. 1 Sam. xxviii. 7, 8, denote the evil spirit himself, the *πνεῦμα πονηρὸν* spirit of divination, as St. Luke calls him, Acts xvi. 16; and that it may so signify in every other passage where it occurs, namely 2 K. xxi. 6. 1 Chron. x. 13. 2 Chron. xxxiii. 6. Isa. xxix. 4. *Bate*, Crit. Heb. places these words under **מָב** to be willing, and says, "this is a very

B

proper

proper word for a *familiar spirit*, from the affection he was supposed to have taken to the person he attended." But since the fem. plur. אבר or אבות in this view always denotes the persons or women who had the evil spirit, or who were בעלת אבר mistresses of the אבר, as it is expressed 1 Sam. xxviii. 7; (see Lev. xix. 31. 1 Sam. xxviii. 3, 9. Isa. xix. 3.) I apprehend that both אבר and אבות may better be referred to the swelling or inflation with which the persons who had the אבר in them נחם (see Lev. xx. 27.) were affected. Thus אבר will be literally the inflator, and אבות the woman inflated. Virgil has described an inflated Prophetess of this kind, Æn. vi. 46. & seq.

—Ait, Deus, ecce Deus! Cui talia fanti
Ante fores, subito non vultus, non color unus,
Non compta mansere comæ; sed pectus anhelum,
Et rabie fera corda tument, majorque videri,
Nec mortale sonans: adflata est numine quando
Jam propiore Dei.

The Virgin cries, The God, behold the God!
And straight her visage and her colour change,
Her hair's dishevell'd, and her heaving breast
And lab'ring heart are swol'n with sacred rage;
Larger she seems, her voice no mortal sound,
As the inspiring God near and more near
Seizes her soul.

This shews what the Heathen meant when they spoke of their Diviners being pleni Deo, full of the God: "And although in those frantic fits of the Heathen Diviners there might frequently be much affectation and imposture, yet no doubt in many such instances, there was a real possession by an evil spirit. This is too plain to be denied in the case of the divining damsel, Acts xvi. 16, 18*."

אבר occurs not as a V. but hence,

As a N. masc. אבר New corn still green, corn swollen or dilated to it's full size.

Exod. ix. 31. Lev. ii. 14.

חודש האבר The month of green corn; LXX, τὸν νέον, of new fruits. Exod. xiii. 4. xxxiii. 15. xxxiv. 18. Deut. xvi. 1. It answered nearly to our March, O. S. and had this name because in Egypt and Palestine corn, particularly † barley, was

* Greek and English Lexicon to New Testament under *Μαῖστος*, where see more.

† Dr. Shaw says, that in Egypt barley is usually ripe about the beginning of April (O. S.) and in the ear the beginning of March. Travels, p. 406, 7. 2d Edit. Comp. under אבר.

in ear at that time. So April among the Romans was called ab *aperiendo* terram, from opening the earth. The Author of the *Ceremonies and Religious Customs of all Nations* observes, Vol. lii. p. 108, that the year among the Hurons, and several other nations of Canada and Mississippi, is composed of twelve synodical lunar months, and that all the lunar months have names suitable to them. They give the name of the worm moon to the month of March, because those reptiles begin to discover themselves at that time; that of the moon of plants to the month of April; the moon of swallows to that of May, and so on. The *Flemings* have the same form of speech in their tongue; the month of February is by them called † the month in which they crop or prune the trees; the month of April, that ‡ in which the meadows are fit for mowing ||. The signs of the Zodiac also received their names in much the same manner, as may be seen in Pluche's Hist. du Ciel, Vol. i. p. 11, & seq.

אבר To be lost, perish.

I. To be lost, as cattle which go astray. 1 Sam. ix. 3, 20. Ps. cxix. 176. Jer. l. 6. Ezek. xxxiv. 4, 16.—or other things which are missed by the owner. Deut. xxii. 3. As a N. fem. אבר, and in Regim. אברת A thing lost. Exod. xxii. 9. Deut. xxiii. 3. & al.

II. To be lost, undone, nigh to perishing. Exod. x. 7. Num. xxi. 29. Deut. xxvi. 5. Job xxix. 13.

III. To be lost, be destroyed, perish. Lev. xxvi. 38. Num. xvi. 33. Comp. Ps. xxxi. 13. In Kal and Hiph. To cause to perish, to destroy. Deut. xii. 2, 3. 2 K. xxi. 3. Num. xxiv. 19. xxxiii. 52. As a N. אבר Destruction. Job xxviii. 22. xxxi. 12. Ps. lxxxviii. 12. & al. So אבר occ. Num. xxiv. 20, 24.

The name אבד Rev. ix. 11, is plainly the Hebrew word אבר in Greek letters, only doubling the δ for the sake of pronunciation.

IV. In a moral or spiritual sense, To destroy, corrupt, pervert. Eccles. vii. 7. Also, To

‡ Snoeimaand.

§ Grasmaand.

|| Our Saxon Ancestors, in like manner, gave descriptive Names to the Months. See *Verriigan's Antiquities*, p. 64.

be corrupt, profligate. Job xxx. 2, where see *Schultens* and *Scott*.

אבה with a radical, (see Exod. x. 27. Deut. ii. 30. x. 10.) but mutable or omissible ה.

It denotes, in general, acquiescence, and is opposed to מן refusing, Isa. i. 19, 20. "אבה to acquiesce is one thing, ארה to desire is another," says *Cocceius*.

I. To acquiesce, be willing, submit. Isa. i. 19. with an Infinitive V. following. Job xxxix. 9. In this sense it is generally preceded by the negative Particle לא not, and frequently followed by an Infinitive V. with ל prefixed. Gen. xxiv. 5, 8. Exod. x. 27. Lev. xxvi. 21. & al. freq.

II. Transitively, or with ל and a N. or Pron. following, To acquiesce with, consent to. Prov. i. 25, 30. Deut. xiii. 8. Ps. lxxxi. 12.

III. Absolutely, To acquiesce, rest content. Prov. vi. 35. In Prov. i. 10, thirty-six of Dr. Kennicott's Codices for אבה have אבה, and the LXX and Vulg. appear to have followed the same reading. However the common reading אבה אל go not, makes a very good sense.

IV. As a N. masc. sing. אב

1. A father, from his אבה or natural affection to his children, in whom he delighteth. See Ps. ciii. 13. Prov. iii. 12. Mal. iii. 17. Mat. vii. 9, 10, 11. Hence,

2. A fore-father, progenitor, ancestor. Gen. xxviii. 13. xxxi. 42. xlv. 34. & al. freq.

3. A first author, origin. Gen. iv. 20, 21.

4. A father, in honour or dignity, a governor, protector, or the like. 2 K. v. 13. vi. 21. Isa. xxii. 21.

An instructor, teacher. Jud. xvii. 10. xviii. 19. 1 K. xiii. 11, 12. 2 K. ii. 12. vi. 21.

xiii. 14. Isa. xliii. 27. אבה הראשון Thy chief Father hath sinned, i. e. the High Priest, Urijah. See 2 K. xvi. 10—16.

A tender and constant benefactor. Job xxix. 16. Comp. Job xxxi. 18.

5. This title is ascribed to God;

1st, With respect to men, as being their father by creation, Isa. lxiv. 8. Mal. i. 6. ii. 10.—by redemption and protection, see Deut. xxxii. 6. Isa. lxiii. 16.

2dly, With respect to the human nature of Christ. See Ps. lxxxix. 27.

3dly, It is also ascribed to Christ God-Man, Isa. ix. 6. Comp. John xiv. 6—11.

To denote that this N. אב a father is derived from the root אבה, it is, when in

construction, always (except in two passages, Gen. xvii. 4, 5.) written אבי (the י being substituted for the ה) and to distinguish it from אביב g'en fruits, it always forms its plural in וי or ת as אבות, אמה, אבה, never in ים.

In 2 Chron. iv. 16, אבי his Father seems hardly intelligible. The LXX render the word by ἀγαγεσθαι and brought, so appear to have read אבי which makes a good sense.

Hence Syr. Abba, Eng. Abbot, abbe, abbey.

V. As a N. fem. אביה Acquiscent or submissive from poverty, poor in this sense, like Lazarus in our Lord's parable. Exod. xxiii. 6, 11. Deut. xxiv. 14. Job xxix. 16. xxx. 25. & al. freq.

VI. As a N. fem. אביה Acquiscent, acquiescent satisfaction. occ. Eccles. xii. 5. And satisfaction shall be abolished. The old man, as in the case of Barzillai, 2 Sam. xix. 35, or 36, has no satisfaction in any thing.

Juvenal, Sat. x. lin. 203,

Non eadem vini, atque cibi, torpente palato,
Gaudia.

Nor wine, nor food, his torpid palate please:

Comp. Sat. vii. lin. 34.

The evil days are now come, in which he must say I have no pleasure in them.

In the two first editions of this work, I was prevailed on by the authority of the LXX and Vulg. and by the comment of Dr. Smith, to render this word the caper-tree, or -fruit; and in the second edition, I endeavoured to explain the sentence as well as I could on that interpretation; but I must now confess, that I cannot approve that explanation, and am inclined to say with *Cocceius*, "What the LXX mean by καρπῆς let others guess."

VII. אבי An Interjection of sorrow or lamentation, Alas! occ. Prov. xxiii. 29. It seems formed, like many other Interjections, and like אה in the same verse, by an onomatopœia, and like that is used as a N. אבי, Alas! is almost the same word in Greek letters.

אבה occurs not as a V. but as a N. fem. in Reg. אבה is used once, Ezek. xxi. 15, or 20, and is variously rendered the point, the terror, or the glittering of the sword.

Schultens, in his MS. Orig. Heb. observes that the Arabic *V. ובו* or *אבס* signifies *crepare to make a noise, to rattle*, also *increpare to chide with noise*; whence says he, *אבסות חרב* Ezek. xxi. 15, *increpation gladii*, includes both the proper and improper signification, as denoting both the *noise* made by the sword, and also the *rebuke* which accompanies it. Perhaps the phrase may best be rendered in English, *the noise, or noisy rebuke of the sword*. The Vulg. translates *אבסות* by *conturbationem the disturbance*.

אבך In Hith. *To mount up*, or, according to others, *to be dispersed, or dissipated*, like smoke. Once Isa. ix. 17 or 18; where Bp. Lowth, *And they shall mount up in volumes of rising smoke*.

אבס

I. In Kal, *To be desolate, waste*. Isa. xxiv. 7. Jer. iv. 28, & al. Also, *To lay waste, make desolate*; so *Montanus* desolavit, and French transl. *Il a desolé*. Lam. ii. 8.

II. In Kal, *To mourn*. Hos. x. 5. Joel i. 9. Amos viii. 8. In Hith. *To bemoan oneself*. Ezek. vii. 12, 27. Also, *To make or pretend oneself a mourner*. See Exod. xxxiii. 4. 2 Sam. xiv. 2. As a N. **אבס** *A mourning*. Gen. xxvii. 41. l. 11.

III. **אבס** A particle of sorrowful, and thence of serious or earnest affirmation.

1. *Alas indeed! oh indeed!* Gen. xlii. 21. 2 Sam. xiv. 5, where the Vulg. *Heu! Alas!* Comp. 1 K. i. 43. 2 K. iv. 14. 2. *Indeed, in truth*. Gen. xvii. 19. Dan. x. 21.

3. *But indeed, yet indeed*. 2 Chron. i. 4. xix. 3. xxxiii. 17. Ezra x. 13. Dan. x. 7. The above-cited are all the texts where **אבס** occurs as a Particle; and thence plainly the Greek Particle *Αἶα* *Alas! O that!*

אבך See under **בנה**

אבס *To stuff, cram, or fill with food*. Hence as a Participle. **אבסות** *Stuffed, crammed, fattened*. occ. 1 K. iv. 23, or v. 3. Prov. xv. 17.

As a N. **אבסות** *A stall, crib*; a place where cattle are fed. Job xxxix. 9. Prov. xiv. 4. Isa. i. 3.

As a Participial N. masc. plur. in Reg. **מאבסין**, *Store-houses, magazines of provisions*. So LXX, *αποθηκας*. But as the richer and more pampered Babylonians are in the next verse described under the

image of *young bulls*, perhaps we may, with Dr. *Blayney*, better render **מאבסין** *fattening stalls*, understanding by that term their sumptuous houses and palaces, which had been the scenes of their luxury. occ. Jer. i. 26.

Dr. R. Lat. *Obesus*, whence in Eng. *Obesity*. *Boose*, a Stall, see *Junius's Etymol. Anglic.*

אבס

I. In Kal and Niph. *To collide, wrestle, struggle*. occ. Gen. xxxii. 24, 25.

II. As a N. **אבס** *Small dust, or powder*, such as is formed by the collision of larger portions of matter. Exod. ix. 9. & al. As a N. fem. **אבסות** *Small dust or powder of aromatics, made by collision or pounding*. occ. Cant. iii. 6.

אבס

I. As a N. **אבס** *Strong, stout, mighty*. Job xxiv. 22. Jer. xli. 15. As a N. masc. plur. **אבסין** is used for *bulls*, Isa. xxxiv. 7. Ps. xxii. 13. l. 13. lxviii. 31.—for *horns*, Jud. v. 22. Jer. viii. 16. xlvii. 3. l. 11, from the great strength of those animals. In Jer. xli. 15, forty-eight of Dr. *Kennicott's* Codices read **אבסין** *thy strong, or mighty one*, in the singular. The LXX explain the word by *δ Αβις, δ μωσχος ο εκλεκτος σου*, *Apis, thy chosen calf*, as if that idol were particularly intended. But we may perhaps better understand it of *the mighty king of Egypt*.

אבס *Stout-hearted*, *Esprits forts*. Ps. lxxvi. 6. Isa. xli. 12. *Symmachus* in the former text renders it *ὕπερηφανον την καρδιαν*, *proud, or haughty, in heart*; in the latter, *αὐτοκαρδιοι*, *hard-hearted*.

II. *The material heavens* are called by this name, Ps. lxxviii. 25; for what is in that verse expressed by **לחם אבסין** *bread of the strong ones*, is called in the preceding sentence **דגן שמים** *corn of the heavens*.

It would be an affront to the reader's understanding, to go about to persuade him that Angels do not eat manna, any more than any thing else. But that the *Phenicians* or *Canaanites* worshipped their God, *the heavens*, under this name, or attribute of **אבסין** *the strong ones*, is highly probable from the plain remains of a *Phenician* temple at *Abiry* (**אבירי**) in *Wiltshire*, which still retains the name. For an accurate and ingenious account of which, I refer to the reverend Mr. *Cooke's Enquiry*

quary into the Patriarchal and Druidical Religion, Temples, &c. though I must, with due deference, dissent from that learned gentleman's supposition, that this temple was erected to *Jehovah*, the ever blessed Trinity, as I believe it was dedicated to the material trinity of the heavens, which the Phenicians worshipped.

III. As a N. masc. מנר, and fem. מנרה *The wing or pinion of a bird, in which their strength consists.* Deut. xxxii. 11. Ps. lv. 7. It is once used as a Verb, Job xxxix. 26, *To wing, move the wings.*

מנר occurs not as a V. in Heb. but in Chaldee signifies *to bind, bind together, collect*; and that this is nearly the idea of the Hebrew word appears from the things to which it is applied, for hence,

I. As a N. fem. in Reg. מנרה *A bunch or bundle of herbs, as of hyssop.* occ. Exod. xii. 22. So the LXX. δέσμη, and Vulg. fasciculum.

II. As a N. fem. plur. מנרות *The bunches or knots of a yoke*, formed, I suppose, by the cords inserted into the wooden part of it. occ. Isa. lviii. 6.

III. As a N. fem. מנרה *A close body, or knot of men, Manipulus.* occ. 2 Sam. ii. 25. LXX, Συγκλητύον, *a collected band.*

IV. As a N. fem. sing. מנרה occ. Amos ix. 6. *He who buildeth his lofts in the heavens* (see Ps. civ. 3, 13.) ומנרתו על ארץ יסדה and *(as for) his troop* (Eng. Translat.) *kath founded it upon the earth.* What can מנרתו here mean but, as the Geneva translation renders it, "*his globe of elements*," or the celestial fluid compressing itself and the earth on every side? Mr. Bate queries whether מנרת in Amos ix. 6, may not mean the mountains; but as the word is singular, I think it cannot: let the attentive Reader, however, consult his *Critica Hebræa*, and judge for himself.

מנ See under נן

מנל See under נל

מנס See under נם

מנן See under נן

מנה See under נה

I. *To gather, collect.* occ. Deut. xxviii. 39. Prov. vi. 8. x. 5.

II. As a N. fem. מנרת pl. מנרות *An epistle, a letter*, "perhaps from its being rolled or folded together." Bate. " * The (modern)

* Niebuhr, Description de l'Arabie, p. 90.

Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them instead of sealing them." The Persians make up their letters in † "a roll about six inches long, and a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printers' ink, but not so thick."

Sanballat appears to have sent his letter to Nehemiah (ch. vi. 5.) *open*, i. e. *uninclosed*, in contempt, as the Turks do to this day when they write to a mean or common person; but when they write to their superiours, they inclose their letters in a handsome bag, with a paper tied to it directed and sealed. See Mr. Harmer's Observations, Vol. ii. p. 129. To what he has produced I add from Niebuhr, as above, "The Turks send their letters to their equals in long purses of silk." freq. occ.

III. Chald. As a N. fem. מנרה The same. Ezra iv. 8. and in the emphatic form, מנרה. Ezra iv. 11. v. 6.

IV. As a N. fem. in Reg. מנרה *A small piece or coin of silver*, (so Montanus minuto) probably from the root מנר, which therefore see.

DER. Gr. ἀγῆρω, to gather, Lat. agger, a heap, whence Eng. aggerate, to heap up, exaggerate, &c.

מנ See under נד

מנב See under נב

מנב

I. In Kal, Hiph. and Hiith. *To be red, reddish, ruddy.* Lam. iv. 7. Isa. i. 18. Prov. xxi. 31. As a N. מנר, fem. מנרה *Red, reddish.* occ. Gen. xxv. 30. Num. xix. 2. 2 K. iii. 22. Isa. lxiii. 2. Zech. i. 8. vi. 2. Dr. Shaw, Travels, p. 140, 2d Edit. informs us, that the inhabitants of Barbary still make of lentils, hoiled and stewed with oil and garlic, a pottage of a chocolate colour, and adds, "this we find was the red pottage for which Esau, from thence called Edom, sold his birth-right. Gen. xxv. 30, 34." As a Participial N. מנר *Ruddy.* occ. Cant. v. 10. As a N. מנר *Rcd, ruddy.* Gen. xxv. 25. 1 Sam. xvi. 12.

II. As a N. מנר *A ruby, a beautiful gem of a red colour, with an admixture of*

† Hamcay's Travels, Vol. i. p. 317.

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purple.

purple. occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

III. As a N. fem. דָּרָה *Ground, vegetable mould*. Gen. ii. 5, 9. iv. 3, & al. freq. It is thus denominated, say some weakly enough, because the best vegetable mould is of a reddish colour. So *Josephus*, Ant. lib. i. cap. i. § 2. speaking of דָּרָה, which he calls *σπέρμα γῆς, reddish earth*, says, "τοιαύτη γὰρ ἐστὶν ἡ παρθένος γῆ καὶ ἀλγίστη, true virgin earth is of this colour." But is this true? Or, when man is turned again to his earth, is that red? See therefore under דָּרָה.

IV. דָּרָה *Man*, see under דָּרָה. דָּרָה (the doubling of the last syllable heightening the idea as usual) *Very or intensely red*. Lev. xiii. 19, 24, 42.

דָּרָה

I. As a N. *A ruler, a socket*. See under דָּרָה.

II. Chald. As a Particle, דָּרָה, from the Heb. דָּרָה, (1 as usual, being changed into דָּ, and the syllable נ' added) *Then, at that time*. Dan. ii. 14, 15. & al. freq.

With ב in or at prefixed, דָּרָה *At that time*. Dan. iii. 3, 13. & al. freq.

דָּרָה

I. In Niph. *To be or become magnificent, pompous, illustrious, glorious*. occ. Exod. xv. 6, 11. In נָדָרָה ver. 6, the final י is a poetic addition *, as in נָדָרָה Gen. xlix. 11. In Hiph. *To magnify, glorify*. occ. Isa. xlii. 21. As a N. דָּרָה *Magnificent, pompous, illustrious, goodly, glorious*. It is spoken of God, 1 Sam. iv. 8. —of Men, Jud. v. 13. —of Waters, Exod. xv. 10. —of Cattle, Jer. xxv. 34, 35. —of Trees or Plants, Ezek. xvii. 8, 23. freq. occ.

Hence Gr. *adpos*, great, rich, strong; and Lat. *adorea*, glory, praise, renown.

II. As a N. masc. דָּרָה, and more commonly fem. דָּרָה, *A magnificent mantle or robe*. Jonah iii. 6. These were frequently then made of, as they are now adorned with, skins, furs, ermine, &c. See Gen. xxv. 25. The prophets used to be clothed with them on a religious account. See 2 K. i. 8. Zech. xiii. 4. Mat. iii. 4. This word is used for *Elijah's hairy garment*, 1 K. xix. 13, 19, & al. Micah ii. 8, *Ye strip דָּרָה the cloak or burnoose from off the hyke. The burnoose or upper garment*

* See *Lowth* Prælect. iii. Note p. 34. edit. Oxon. p. 42. edit. Götting.

(see 2 K. ii. 13.) was, I suppose, called דָּרָה, from it's being more *shewy* than the hyke, as it is among the Moors in Barbary to this day †.

III. Chald. As a N. masc. plur. in Reg. דָּרָה *Threshing-floors*, perhaps so called, by a slight variation from the idea of the Hebrew, from their *abounding* in corn. So the LXX. *αλωνος*, and Vulg. *areae*. occ. Dan. ii. 35. The Targums often use the word in the same sense. Hence the Lat. *Ador*, a kind of corn.

IV. Chald. As a N. דָּרָה *Adar*, the name, after the Babylonish captivity, of the twelfth month, nearly answering to our *February*, O. S. and perhaps so called from the *richness* or *exuberance* of the earth in plants and flowers at that season in the warm eastern countries. Ezra vi. 15. Esth. iii. 7. & al. Comp. 1 Mac. vii. 43.

"As *February* [N. S.] advances, the fields, which were partly green before, now, by the springing up of the latter grain, become entirely covered with an agreeable verdure; and though the trees continue in their leafless state till the end of this month or the beginning of March, [N. S.] yet the almond, when latest, being in blossom before the middle of *February*, and quickly succeeded by the apricot, peach, &c. gives the gardens an agreeable appearance. The spring now becomes extremely pleasant." Thus Dr. Russell, Nat. Hist. of Aleppo, p. 13. and to the same purpose, p. 30, 31. Comp. *Hasselquist's Travels*, p. 27, 28.

דָּרָה *To love*. It denotes the *affection* of love in general, *שֶׁפֶּגַעַיִן, אֲהָבָה*. See Gen. xxii. 2. xxiv. 67. xxv. 28. xxvii. 4. Lev. xix. 18, 34. As a N. fem. דָּרָה *Love, affection*, Prov. x. 12. xvii. 9.

דָּרָה An interjection or natural exclamation in fear or grief, *Ah!* Jud. vi. 22. Josh. vii. 7. & al. freq.

דָּרָה

I: *To pitch or spread a tent*. Gen. xiii. 12, 18. As for Isa. xiii. 20, which is usually placed under this root, Mr. Bate justly remarks, that "דָּרָה may be regularly from דָּרָה *to drive cattle*," neither shall the Arabian drive (his cattle) there; and this interpretation is confirmed by

† See *Shaw's Trav.* p. 225. and *Stewart's Journey to Mequinez*, ch. i.

what

what follows, *neither shall the shepherds cause (their flocks) to lie down there.* As a N. אֹהֶל *A tent.* Gen. xviii. 1, 2. It is often applied to the *tent or tabernacle consecrated to divine worship*, and called אֹהֶל מוֹעֵד *Tabernacle of meeting* (see under יָעַר III.) Exod. xxviii. 43. xxix. 4. & al. freq. Fem. אֹהֶלָּה The same. Gen. xii. 8. ix. 21, *Noah was uncovered or rolled himself בתוך אֹהֶלָּה in the midst of (not his but) the tent, i. e. of the tent or tabernacle consecrated to God's worship, whither, after drinking the wine, he had retired in expectation of a prophetic dream, which it appears he had; and therefore he was not drunk; for doth God inspire drunkards in their very state of drunkenness? As the Cherubim were instituted at the fall of man, (Gen. iii. 24.) so no doubt a sacred tabernacle was then also prepared for their reception, and continued in the believing line; and it is plain, from Exod. xxxiii. 7—9, that the Israelites had a sacred tabernacle before that erected by Moses. See note under שָׁכַן I.*

* *Michaelis* observes, that "besides the general and well known signification of אֹהֶל, it has another special one, peculiar to Moses, in describing the *Tabernacle of meeting*, and to the Book of Job. Moses in the tabernacle just mentioned distinguishes, 1st, מִשְׁכַּן, *the dwelling*, i. e. the ten inner and more elegant curtains, which were hung over the boards; and 2dly, אֹהֶל, the ten outer curtains made of goat's hair, which were put over the former. Exod. xxvi. 1, 7, (לְאֹהֶל עַל הַמִּשְׁכָּן), 14. xxxvi. 8, 14, 19. xl. 2, 18, 19. In the same manner the magnificent tent of the unjust is in Job xxi. 28, called אֹהֶל מִשְׁכְּנוֹת, i. e. *the covering of the (richer) curtains of the inner tent.*"

Hence Gr. Αὐλή, Lat. Aula, Eng. Hall. Also Gr. Αὐλαία, Lat. Aulæum, a curtain, hangings.

II. Because those ancients who dwelt in tents usually abode a considerable time where they encamped, hence אֹהֶל is used for any settled habitation or dwelling place. See Josh. xxii. 4, 6, 7, 8. 2 Sam. xviii. 17. xix. 8. 1 K. xii. 16. Ps. lii. 7. xci. 10. cxxxiii. 3. Lam. ii. 4. Mal. ii. 12.

† Supplementa ad Lex. Heb. in אֹהֶל,

III. In High. It is spoken of the יָרֵחַ, or lunar light, Job xxv. 5. Behold עָמָּה to the light of the moon, וְלֹא יֵאָדָּהּ and he (God) hath not fixed it's tent. It is said of שֶׁמֶשׁ the solar light, Ps. xix. 5, In them (the heavens) hath he set לְשֹׁמַר for the solar light אֹהֶל a tent or tabernacle, namely the orb or body of the sun, fixed like a tabernacle in the centre, from whence the light is on all sides perpetually springing forth, enlightening and enlivening the universe. But as for the lunar light, that has no fixed tabernacle, but the orb which reflects it †, revolves round the sun in company with the earth, and, from this complex motion, is to the inhabitants of the earth sometimes luminous, sometimes partly dark, and sometimes totally so. If then, to return to our passage in Job, the lunar light, that beauteous and even idolized object, (see Job xxxi. 26.) thus changeth and decreaseth in, or upon, her perfection, or rather till it disappears ‡ (Ecclus. xliii. 7.) and the stars be not pure in his sight, how much less shall man be perfect and sinless? Man that is a worm, and the son of man which is a worm?

IV. As a N. masc. plur. אֹהֶלִים *Aloe-trees*, or *lign-aloes*, as our translation rightly renders it. "A sort of tree," says *Calmet*, "which comes from the Indies, of about eight or ten feet high. At the head of it is a large bunch of leaves, which are thick and indented, broad at bottom, but growing narrower toward the point, and about four feet in length." It is manifest that a number of these trees growing regularly together, and viewed from an eminence, would look not unlike an encampment; and to these Balaam compares the tents of Israel. occ. Num. xxiv. 6.

As a N. masc. plur. אֹהֶלִים and fem. אֹהֶלֹת are mentioned among other aromatics or perfumes. Ps. xlv. 9. Prov. vii. 17. Cant. iv. 14. In which last passage the LXX

† The reader who desires satisfactory information concerning the motions of the moon, and their true physical cause, I with great pleasure refer to Mr. *Spearman's* excellent treatise, entitled, *An Enquiry after Philosophy and Theology*, &c. page 210, &c. Edit. Edinburgh.

‡ See French transl. and *Arnold's* Comment on the place.

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(according

(according to some copies) and *Aquila* render it αλωη, as our translation does in all the three, *aloes*, plainly meaning the *lign-aloes*, *aloes wood*, or *agalluchum*; the finest sort of which “* is the most resinous of all the woods we are acquainted with.—Its scent, while in the mass, is very fragrant and agreeable. The smell of the common *Aloe-wood* is also very agreeable, but not so strongly perfumed as the former.” The Texts just cited are all wherein the word denotes a species of wood or tree.

חוד. See under חב

חוד. See under חוד

חוד with a radical, but mutable or omisable ח.

I. In Kal and Hith. *To desire, covet, lust after, choose.* Deut. xii. 20. Num. xi. 4. In Niph. *To be desirable, beautiful, comely, exciting affection.* Isa. lii. 7. Cant. i. 5, 10. As a Participial N. fem. plur. נאות *Desirable things, Symmachus* ὡραίων *speciositatus, shewy things, jewels.* Ps. lxxiv. 20, *for the dark or obscure places of the land are filled with נאות חסם valuable plunder.* Also *Pleasant, desirable places,* Ps. xxiii. 2. Jer. xxv. 37. Amos i. 2, where Vulg. *speciosa.* נאות מדבר *Pleasant places, or spots, of the desert.* Ps. lxxv. 13. Jer. ix. 10. xxiii. 10. Joel i. 19, 20. ii. 22. In all which texts, except Jer. xxiii. 10, the Vulg. renders the words *speciosa deserti*, so LXX in Joel i. 19, 20, τα ὡραία της ἐρημίας, *the beautiful places of the wilderness.* And these places are in most of the passages mentioned as proper for *pasturing cattle.* This circumstance may be illustrated from Dr. Shaw's Travels, p. 9, note. “By desert, or wilderness, the reader is not always to understand a country altogether barren and unfruitful, but such only as is rarely or never sown or cultivated; which, though it yields no crops of corn or fruit, yet affords herbage more or less for the grazing of cattle, with fountains or rills of water, though more sparingly interspersed than in other places.” Comp. רבר under חב.

In Ps. lxxxiii. 13. Jerome renders נאות by pulchritudinem *the beauty*; where LXX (MS. Alexand.) explain it by αἰγας.

* New and Complete Dictionary of Arts in *Xylo-aloes*, where see more.

πινω, and so Vulg. by *sanctuarium, the sanctuary.* Comp. under חוד I. As a N. חוד *Desire.* occ. Prov. xxxi. 4, *It is not for kings to drink wine, nor for rulers the desire of strong drink; or else חוד may be here rendered as a Particle or, It is not for kings to drink wine, or for rulers; or (to drink) strong drink.* As a N. masc. plur. in Reg. חוד, or rather as ten of Dr. Kennicott's Codices read, חוד, *Desires.* occ. Ps. cxl. 9. As a N. fem. in Reg. חוד *Desire, appetite, concupiscence.* See Dent. xii. 15, 20. xviii. 6. Jer. ii. 24. As a N. חוד *Somewhat desired or desirable, an object of desire.* Gen. iii. 6. xlix. 26. Prov. xiii. 12. Also, *Desire or lust.* Num. xi. 4.

Hence Latin *aveo*, to desire; whence *avidus*, *avaritia*, and Eng. *avidity*, *avarice*, &c.

II. חוד A Particle implying choice; as the Lat. *vel or*, from the Verb *velle to desire, choose.*

1. Either, or. Lev. xxv. 49. Exod. v. 3. xxii. 1. & al. freq
2. Whether, or. Exod. xxi. 31. Lev. v. 1.
3. Or else, otherwise. 2 Sam. xviii. 13, Otherwise, *I should have wrought falsehood against mine own life.* Eng. transl. In this verse not only the Keri, but sixteen of Dr. Kennicott's Codices read בנפשי *against my own life*, so Vulg. contra vitam meam. But if we follow the printed textual reading בנפשו we may with Bate render the words, Nor (supplying the negative from the preceding חוד) *would I play false with his life*, “i. e. he would not destroy him privately any more than openly.”

4. Interrogative, Lat. An? Ezek. xxi. 10, or 15.

III. As Particles חוד, and חוד (Ps. cxx. 5.) Interjections, or natural exclamations in threatening or grief. Oh! ah! woe! Ovas, Væ! Num. xxi. 29. xxiv. 23. 1 Sam. iv. 8.

IV. As a Particle of desiring or asking, חוד Ha! what! Jer. v. 7. comp. חוד.

As Particles of place חוד, and חוד Where. See under חוד.

V. As an Interjection or natural exclamation of grief or concern, with ל following חוד. Ah! alas! woe! As. occ. Eccl. iv. 10. x. 16. So LXX. Ovas, and Vulg. Væ! Observe that in Eccles. iv. 10, twenty-three

three of Dr. Kennicott's Codices read in two words, מל לו.

VI. As a N. מל A species of *unclean bird*, remarkable for its sharp sight. occ. Job xxviii. 7. Lev. xi. 14. Deut. xiv. 13. In the first passage the English translation renders it a *vulture*, in the two latter, a *kite*. I should rather think it means a *vulture*, and that this bird was so called either from its *ravenousness*, or from the cry it makes.

VII. As a N. masc. plur. מל. According to Bockart, vol. ii. 842, it signifies *jackals*, in Isa. xiii. 22. xxxiv. 14. Jer. i. 39; but by the several contexts, particularly the last, it may as well denote a kind of *unclean birds*, and so be the plural masc. of the preceding word מל.

VIII. As a N. מל A country. See מל with a radical, fixed and immutable as in נע, ער, עת, עש.

It occurs not as a V. in Heb. but the learned Albert Schultens in his Comment on Prov. xiv. 24, and more distinctly in his *Manuscript Origines Hebraicae*, from the Arabic use of the root מל ("Incrassuit liquor," Castell) proposes for the primary notion of the Hebrew, "crassus fuit, spissatus fuit, cum spissatione quâdam eminebat, prominuit, to be gross, thickened, to be extant or prominent with some degree of spissitude or thickness;" whence it is applied to *thickness, grossness, sottishness, stupidity* of mind, by a metaphor, says he, taken, after the oriental manner, from transparent or milky liquors, which, when they grow thick and turbid, with their beauty lose also their taste. He remarks that the Greeks have somewhat like this in their use of *μαγος* gross for *stupid, sottish*; and so, it is obvious to add, have the Latins in their similar application of *crassus, pinguis*. Hence he explains מל Ps. lxxiii. 4, as referring to the *grossness* both of body and mind, and translates מל Job v. 3, by *stultum divitem the foolish rich man*; and observes that Lucian, in like manner, unites the two significations of the Greek *μαγος*, when he says, Τῆς μαγείας τῶν ἀρβύρων—αὐτοειποντες *, *fleeing the fat fellows*," meaning those who were

both *rich and stupid*. And hence he excellently interprets a passage which on the common exposition seems merely tautological, namely Prov. xiv. 24, עטרת חכמים עשרת אולה כסלים אולה, *The crown or diadem of the wise (is) their riches, (but) the opulence of fools (is) gross folly*; since they abuse their affluence, and so appear more and more foolish; and to make something like a translation, we might render the words—*but the abundance of fools is abundant folly*. I would just add, that as in the latter part of the verse there is an *antanaclasis*, (as in Jud. xv. 16. & al.) or the same word מל is used in different senses, so in the former part there is a *paronomasia* or turn upon the words עטרת and עשרת. Comp. under ירא III.

I. As a N. מל *Grossness*, both of body and mind. occ. Ps. lxxiii. 4, ברא אלהם, *Their grossness is plump*, i. e. they are *very plump, gross, and stupid*—pingues—Epicuri de Grege Porci. Comp. ver. 7. As a N. masc. plur. in Regim. מל is used for the *rich and affluent*, μαγχοις. occ. 2 K. xxiv. 15, where LXX, ισχυρους, *strong*, Eng. transl. *mighty*. But it should be remarked that the Keri and twenty-four of Dr. Kennicott's Codices have here מל Leaders.

II. As a N. מל *Gross, stupid, sottish, foolish*. See Job v. 3. Ps. cvii. 17. Prov. i. 7. x. 21. xi. 29. xv. 21. Isa. xxxv. 8. In several of which passages, as well as in others, it implies the *grossness, stupidity, or insensibility* induced by vicious habits. Comp. under טפש.

Hence Teut. *Uvel*, and Eng. *Evil*.

As a N. מל *Stupid, foolish*. occ. Zech. xi. 15. But between sixty and seventy of Dr. Kennicott's Codices here read מל. Qu. Was not the original reading מל?

As a N. fem. מל *Grossness, stupidity, sottishness, foolishness, folly*. Prov. v. 23. xiv. 3. xv. 21. xix. 3. xiv. 24, above explained. It is frequently joined with מל *stupid, insensible*, which confirms the sense here assigned to it. See Prov. xii. 23. xiii. 16. xiv. 8. xv. 2. In Prov. xiv. 1, מל seems used for a *foolish woman*. So LXX η ἀπρη, and Vulg. insipiens.

III. As a Particle denoting an *ignorant, uninformed, uncertain, dubious* state of mind. מל Perhaps, may be. Gen. xvi. 2. xvi. 24. xiv. 5.

* Pseudomant. 6. or Tom. i. p. 869. Edit. Bened. Comp. Watson's Note of Matt. xiii. 16.

xxiv. 5. xxvii. 12. In *one* passage, Gen. xxiv. 39, the printed copies have this word without the ך, חַם; but the Samaritan Pentateuch and four of Dr. Kennicott's Codices express it fully חַמֶּךָ, which seems the true reading. Comp. ver. 5, in Heb.

It occurs not as a V. but as a N. and Particle denotes a particular *point of time*.

1. With **מן** from prefixed, **מן מן** From the point of time, from the, or that, time. occ. Jer. xlv. 18, where Vulg. ex eo tempore, Targ. מן ערן. So with **ע** prefixed, **מן ע** Ps. lxxvi. 8. **מן מן** From (or at) the time of thy wrath, where Targum תען. See Ruth ii. 7. Exod. iv. 10. Josh. xiv. 10. Ps. xciii. 2. Prov. viii. 22. Isa. xlv. 21. xlviii. 8. From such a time. 2 Sam. xv. 34, French translat. des long-temps, for a long time.

II. And most generally, as a Particle *At that time, then.* Gen. iv. 26. xii. 6. & al. freq. So *Ps.* cxxiv. 3, 4, 5.

III. *At this time, now.* Josh. xxii. 31.

IV. *At that point of time, instantly, immediately.* Ps. lxxix. 5.

חַמָּה, חֹמֶה, and חָרָה Chald. *To heat, make hot* with fire. occ. Dan. iii. 19, 22. Hence Gr. *αἶω*, *to dry, dry up*; *αἶα*, *soot*.

See under **זב**

Chald. *To escape, get away*, occ. Dan.
ii. 5, 8. So *Theodotion* ἀπεση, and Vulg.
recessit.

714

1. *To go away, go off, fail.* 1 Sam. ix. 7. Job xiv. 11. Prov. xx. 14. In Deut. xxxiii. 36, מָלַח may either be a Participle fem, benoni in Kal. *Failing*; or, a N. fem. in Reg. *A failing, failure.*

II. Chald. *To go away, go.* occ. Ezra iv.
23. v. 8, 15.

1204.

1. To weigh, try the weight of any thing. It occurs not as a Verb in Heb. simply in this sense, but in Arabic the cognate Verbs *وَزَنَ* and *وَزَنَ* signify to weigh, balance, (see *Castell*); and in Heb. as a N. masc. plur. *מִשְׁכָּלִים* *A pair of scales, an instrument of weighing*, called likewise in Lat. *bilarix* (whence Eng. balance), from its two scales or basins. Lev. xix. 36. Jer. xxxiii. 10. Ezek. v. 1.

Chald. As a N. masc. plur. emphat. מִזְנֵי
The scales or balances. occ. Dan. v. 27.

I. As a N. in The car, from its weighing

sounds, as it were, or wonderfully accommodating itself to their various impressions. freq. occ. Comp. מָנוּחַ. See Job xii. 11. xxxiv. 3; in both which passages, however, it denotes the *ear of the mind*, i. e. the faculty of understanding, and *attentively considering and distinguishing*, of which the *bodily ear* is a very proper and instructive emblem. Comp. Mat. xi. 15. & al. It seems odd to mention, Amos iii. 12, כֶּלֶא מִן הַכֶּלֶא a piece of an ear, as what a shepherd rescues from a lion; but Dr. Russell, Nat. Hist. of Aleppo, p. 53, informs us, that about that city they have one species of goat, whose ears are considerable things, being “often a foot long, and broad in proportion.” Comp. Harmer’s Observations, vol. iv. p. 162. As a V. in Hiph. *To hearken, attend to*. So perhaps our Eng. *To hear*, from the N. ear. Gen. i. 23. & al. freq. The מ is dropt, Prov. xvii. 4. Job xxxii. 11. But in Prov. two of Dr. Kennicott’s Codices read מָנוּחַ and four in Job מָנוּחַ. For מָנוּ Deut. xiii. 14, see under מָנוּ.

III. As a V. in Kal, *To weigh mentally, consider with attention, ponder.* Eccles. xii. 9.

pin See under **pi**

מזר

1. In Kal and Hiph. *To surround, encompass.* Ps. xxx. 12. Isa. l. וְקִיף סָבִיב, *Putting flames around.* *Vitringa* on the place, and *Schallens* (Orig. Heb. lib. i. cap. 2. § 31. whom see) refer these words to the *seditions and rebellions* of the Jews against the Romans, after they had rejected the true Messiah.

II. To bind round, to gird. As a N. מור A
girdle, a K. i. 8. al. freq.

III. Because from the length and looseness of the ancient garments, it was necessary to bind them close with a girdle, when they wanted to exert strength or activity; hence, *to bind, or gird up the loins*, is to prepare oneself for action. Job xxxviii. 3, xl. 2. Jer. i. 17. Comp. Exod. xiii. 11. Ephes. vi. 14. 1 Pet. i. 13. And

IV. Because this was especially the *military* habit (see Isa. v. 27. viii. 9. xlv. 5.) *girding* is applied to *warlike strength* and *fortitude*. Ps. xviii. 33, 40, & al. freq. Comp. *Greek* and *Eng. Lexicon*, in *Αντιστοιχία* and *Περὶ τοῦ ἰσχυροῦ*, *Shaw's Trav.*

p. 224, 226. 2d Edit. and Bp. Lowth's Note on Isa. v. 27.

חֲמִשָּׁה See under חֲמִשָּׁה

חֲמִשָּׁה occurs not as a V. in Heb. but in Chaldee denotes to join, connect, consociate, and in Arabic the cognate V. חֲמִשָּׁה signifies to bind, fasten by binding, "vincit, vinciendo nexuit." *Schultens*. Hence I. As a N. masc. חֲמִשָּׁה and in Regim. חֲמִשָּׁה A person connected or consociated with us in whatever manner, A brother by nature, Gen. iv. 2. A relation, cousin, Gen. xiv. 14. A countryman, Lev. xxv. 46, 47. Num. xxv. 18. One consociated by a similarity of condition or manners, Job xxx. 29. One connected with us by partaking of the same nature, Lev. xix. 17. (comp. Luke x. 29, 30. & seq.) Like, similar, Prov. xviii. 9. Ezek. xviii. 10. Fem. חֲמִשָּׁה or חֲמִשָּׁה A sister, &c. Gen. iv. 22. Num. xxv. 18. Fem. plur. in Reg. חֲמִשָּׁה Sisters, Job i. 4. xlii. 11. 1 Chron. ii. 16; the radical ח being supplied by י, as in חֲמִשָּׁה, חֲמִשָּׁה in Reg. and the י plur. dropped, which is however retained in all the three texts by many of Dr. Kennicott's Codices. As a N. fem. חֲמִשָּׁה Brotherhood or connection. occ. Zech. xi. 14. The LXX have in this passage given the idea of the word, rendering it by κατασχέειν close connection.

II. As a N. masc. חֲמִשָּׁה Eng. transl. A hearth, LXX, σφαρα, Vulg. arula, a little altar. occ. Jer. xxxvi. 22, 23. In all probability the word means a kind of brasier or portable machine, to keep fuel together for burning, such as are still used in the East to warm their rooms in winter. See *Harmer's Observations*, vol. i. p. 215, &c.; to which I add, that such contrivances were in use among the ancient Greeks, and are called by *Homer* λαμπτήρες, Odyss. xix. lin. 63, 64; where he says that *Penelope's* maids "threw the embers out of the brasiers upon the floor, and then heaped fresh wood on them, to afford both light and warmth."

Πῦρ δ' ἄνω λαμπτήρων χαμάδι βάλον ἄλλα δ' αὖτ' αὐτοῖς

Νηπιον ἕλκεσσι πελάσας φῶς ἔμεν ἦδ' ἐφείθεαι.

Comp. Odyss. xviii. lin. 306—310, 342.

II. ix. lin. 467—9.

The modern Greeks imitate their ancestors. "There are no chimneys," says Mons. de

*Guyss**, "in the Greek houses. A brasier is placed in the middle of the room, that those who are not sufficiently warmed at a distance may more conveniently draw near it. This is a very ancient custom all over the East. The Romans had no other, and the Turks adhere to it. This brasier, called λαμπτήρ, says *Heyschius*, quoted by *Madame D'Acier*, was placed in the middle of the chamber, on which they burnt wood to heat the room, and torches to light it. It stood on a tripod as at present. Lamps were not used till a long time after."

Mons. *Martin's* French translation very properly renders חֲמִשָּׁה in Jer. xxxvi. 22, 23, by *Brasier*.

III. As a N. חֲמִשָּׁה, A species of plant, a flag, sedge, or reed, so called from its fitness for making ropes, or the like, to connect or join things together. Thus the Latin *juncus*, a bull-rush, a jungendo from joining, for the same reason. occ. Gen. xli. 2, 18. Job viii. 11. I suspect חֲמִשָּׁה to be that sort of reed growing near the Nile, which *Hassehuist* (Travels, p. 97,) describes as "having scarce any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface, and the plant about eleven feet high. The Egyptians (says he) make ropes of the leaves. They lay them in water like hemp, and then make good and strong cables of them."

IV. A Particle or natural exclamation of grief or threatening, חֲמִשָּׁה Ah! hah! occ. Ezek. vi. 11. xxi. 15, or 20. Hence,

V. As a compound Particle חֲמִשָּׁה from חֲמִשָּׁה Ah! alas! and י to me, Ah me! oh that! occ. 2 K. v. 3. Ps. cxix. 5. Hence also,

VI. As a N. masc. plur. חֲמִשָּׁה, Isa. xlii. 21. *Bochart* (vol. ii. 865) agreeably to the LXX version ἡχῶν, interprets it the howling or yells of wild beasts; but by the company they are joined with, the word should rather mean animals or birds so called from their doleful cry. Eng. transl. doleful creatures, Bp. *Lowth*, howling monsters. Comp. Hos. xlii. 15, and under מְרִיד I.

חֲמִשָּׁה

I. To catch, seize, lay hold on. Gen. xxii. 13. Exod. iv. 4. 1 K. vi. 6.

* *Sentimental Journey through Greece*, cited in *Critical Review* for June 1772, p. 457.

II. In

II. In Niph. *To be possessed or seized of* (as we say) i. e. *to possess, have in possession.* Gen. xxxiv. 10. Num. xxxii. 30. Josh. xxii. 9, 19.

אחר It denotes *behind, after*, either of *place* or *time*.

I. As Particles of *place*, אחר and אחרי

1. *Behind.* Gen. xviii. 10. xix. 17, 26. xxii. 13.

2. *After.* Gen. xxxvii. 17. Exod. xiv. 10, 17. Num. xxv. 8.

3. As a N. masc. plur. אחרים *The hinder or back parts.* Exod. xxvi. 12. xxxiii. 23. Ezek. viii. 16.

II. As a Particle אחר

1. *Behind.* 1 Chron. xix. 10. Ezekiel's Roll, ch. ii. 10, was written פנים ואחר *before and behind*, or on the *fore-side*, and the *back*. This was not usual in the ancient *volumes* or *rolls*, which were commonly written only on *one* side, though sometimes, from the abundance of matter, on *both*. These latter were called by the Greeks σινοθρογραφα βιβλια *, *Books written on the back, or outer side*, and from them by the Romans, † *Libri opistographi*, or as *Juvenal*, Sat. i. lin. 6, *Scripti in tergo*, *Books written on the back*. Comp. Rev. v. 1.

2. *Backwards.* Gen. xlix. 17. Jer. xv. 6.

3. אחר according to some as a N. *The West.* Job xxiii. 8. Isa. ix. 12; but in those passages it may perhaps better be rendered *backward* or *behind*, as in our translation. But Qu? and comp. Sense V.

III. As a Particle אחרית *Backwards.* Gen. ix. 23. 1 Sam. iv. 18. & al.

IV. As a N. fem. sing. אחרית *The hindermost, or extreme part.* Ps. cxxxix. 9.

V. As a N. אחר *The hinder or hindermost*, i. e. since the Earth moves from West to East, *the western.* Deut. xi. 24. xxxiv. 2. Joel ii. 20. So קדמ *the foremost* (which see) denotes the *East*. Plur. אחרנים, *After, hindermost.* Gen. xxxiii. 2.

VI. As Particles of *time*, אחר, and אחרי, joined with a N. *After.* Gen. ix. 28. xvii. 7, 8.—with a V. *After, afterwards.* Exod. v. 1. *After that.* Gen. v. 4. 7. Lev. xiv. 43. & al. Also, *Besides.* Neh. v. 15.

VII. As a V. *To delay, postpone, defer, stay.* Gen. xxxii. 4. xxxiv. 19. Jud. v. 28.

* *Lucian*, Vit. Auct. 9.

† *Pliny*, Ep. iii. 5.

& al. Hab. ii. 3, לא יאחר *It shall not be put off, or postponed*, i. e. beyond the appointed time. As יאחר is a different Hebrew word from that just before translated in our version *tarry*, it certainly should have been rendered by a different English word.

VIII. As a N. fem. אחרית *End, latter time, or state.* Num. xxiii. 10, Deut. viii. 16. xi. 12. Eccles. vii. 9. Isa. ii. 2. *Futurity.* Isa. xli. 10.

IX. As a N. אחר *Latter or last* in time. Exod. iv. 8. Deut. xxiv. 3. Isa. xli. 6. Hence *Acheron*, the name of one of the *infernal rivers*, in the Greek and Roman *Mythology*.

X. As a N. אחר *Another*, i. e. *one*, in some respect, *after, or posterior*. Gen. iv. 25. xxvi. 21, 22. xli. 3. & al. freq.

XI. As a N. masc. plur. in Reg. אחר *Posterity, Poster*. 1 K. xiv. 10. xvi. 3. & al. Comp. Jer. l. 21. So as a N. fem. sing. אחרית *Posterity.* Ps. cix. 13. Dan. xi. 4.

DER. *After, other, Q?* Comp. under ערר. אש with a formative מ, from נטה *to incline*, as אן from נכה

I. As a N. or Particle, *In an inclined posture, stooping.* occ. 1 K. xxi. 27, *And he lay in sack-cloth and went אש stooping*, looking down, κατὰ, as persons in grief and shame. So LXX, according to *Aldus's* edition, κακλινμενος *inclined*, and *Complut.* κακκωφως *stooping*, *Vulg.* demisso capite *with the head bending downwards.* Hos. xi. 4, *I drew them with the cords of a man, with the bands of love, and I was to them as those who lift up the yoke over their jaws or cheeks* (as it were to young cattle); ואש אליו and gently, or by condescension, *I got the better of or prevailed over him*—(Israel). Thus Mr. Bate in Crit. Heb. whom see.

With ל prefixed, אש *Condescendingly, gently.* occ. 2 Sam. xviii. 5. אש, with ך, perhaps for the radical ה postfixed, *Gently, with the body stooping* as a man going slowly and attending a flock of sheep. Gen. xxxiii. 14. Isa. viii. 6, *Waters of Siloh going אש gently*; if this does not rather belong to the root אש, which see.

II. As a N. masc. plur. אשים rendered *charmners.* occ. Isa. xix. 3. It means some kind of *Egyptian conjurers*, probably

bably so called "from their creeping, stooping, and prying about, as diviners and soothsayers did." *Bate*.

מטב occurs not as a V. in Heb. but in Arabic signifies *to fasten or drive in strongly*, "panxit firmius." *Schultens*.

As a N. מטב *A bramble, or thorn, with large and strong prickles*. So both in Jud. and Ps. the LXX, ραμνος, Vulg. rhamnus, and *Josephus* Ant. lib. v. cap. 7. § 2. ραμνος, Ἡ δὲ ραμνος ἀκάνθα μὲν ἐστὶ μέγιστη καὶ ἰὸν καλεσσοτάτων βαλλῶσα. The *rhamnus* is the largest of thorns, and furnished with the most dreadful darts, says * *Theodoret* on Ps. lviii. 10. *Dioscorides*, as cited by *Bochart*, vol. i. 752, remarks, that the Africans or Carthaginians called the *rhamnus* or *Christ's thorn*, Ἀταδίμ, which is the plural of מטב. occ. Jud. ix. 14, 15. Ps. lviii. 10.

מטב *To shut, close, stop*, applied to the lips, Prov. xvii. 28.—to the ears, Ps. lviii. 5.—to windows, 1 K. vi. 4. Ezek. xl. 16.

מטב occurs not as a V. but as a N. מטב is usually placed under this root, though it "is regularly formed from טב to spin, with the formatives מ and ך." *Bate*. So it may denote *somewhat spun, thread*. occ. Prov. vii. 16. In Chaldee it signifies *a rope*. Comp. under חטב.

Hence Gr. ὀφρύη and ὀφρύον, a linen cloth. מטב *To obstruct, shut*, as the aperture, or mouth of a pit. occ. Ps. lxi. 16. מטב ימינו *Obstructed in his right hand*, i. e. not able readily to use it. occ. Jud. iii. 15. xx. 16. That this is the true sense of the expression appears, because the person said to be מטב ימינו Jud. iii. 15, made use of his left hand to take the dagger from his right thigh. Comp. ver. 16, 21. The English margin renders the Heb. phrase in Jud. iii. 15, by "shut of his right hand;" the Chaldee Targum in both passages by נמי ימינו contracted or impeded in his right hand, i. e. having his right hand contracted or impeded. *Le Clerc* observes on Jud. xx. 16, that the seven hundred left-handed men there mentioned seem to have been therefore made *slingers*, because they could not use the right hand, which is employed in managing heavier arms. Hence Greek *αταρ* but, *αταρ* without.

* Quoted by *Micbaelis* Supp'em. ad Lex. Heb. in מטב.

מטב occurs not as a V. in Heb. but the idea seems to be *To settle, to take up one's habitation*, or the like; for hence the *Arabs* appear to have had their מטב or מטב to take up one's abode, "mansionem capere," *Castell*. Hence also the Greek *Αἶα* often used in *Homer*, for a country or region, and hence in Heb.

I. As a N. + מטב, plur. מטב, and Chald. מטב (Ezek. xxvi. 18.) *A settlement, habitation*. Job xxii. 30, *He (God) shall deliver מטב נקי* the habitation of the innocent. Isa. xx. 6, where it denotes *Judea or Palestine* at large; and our margin translates it *country*, Isa. xlii. 4, where LXX, εθνη nations. The Versions and Lexicons usually render this word by *an Isle, or Island*, but it may be justly doubted whether it ever has strictly this meaning. Even when joined with ים the sea, it seems more properly to denote *such countries or places as bordered on the sea*, as Isa. xl. 11. xxiv. 15. Comp. Jer. xxv. 22. Ezek. xxvi. 18. Dan. xi. 18. Esth. x. 1. In Ezek. xxvii. 6, 7, מטב כתיב at least includes the country of *Italy*, and מלישה מטב that of *Peloponnesus*; (see *Bochart*, vol. i. 155, 158.) and neither of these are *Islands*. In Isa. xxiii. 2, 6, ancient *Tyre*, which was situated on the continent, is called מטב. But in Isa. xlii. 15, we read in our translation, *I will make the Rivers Islands*, which is absurd; but מטב i. e. *habitable places* the Rivers might be made.

II. As Particles of place, מטב with or without an Interrogation, *Where*. See Gen. iv. 9. 1 Sam. xxvi. 16. מיה *Where?* with an Interrogation. Gen. xix. 5. xxxviii. 21. & al freq. So מיה *Where?* 2 K. xix. 13. Jer. xxxvii. 19. מיה *Where*. See Esth. vii. 5. 1 Sam. ix. 18. מיה *From whence, whence?* Gen. xvi. 8. Job ii. 2. Comp. 2 Sam. xv. 2. Jon. i. 8.

III. As a N. מטב plur. מטב see under מיה VI. VII.

מטב *To be an enemy or adversary to, to infest, persecute*, infensum, vel infestum esse. It is more than שונא which denotes the *aversion or hatred of the mind*, this rather the *external acts of enmity*. occ. Exod. xxiii. 22. As a Participle or Participial N.

† On this word see *Jab. Dav. Michaelis* Spicilegium Geographiz Hebrorum Exteraz. Pars I. p. 131, &c.

מטב,

אֵיב, and אֵיב, *An enemy, a foe.* Gen. xxi. 17. xlix. 2. & al. freq. As a N. fem. אֵיבוֹ *Enmity.* occ. Gen. iii. 15. Num. xxxv. 21, 22. In Reg. אֵיבוֹ *Esau.* xlv. 15. xxxv. 5. Hence as a Participle N. אֵיבוֹ *Job, the persecuted one.*

אֵין

I. אֵין As a Particle, compounded of אֵי a particle of *desiring or asking* (which see under אֵיב IV.) and י a particle expressing *the means or manner.*

1. With or without an interrogation. In what manner, By what means, How. See Gen. xxvi. 9. 2 Sam. xi. 5. 1 K. xii. 6. Ruth iii. 18.

2. To what a degree, how much? 2 Sam. i. 25. Prov. v. 12.

II. אֵיכָה As a Particle compounded of אֵי and כָּה *Thus or here.*

1. How, in what manner. Deut. xviii. 21. 2 K. vi. 15.

2. To what a degree, how much. Jer. xlviii. 17. Lam. i. 1. ii. 1.

3. Where. 2 K. vi. 13. Cant. i. 7.

III. As a Particle אֵיכָכָה, compounded of אֵי and כָּכָה *thus, How?* Cant. v. 3. Esth. viii. 6.

אֵל See under אֵל

אֵים occurs not as a V. but

I. As a N. masc. אֵים, fem. אֵימָה *Terrible.* occ. Hab. i. 7. Cant. vi. 4, 10. As a N. masc. plur. אֵימִים *Terrible ones, namely, Idols* of the Chaldeans, Jer. i. 38. See some such described in Baruch, ch. vi. 14, 15. As a N. masc. plur. without the radical י, אֵימִים *Terrours*, Job xx. 25; but twenty-seven of Dr. Kennicott's Codices read אֵימִים. So for אֵימִי Ps. lxxxviii. 16, forty of his Codices have אֵימִי. As Ns. fem. אֵימָה in Reg. אֵימָה *Terrour.* Deut. xxxii. 25. Exod. xxxiii. 27. Ps. lv. 5; and, according to the common printed copies, without the י, אֵמָה Job ix. 34; but twenty-nine of Dr. Kennicott's Codices here read אֵימָה with the י. LXX render it by φόβος *fear*, so Vulg. pavor. אֵימָה Nearly the same. Exod. xv. 16. As a N. masc. plur. אֵימִים The name of a people, q. d. *Terrible ones.* Gen. xiv. 5. But the Moabites called them אֵימִים *common people*, having conquered and driven them out. See Deut. ii. 10, 11.

Is not אֵים formed from ים or הם, *to tu-*

multuate, by prefixing א, and so is it not expressive of the *tumult or confusion* both of body and mind occasioned by *terroure*?

II. Chald. As a N. אֵמְתִי *Terrible.* occ. Dan. vii. 7.

אֵין See under אֵין

אֵשׁ See under אֵשׁ

אֵית See under ית

אֵיתִן See under אֵיתִן

אֵין A Particle denoting that the speaker is *very earnest, much moved*, or, as we say, *greatly struck*, and accordingly it may be regularly deduced from נָכַח *to strike*, as נָמַח from אֵם. It may be rendered

1. *Indeed, surely.* Gen. xlv. 28.

2. *At least.* Exod. x. 17.

3. *Yet indeed, but yet.* 2 K. xxiii. 26.

4. *Indeed only.* Gen. vii. 23. ix. 4.

אֵכֵל

I. *To eat, eat up, devour*, as men or animals do. Gen. ii. 16. xxxvii. 20, 33. xl. 19. Joel i. 4.

As a N. אֵכֵל *The devourer*, Mal. iii. 11, a descriptive name of the *locust*, to which the Verb אֵכֵל is likewise applied, Joel ii. 25. Amos iv. 9.

II. *To corrode or consume*, by separating the parts from each other, as fire, Lev. ix. 24. 2 K. i. 10, 12, 14. Nahum iii. 15.—as a moth, Job xiii. 28.—as the sword, 2 Sam. ii. 26. xi. 25. As a N. אֵכֵל *Food.* Gen. xli. 35. Fem. אֵכֵלָה *A large knife or sword.* Jud. xix. 29. Gen. xxii. 6, 10.

III. Chald. *To accuse.* Comp. under קֵין V.

אֵכֵן See under אֵכֵן

אֵכָף See under אֵכָף

אֵכָר See under אֵכָר

אֵל This is one of the most difficult Roots in the Hebrew language, and various methods have been taken by learned men to account for its several applications. After the most attentive consideration I think the notion of *interposition, intervention*, or the like, bids the fairest for the ideal meaning of it, and best reconciles its different uses.

I. *To interpose, intervene, mediate, come or be between, for protection, prevention, &c.* It occurs not simply as a V. in this sense, unless, perhaps, 1 Sam. xiv. 24, be an exception, וַיֵּלֶךְ אֵת הָעָם *And he (Saul) interposed with the people, saying, &c.*

II. As a N. אֵל. It is used as a name or title

title of the true God, *The Interposer, Intervener*, or the like, Jehovah under this character. It expresses the *omnipresence* of God, i. e. the *universal extension* (I will not presume to say of his *substance*, but) of his *knowledge and power* *, according to those awful questions in Jer. xxiii. 23, 24, *Am I a God* (מִקְרָא) *at hand, saith Jehovah, and not a God* (מִרְרָא) *afar off? Can any hide himself in secret places, that I shall not see him? saith Jehovah: Do not I fill heaven and earth? saith Jehovah, i. e. with my divine spiritual presence.* Comp. 1 K. viii. 27. Ps. cxxxix. 7—12. The idea of this attribute, however, is to be taken from the *celestial fluid*, in its three conditions of fire, light, and spirit, or gross air, *intervening between all material substances and their parts*, according to the Orphic verses cited from *Stobæus* in *Eschenbachius's* edit. p. 246, where the *Air* (who is there called also *Δαα* or *Jupiter*) is introduced speaking,

Εἶπα δ' ὅτι οὐκ ἴστω ἵκεν, ἡμῶν πανταχῶς
Εἴτα: ὅτι ὁ Ἀδραῖος, κ. τ. λ.

— οὐκ ἴστω ποταμός

* Οὐ μὴ ᾖς ΑΗΡ.

*Where'er the work of God extends, I am;
Nor is there any place, where Αἰρ is not †.*

And as it will appear presently that the Heathen worshipped the *material* אל, we may perceive the propriety with which the distinctive epithet *עליון high*, or *most high*, is added to this word, the first time it is mentioned as a name of the *true God*, Gen. xiv. 18, 19; we may also the better understand Job's expression, ch. xxxi. 28, that by shewing any religious respect to the light, (Heb. אֹר), or to the moon, he should have denied or disowned *לֹאֵל the God that is above*. From what is here said we may further see how proper it was in *Abram* to give to the *most high* אל, the title of *possessor* קוֹנֵה of *heaven and earth*, Gen. xiv. 22; and how significantly the Prophets oppose *God*, by this name אל, to *man*. See Isa. xxxi. 3. Ezek. xxviii. 2, 9; from which latter texts it appears that the impious

Prince of Tyre assumed the title of אל; as we know the *heathen* Emperours of Rome afterwards did those of *Dominus, Divus, and Deus, Lord and God* †. It were to be wished that all such blasphemous appellations to mortals had ceased with *Heathenism*. But "it is strange," says *Jortin* (Remarks on Eccles. Hist. vol. iv. p. 5.) "that Christian Emperours of the fourth and fifth centuries would suffer themselves to be called, *your Divinity, your Godship, Numen* &c."

III. The LXX have in one place, Isa. xiv. 13, rendered אל by *Oupavns the heaven*; (comp. Dan. viii. 10.) and it is plain from Exod. xv. 11, (where not only the *Samaritan Pentateuch*, but also very many of Dr. Kennicott's Heb. Codices read במלִיִּים Deut. iii. 24. Ps. xlv. 21. lxxvii. 14. Isa. xliii. 10. xlv. 10, 15, 17. xlv. 20, (comp. Isa. lvii. 5.) that the Heathen worshipped their Archidol the *Heavens* (comp. עֲשִׂים in שׁוֹם XI.) under this attribute אל or plur. מִלִּים. So † *Damascius*, in the *Life of Isidorus*, tells us that the *Phenicians and Syrians* call *Cronos or Saturn*, ΗΛ ΕΙ; and *Servius* speaking of *Belus* the Phenician, affirms, "All in those parts (about *Phenicia*) worship the *Sun*, who in their language is called *Hel*;" and again he says, "God is called *Hal* in the *Punic* or *Carthaginian* tongue." It appears from Josh. xix. 38, that the *Canaanites* had a *tower or temple* to אל. Hence,

אל בני אלִים *Sons of Alim*, Ps. xxix. 1. lxxxix. 7, seem to be those kings who worshipped these *material interposers*. It is well known how the heathen princes affected to be reckoned the *Sons of their Gods*. Thus did *Romulus, Alexander*, and thus did even the polite *Augustus*; else his well-bred poet *Horace* would never have called him *Filius Mæiæ*, meaning *Jupiter's son by Maia*, as he doth Lib. I. Ode 2. lin. 43. No doubt these whims arose from a perversion of the true tra-

† See *Eachard's* Eccles. Hist. vol. ii. p. 406, 656, *Sueton.* in Domit. c. 13. *Daubuz* on Rev. p. 559, and *Vitrings* on Rev. p. 594, edit. ult.

§ "See *Vos. de Idol.* III. 17. *Barthius* on *Claudian*, 3 Consul. Honor. Præf. 16. and *Le Clerc*, *Parthasian* I. 331."

|| See *Bochart*, vol. i. 707, and 736. *Vossius* De Orig. & Prog. Idol. Lib. ii. cap. 4. *Hutchinson's* Works, vol. iii. p. 50.

* See *Encyclopæd. Britan.* in METAPHYSICS No. 309.

† See the learned sir *William Jones's* Essay on the First Principles of Natural Philosophy, p. 203.

dition,

dition, that the *Son of God* should be the *Universal King and Conqueror*.

IV. In Ezek. xxxi. 11, for מל נחם no fewer than thirty of Dr. Kennicott's Codices have מל נחם the *Leader of the Nations*, meaning *Nabopolassar King of Babylon*, who, in conjunction with *Cyaxares King of Media*, took *Nineveh*, and overturned the *Assyrian Empire*. See *Lowth's Notes* on Ezek. xxxi. 3, 11, and *Prideaux*, Connect. Book I. An. A. C. 612. And as מל seems here the true reading; so does מל, Ezek. xxxii. 21, which is likewise supported by twenty-three Codices. Comp. below Sense XVI.

V. As an Article or Pron. denoting somewhat *interposed*, מל *The* or *that*, sing. 1 Sam. xiv. 32. Isa. xxxviii. 19. Jer. x. 2. Ps. ii. 7. See *Bate's Crit. Heb.* and comp. Jer. xxv. 9. Also, *These*, plur. Gen. xix. 8. xxvi. 3, 4. 1 Chron. xx. 8. מלה *These*, plur. Gen. ii. 14. & al. freq. *Cocceius* observes, that מלה denotes the *nearer*, and הם the *more remote*, as *hi* and *illi* in Latin, *these* and *those* in English. מלה and מלה repeated, *Some*, and *some*, *some* and *others*, alii et alii. Dan. xii. 2. Ps. xx. 8.

VI. מל As a Particle before Verbs, it denotes *interposition* or *prevention*.

1. And most generally it imports *prohibiting*, *dissuading*, *deprecating*, or the like, joined with Verbs future, *Not*, *Ne*. Gen. xiii. 8. xvi. 1. xxii. 12. & al. freq. Hence מל seems used as it were *περιωχως*, Job xxiv. 25, as we sometimes apply *an if*, or *a but*, in English. *Who will make me a liar* מל כחתי *and reduce my words to a not*, or *a don't*, i. e. shew them to be such as ought *not* to be uttered, or as ought to be interrupted with *a don't say so*. Comp. 2 K. iii. 13, and see *Gusset Comment. Ling. Heb.* p. 41. מל is sometimes used elliptically, and a Verb is to be supplied, as *Amos* v. 14, *Seek good*, ומל רע and *not evil*, i. e. seek *not evil*. So 1 Sam. ii. 24, מל בני (Do) *not (so) my sons*.

2. But rarely, it is *negative*, *Not*, *no*, *Non*. 2 K. vi. 27. Prov. xii. 28. Ps. xxxiv. 6. I. 3. Comp. Ruth i. 13. 2 Sam. xiii. 16. Jer. vii. 6.

VII. As a Particle before Nouns מל and in Regim. מלי (comp. Job xxix. 19. Zech. ii. 4, or 7.) must, agreeably to the genius

of the English language, be rendered differently, according to the context, but still the attentive reader will discern the leading sense throughout.

1. *To, into*, Gen. i. 9. Exod. iii. 13. Josh. x. 18. Gen. vi. 19.
2. *Among*, 1 Sam. x. 22. Jer. iv. 3. Ezek. ii. 6.
3. *Within*. Deut. xvii. 5.
4. *At, near to*. Gen. xxiv. 11. Exod. xxix. 12.
5. *Towards*. Exod. xxv. 20. Num. xxiv. 1.
6. *Against, in opposition to*. Gen. iv. 8. Josh. x. 6. Isa. ii. 4.
7. *As to, concerning*, quoad, de. Gen. xx. 2. 1 Sam. i. 27. xv. 35. 2 K. xix. 32. Jer. xl. 16.
8. *For, because of, on account of*. Jud. xxi. 6. 2 Sam. xxi. 1. Comp. 1 K. xix. 3.

VIII. מל has sometimes ל prefixed, and י the *hand, power*, following, as Gen. xxxi. 29, *It is י ל*, literally, *for, belonging to*, the interposition of *my hand*, i. e. *If I interpose my hand, I can*—LXX, *Νυν ἵσχυει ἡ χεὶρ, μὲν*, Vulg. *Valet manus mea*. The phrase occurs also Deut. xxviii. 32. Neh. v. 5. Prov. iii. 27. Mic. ii. 1. And observe, that in the two first of these passages the expression is *elliptical*; in the former may be supplied, *to prevent*, *help it*, or &c; in the latter, *to redeem them*, as in our translation.

IX. As a N. fem. מלה A species of *oak*. 2 Sam. xviii. 9. Isa. i. 30. & al. freq. plur. masc. מלים occ. Isa. lvii. 5. in Regim. מלי occ. Ezek. xxxi. 14; if מלי in this last passage be not a Particle, signifying *by* or *near*, as the LXX understood it. The tree may have this name from its remarkably *interposing* and *protecting* men and animals from storms and tempests. The LXX have once rendered it descriptively by *Δενδρὸν στυμιαζοντος* the *overshadowing tree*, Hos. iv. 13. Comp. Ezek. vi. 13.

X. As a N. מלן Another species of *oak*. So the LXX generally render it by *Δρυς*. It is mentioned together with the מלה Isa. vi. 13. Hos. iv. 13; there is therefore some particular difference between them, though a general agreement in the idea of *interposing*, *protecting*, or &c.

XI. Chald. As a N. masc. מלן, rendered by *Thcodotum Δενδρον*, and by the Vulg. *Arbor, a Tree*, but considered as a corruption of the Heb. מלן seems rather to denote

denote some species of oak. Dan. iv. 7, or 10. & al.

XII. For אל, אולי, אולי, אולי, see under root אל.

XIII. As a N. אל *Somewhat interposing effectually, defense, aid, assistance.* occ. Ps. lxxxviii. 5. Thus the LXX render אל by αβοηθός *unaided*, and Vulg. by sine adjutorio *without help*. So fem. plur. אולי occ. Ps. xxii. 20, where the LXX render the Heb. אל תרחק אולי by μη μακρυνής την βοήθειαν μου, *do not far remove my help*; and Vulg. ne elongaveris auxilium tuum à me, *do not remove thy help far from me*.

XIV. As a N. fem. in Regim. אולי *Interposition.* occ. Ps. xxii. 1. Comp. under שור.

XV. As a N. אל *A horned animal; an animal furnished with horns for his defense.*

1. *A ram*, plur. אילים. Gen. xxii. 13. xxxi. 38. & al. freq.

2. *A stag, hart, or deer.* Deut. xii. 15. Ps. xlii. 2. Isa. xxxv. 6. Fem. אולי plur. אולי *A hind or doe.* Jer. xiv. 5. 2 Sam. xxii. 34. Ps. xviii. 34. & al. The LXX renders the word, whether masc. or fem. by ελαφος, which denotes both *a stag and a hind*. Dr. Shaw (Travels, p. 414. 2d edit.) understands אל in Deut. xiv. 5, as a name of the genus, including all the species of the deer kind, whether they are distinguished by round horns, as the stag; or by flat ones, as the fallow deer; or by the smallness of the branches, as the roe. But Q?

XVI. As a N. masc. plur. אילים *Leaders* who go before and conduct the people, as rams anciently did the flocks. Exod. xv. 15. LXX, Ἀρχοντες *Rulers* Ezek. xvii. 13. (LXX, Ἡγέμονες *Leaders*, Vulg. Arietes *Rams*) Comp. Isa. lx. 7. Thus Homer speaking of Ulysses marshalling the Greeks, Il. iii. lin. 196, &c.

Αὐτὸς δὲ, κτελὼς ὧς, ἐπισκοπεῖται σιχαῖς ἀνέμων
Ἀριῶ μιν ἔργω ἐσκαυπηροῦσι μαλλῶ,
Ὅς' οὐκ ἔμελλ' αὐτῷ διερχέσθαι ἀργεῖανται.

Nor yet appear his care and conduct small;
From rank to rank he moves and orders all.
The stately Ram thus measures o'er the ground,
And, master of the flocks, surveys them round.

POPE.

Aristotle, H.A. VI. 19, says, Ἐν ἑκάστῃ γὰρ ποιμνῇ κατασκευάζουσιν ἡγεμόνα τῶν ἀρρένων, ὅς ὅταν ὀνοματὶ ἀληθῆ ὑποτε.

ποιμνῆς, ΠΡΟΗΓΕΙΤΑΙ. In every flock they prepare a leader of the males, who, when the shepherd calls him by name, goes before them."

XVII. As a N. אל, and fem. אולי *Some kind of tree*, perhaps so called from its wide-spreading, overshadowing branches. The LXX render it τερεβινθός, the turpentine tree. Gen. xiv. 6. It occurs also Isa. i. 29. lxi. 3. Gen. xlix. 21, which last cited verse may best be rendered, after the LXX, *Nephtali is a well-spread or flourishing tree shooting forth goodly branches.* See Bochart, vol. ii. 96. Bp. Pearson, Praefat. Parænet. in LXX, and Spearman's Letters on the Septuagint, Lett. iii. p. 169, and comp. Ps. xxix. 9.

XVIII. As a N. אל, and אל is mentioned as a part of, or appendage to, a building. 1 K. vi. 31. Ezek. xl. 29, & al. freq. Mr. Bate seems to have best explained it of the coins of stone, or brick-work, or small turrets, on each side of the door-frames; and to his Crit. Heb. p. 20, I refer the reader for further satisfaction.

XIX. אל and אולי. See the distinct Roots below.

אל occurs not as a V. but hence,

I. As נס. אל and אולי, *Nought, nothing, vain, nothing-worth*, Res nihili. occ. Job xiii. 4. Jer. xiv. 14. Zech. xi. 17. This application of these reduplicate words seems to be taken from that of אל VI. above.

II. As a N. masc. plur. אילים and אילים is spoken of idols, *Vain, worthless, things of nought, nullities.* Lev. xix. 4. 1 Chron. xvi. 26. Isa. ii. 20. & al. So Montanus renders it by inutilia & vana. Comp. Acts xiv. 15. 1 Cor. viii. 4, and Greek and English Lexicon in Εἰδωλον III.

III. As an exclamation of grief or distress אללי *Wo! alas!* occ. Job x, 15. Mica vii. 1. אללי *Wo to me! Wo is me!* I am or shall come to nought! Heu perii!

IV. As a N. אלל *Elul.* The name of the sixth month, nearly answering to our August, at which season, in Judæa and the neighbouring countries, the earth is burnt up and desolate by the summer drought. See Russel's Nat. Hist. of Aleppo, p. 13. occ. Neh. vi. 15.

אלל

With a radical, but mutable ה

I. As a V. in Kal, *To curse, denounce a curse.*

C

Hence then we learn, that *Jehovah* swore to *Adoni* or *Christ*, (see Matt. xxii. 43.) and that this oath had reference to the redemption of man by him. The Psalm itself does not indeed determine the time when this oath was pronounced, but other Scriptures do. For St. Paul says, that Christ was made a Priest, i. e. after the order of *Melchisedec*, by this very oath, Heb. vii. 21. But his inauguration to the Priesthood and Kingdom was prior to the creation of the world, Prov. viii. 23, & seq. (for the use of נסכתי see Ps. ii. 6. and compare John xvii. 24.) Therefore * this very oath, recorded in Ps. cx. was prior to the creation. Accordingly *Jehovah* is at the beginning of the creation called אלהי Gen. i. 1, which implies, that the divine persons had sworn when they created; it is evident also from Gen. iii. 4, 5, that both the serpent and the woman knew *Jehovah* by this name, אלהי before the fall; and, to cite but two passages out of many that might be produced from the New Testament to this purpose, St. Peter is express, 1 Ep. i. 18—20, that Christ was fore-ordained to redeem us—*προ καταβολης κοσμου*, before the foundation of the world; and St. Paul affirms, Eph. i. 4, that God, even the Father of our Lord Jesus Christ, hath chosen us in him, *προ καταβολης κοσμου*, before the foundation of the world. By virtue of this antemundane oath, the Man Christ Jesus was enabled to overcome the Devil and all the enemies of man, and perfect his redemption; and from this oath it was that the Ever-blessed THREE were pleased to take that glorious and fearful name, (Deut. xxviii. 58.) יהוה אלהים *Jehovah Aleim*; glorious, in as much as the transaction, to which it refers, displays in the most glorious manner the attributes of God to men and angels; and fearful, in as much as, by

one part of the oath, eternal and infinite power, *Jehovah* himself, is engaged to make the enemies of Christ his foot-stool, Ps. cx. 1.

Let those who, in these days of *Arian*, *Socinian* and *Rabbinical* blasphemy, have any doubt whether אלהי, when meaning the true God, *Jehovah*, is plural or not, consult the following passages, where they will find it joined with Adjectives, Pronouns, and Verbs plural, Gen. i. 26. iii. 22. xi. 7. xx. 13. xxxi. 53. xxxv. 7. Deut. iv. 7. v. 23, or 26. Josh. xxiv. 19. 1 Sam. iv. 8. 2 Sam. vii. 23. Ps. lvi. 12. Isa. vi. 8. Jer. x. 10. xxiii. 36. So Chald. אלהי Dan. iv. 5, 6, 15, or 8, 9, 18. See also Prov. ix. 10. xxx. 3. Ps. cxlix. 2. Eccles. v. 7. xii. 1. Job v. 1. Isa. vi. 3. liv. 5. Hos. xi. 12, or xii. 1. Mal. i. 6. Dan. vii. 18; 22, 25.*

O that the children of *Abraham*, according to the flesh, would attentively consider and compare the texts above cited from their own Scriptures! Could they then help owning a Plurality of אלהי in *Jehovah*? When they read, for instance, Gen. i. 26, that the אלהי said נעשה Let us, or WE will, make Man in our image, according to OUR likeness—and ver. 27, So the אלהי created ברא Man, &c. and compared these words with Eccles. xii. 1, חזר את בוראך And remember thy Creator S, could they doubt whether אלהי, as applied by *Moses* in the history of the creation, denoted a Plurality of Agents? And yet surely, as saith the Prophet *Isaiah*, ch. xliv. 24, *JEHOVAH* stretched forth the heavens alone (לבד) and spread abroad the earth by himself, without the aid or concurrence of any Creature, how exalted soever. Comp. ch. xlii. 5. xlv. 12.

From this name אלהי, of the true God, the Greeks had, by a perverted tradition, their *Zeus* 'Οὐρανός *Jupiter*, who presided over oaths. Hence also the corrupt tradition of *Jupiter's* oath which over-ruled even Fate itself, that is, the fatal and necessary motions of the elements of this world. This truly did *Jehovah Aleim* when they interposed by miracles; this

* The reader may find the plurality of אלהי more fully discussed and proved in my pamphlet against Dr. Priestley and Mr. Wakefield, p. 3—9, and p. 148, &c.

* As for the expression concerning the oath, Heb. vii. 28, 'Ο ληγοῦς—της θρησκείας; της ΜΕΤΑ το νόμον, The word of the oath which was AFTER the law, this plainly relates not to the time when the oath was made, but to that in which it was to take effect, which was to be after the cessation of the law. Comp. ver. 11, 12, 18, of this chapter, "which (reaches) BEYOND the law," Doddridge, who adds in a note, "Our Translators render μετα το νόμον since the law. But μετα often signifies beyond. Comp. ch. ix. 8, and many other places."

will they again do in the most glorious manner at the recalling of our bodies from the grave, when the *heavens* themselves, which are thus necessarily or mechanically moved, shall pass away, and the elements melt with fervent heat.

2. The Messiah seems to be* once called by the plural name אלהים, Ps. xlv. 7, (comp. Heb. i. 8.) as being, in respect of his *regal* office, which is the subject of the psalm, the *Representative of the Trinity*. So He is in other places styled שם אלהים (see under שם IX.) See Mat. xxviii. 18. 1 Cor. xv. 25, and comp. Gen. xlviii. 15, 16. Exod. iii. 2, 4, 6.
3. The ancient Idolaters in general called the *material heavens*, or their representatives, אלהים, and accordingly expected from them, *protection, victory, happiness*. Hence this *glorious* and *fearful* title is frequently claimed for *Jehovah* in exclusion of those idols. See inter al. Dent. iv. 35, 39. vii. 9. xxxii. 17. 2 K. xix. 19. Isa. xlv. 14, 21. Jer. ii. 11. Hos. xiii. 4. And although the *heavens* are eminently distinguished into *fire, light, and spirit*, and many actions or operations are immediately performed by one or two of these, yet as the whole celestial fluid acts jointly, or all its three conditions concur in every effect; hence it is that the ancient Heathen called not only the whole heavens, but any one of its three conditions, denoted by a name expressive of some eminent operation it performs, אלהים. For they meant not to deny the joint action of the whole *material trinity*, but to give it the glory of that particular attribute. See Jud. viii. 33. xi. 24. 1 K. xi. 33. 2 K. i. 2. xvii. 29, 33. xix. 37. and *Hutchinson's Trinity of the Gentiles*, p. 246. and *Moses' Sine P.* p. 116.
4. In Ps. viii. 6. xcvi. 7. אלהים has from the LXX translation, and from Heb. ii. 6. i. 6, been imagined to signify *created spiritual angels*. But see the former text explained under חסר I. And from the whole tenour of Ps. xcvi. and particularly from ver. 9, it is evident that כל אלהים at ver. 7, means *all the Aleim of the Heathen*, i. e. the heavens in their several conditions and operations, which

are indeed the Ἄγγελοι *Agents* or *Ministers* of Jehovah. Comp. Ps. xcvi. 4, 5.

5. אלהים has been supposed to signify *Princes, Rulers, or Judges*. Exod. xxi. 6. xxii. 8, 9, 28. 1 Sam. ii. 25. Ps. lxxxii. 1, 6. cxxxviii. 1. But *Gusset* (*Comment. Ling. Heb.* p. 48, 9.) more justly, I think, rejects this meaning. Let us review the Texts.

Exod. xxi. 6. *Then his Master shall bring him to the Aleim, i. e. to Jehovah Aleim, to the door of the sacred tabernacle; so the LXX, πρὸς τὸ κρητῆριον τῶ Θεοῦ, to the tribunal of God.*

Exod. xxii. 8. *Then the Master of the house shall be brought to the Aleim, (LXX, ἐνωπιον τῶ Θεοῦ) 9. Even to the Aleim (עַד הָאֱלֹהִים) LXX ἐνωπιον τῶ Θεοῦ) shall the affair of them two come; whom the Aleim shall condemn (LXX, ὁ ἀλὼς δια τοῦ Θεοῦ he who is condemned by God) he shall pay double to his neighbour. But the oath in this case was to be brought to the altar of Jehovah Aleim, and Jehovah himself to hear and judge. See 1 K. viii. 31, 2.*

Exod. xxii. 28. *Thou shalt not revile the Aleim, nor curse the Ruler of thy people. Why should not אלהים here retain its usual meaning, and the text be understood as nearly parallel to that of St. Peter, 1 Ep. ii. 17, Fear God, honour the King?*

1 Sam. ii. 25. *If man sin against man, the Aleim shall judge him; but if a man sin against Jehovah, who shall intercal for him? Is not this very good sense, and much to the purpose?*

Ps. lxxxii. 1. *The Aleim stand in the congregation of God, (i. e. in the assembly of Israel. comp. Num. xvi. 3. xx. 4. Josh. xxii. 16.) בקר אלהים ישמש in the midst (of this congregation namely) the Aleim will judge, or judgeth. So Symmachus, ὁ Θεὸς κατὰ τὴν ἐν συνόδῳ Θεοῦ, (in cœtu Dei, Hieron.) ἐν μετρώθῃ Θεοῦ κρινουσιν.*

Ps. lxxxii. 6. *I have said ye are Aleim. In this last Text the word אלהים is indeed applied to earthly Magistrates or Judges; but that will never prove (as Gusset justly remarks) that the word itself properly signifies Judges or Magistrates; for thus in Isa. xl. 7, it is said הַצִּיר הָעָם the people is grass, yet no one would from hence infer*

* But comp. Gen. xxxii. 25—31. Exod. xxiv. 9—11, and see *Greek and English Lexicon*, 2d edit. in Χαράκτηρ.

infer that דוצר signifies *people*. The truth is, both expressions are only *comparative* or *metaphorical*. And as the latter denotes no more than that there is some *resemblance* between the people and grass, so the former imports only that there is a *resemblance* between earthly Judges and the supreme Aleim, whose *Vicegerents* they are, and with whose authority they are in some degree intrusted. So that in Ps. lxxxii. 6, the Particle כ like, as, is to be understood before אלהים, just as it plainly is before דוצר, Isa. xl. 6; plainly, I say, for though it is omitted in the former member of the sentence, it is expressed in the latter; *All flesh is דוצר grass, and all the goodness thereof כצץ as the flower of the field.*

Ps. cxxxviii. 1. *I will praise thee with my whole heart; נגר אלהים openly or publicly, (Lat. coram) O Aleim, will I sing unto thee.* So a Greek version in the Hexapla, ἀποψαλμα, ΘΕΕ, αὐτῷ σοι.

6. It may be doubted whether אלה in the singular be ever in the Hebrew (as distinct from the Chaldee) Scriptures used as a name for *Jehovah* the true God. I can find but two passages, namely, Deut. xxxii. 17. and Dan. xi. 38, where it may seem to be thus applied; and even as to these אלהים in Deut. may be translated, These (were) *not Aleim*. But twenty-three of Dr. Kennicott's Codices for אלה here read אלו; and in Dan. xi. 38, for לאלה twenty-two read לאלו. אלה in the singular, however, is used for the *false God* of the Chaldeans, Hab. i. 11; and (according to the textual reading) of the Sepharvites, 2 K. xvii. 31; and in the Chaldee Scriptures we have not only the plural אלהים used for the true God, Dan. ii. 11. iii. 25. iv. 5, 6, 15. but also the singular אלה Ezra v. 1. vi. 9, 10. vii. 12, 15. Dan. ii. 28, 45. & al. and in the emphatic form (*sing.*) אלהם Ezra iv. 24. v. 8. vi. 7. Dan. ii. 20. iii. 26. & al.*

III. As a Participle, or participial N. *passive* אלה (formed like גבור Ps. cxxxviii.

6.) *One accursed or subject to a curse*, Επικαταρατος: and such, the Redeemer, condescended to become for us. For *Christ hath redeemed us from the curse of the law, being made a curse, καταρα, for us.* For it is written, cursed, επικαταρατος, is every one that *hangeeth on a tree*, Gal. iii. 13. This, then, is a title of Christ, God-Man. See Deut. xxxii. 15. Job xvi. 20. xix. 25—27. And it is justly remarked by Mr. Bate, that as "the Scriptures frequently challenge the title of *Aleim* to Jehovah, against the Heathen Gods, so do they this title of *Alue*." See Ps. xviii. 32. Isa. xlv. 8.

IV. As a N. fem. sing. in Reg. האלה, *A curse*. occ. Lam. iii. 65.

V. As a N. fem. sing. אלה The large *rump or tail* of the eastern sheep. It might be so called from its primitive use in sacrifice, which probably was to be devoted to, and consumed by the fire, as we find it always was by the *Levitical* law. Mr. Bate deduces it from נלה to *finnish*, dropping the נ as usual after a formative or servile מ; for my own part I would rather refer it to למה to *join, add, adhere*, which therefore see.

אלו

I. A Particle, from אל *interpose*, and ו *it*, or from אם *if* (dropping the ם), and ו *of* nearly the same import. *If, supposing*, posito quod. occ. Eccles. vi. 6. Esth. vii. 4.

II. Chald. the same as ארו which see, by changing ו into ל, See, behold, lo. Dan. ii. 31. & al.

אלה

In Arabic signifies *To grow sour and corrupted*, as milk does by an acrescent fermentation. In Heb. it occurs not as a V. in Kal, but in Niph. *To be corrupt* in a moral or spiritual sense, *to be tainted or leavened with corruption*. occ. Job xv. 16. Ps. xiv. 3. liii. 4. Comp. Exod. xii. 15, &c. 1 Cor. v. 6, 7, 8. Mat. xvi. 6.

אלי

A Particle compounded of א Ah! *hah!* a natural exclamation of grief, and לי *to me*, Ah me! Hence, like מי Prov. xxiii. 29, and הי Ezek. ii. 10, it is once used as a N. Joel i. 8, *There shall be ah me!* (i. e. lamentation) *as of a virgin*, &c. See more in Mr. Bate's Scripture meaning of Aleim and Berith, p. 17, 18.

* In Capt. Cook's Voyage to the Pacific Ocean, vol. i. p. 404, we find that "the supreme God of Hapace (one of the Friendly Islands) is called *Ala*, *Al's*." Could they have got this name from any of the *Mahometans*? Or must we refer it to a higher and more ancient origin?

אלך

Chald. As a Pronoun, the same as the Heb. *אלה*, *These, those*. Dan. iii. 12. & al.

אלם

I. To compress, constringe, press, or bind close together. Gen. xxxvii. 7. As a N. *אלם* A bundle or sheaf of corn. Gen. xxxvii. 7. Ps. cxxvi. 6. Hence by transposition the Greek *αμαλλα* a bundle, *αμαλλεω*, &c.

II. As a N. *אלם* A band of men, manipulus. Comp. *אנדר* under *אנר* III. occ. Ps. lvi. 7. lviii. 2.

In the rendering of the former passage, says Mr. Fenwick, "I am for agreeing with those who translate *ינר אלם* oppressionem manipuli, the oppression of the handful; but would understand this handful to mean, somewhat differently, the handful, or little flock of true believers dispersed and distressed among the Gentiles, the *רוקים*, those that were afar off, in the language of the Apostle; which agrees with the rendering of the LXX, the people that were far *απο των αγιων* from holy things. For it seems to be this little flock of true believers among the Gentiles, which here, under the figure of David, praying for deliverance from the Philistines, according to the latter part of the title, is praying for protection and deliverance from their oppressors." Thoughts on the Hebrew Titles of the Psalms, p. 59, 60. In Ps. lviii. 2, *אלם* is of doubtful signification. The LXX render it as a Particle, *απα* indeed, so Vulg. utique. Perhaps it is put for *אלים* O ye mighty!

III. As a N. *אלם* Silent, mute. Exod. iv. 11. & al. As a V. in Niph. To be silent or mute. We have the idea plainly given Ps. xxxi. 19, *תאמנה* shall be compressed, i. e. squeezed close together, so as not to utter a word. So Virgil, *Æn. vi. lin. 155*;

—Pressoque obmutuit ore.

She ceas'd with mouth compress.

And Horace, lib. i. sat. 4. l. 138,

Compressis—labris.

IV. As Ns. *אלם*, *אלום* and *אילם*, An arch or vault, an arched porch, or portico, formed by stones closely bound or compacted together. See 1 K. vi. and vii. Ezek. xl.

V. As a N. fem. plur. *אלמות* Vaulted porticoes or palaces. occ. Isa. xiii. 22. Ezek. xix. 7.

VI. *אלם* A Particle expressive of firmness or confidence, Yet notwithstanding, but truly. Gen. xlviii. 19. Job xiii. 3.

VII. As a N. fem. *אלמנה* Widowed, a widow, *quæ, amisso jam viro*, constricto est utero, whose womb is closed by the loss of her husband. Gen. xxxviii. 11. 2 Sam. xiv. 5. 1 K. xi. 26. As a N. fem. *אלמנות* Widowhood. Gen. xxxviii. 14, 19. Isa. liv. 4. As a N. *אלמן* The same. occ. Isa. xlvii. 9. *אלמן* is once used as a V. speaking of Israel and Judah, considered as having the Aleim for their husband. Jer. li. 5, *For Israel אלמן* is not widowed or left as a widow, nor Judah, of his Aleim. So LXX, *εχρησεν*, and Vulg. fuit viduatus. Comp. Isa. liv. 4—6, lxii. 4, 5.

VIII. *אלמן*, from *אלם* silent, (of the like form as *אדומני* from *אדם*), Passed over in silence, not expressed. It is used instead of naming the person or thing alluded to, *Such an one*. occ. Ruth iv. 1, (where LXX, *αγνωστὸς* O unknown) 1 Sam. xxi. 2, or 3. 2 K. vi. 8.

DER. The Latin *Alumen*, and Eng. *Alum*, from its eminently astringent quality; so *Alum* is called in Greek *συμπληρία* from *συφω* to astringe.

אלן

I. An oak. So under *אל* X.

II. Chald. As a Pron. *אלן* and *אלין* from the Heb. *אלה*, *These, those*. Dan. ii. 44, vi. 6. & al.

אלף

It denotes being chief, principal, leader.

I. As a N. *אלף*, plur. *אלופים* and *אליפים*, A chief, a chieftain, a head-man, a leader. It is very frequently used in Gen. xxxvi. for the chiefs or heads of the families of Edom, and is not badly rendered in our version *Dukes*. The LXX generally translate it *ηγουμεν*, and once, Micah vii. 5, *ηγουμενος*, which from *ηγουμεναι* to lead, lead the way, give the idea of the Hebrew. See Jer. xiii. 21. Zech. ix. 7. xii. 5, 6. A guide, Prov. ii. 17. Jer. iii. 4. Micah vii. 5. Ps. lv. 14. (comp. 2 Sam. xvii. 23.) and so *Diodati* renders it, Prov. xvi. 28. xvii. 9, by *il conduttore*, which in a note he explains by *il pil affidato amico, che serve di consiglio ordinario*.

ario in ogni difficoltà e perplessità, the most trusty friend who is one's usual counsellor in every difficulty and perplexity," and refers to Ps. lv. 14. Micah vii. 5.

II. As a N. אלף *A chief or principal number, thousand.* freq. occ. So the Greek term χίλιοι seems a derivative from Heb. כלל to complete, and Lat. mille from מלא to fill. אלף in Heb. like the correspondent words in other languages, is frequently used for an indefinitely great number. See Exod. xi. 6. xxxiv. 7. Deut. i. 11. Job ix. 3. xxxiii. 23. Ps. lxxxiv. 11. xci. 7. Eccles. vii. 29. 1 Chron. xvi. 15. As a Participle fem. plur. in Hiph. מאלפות (q. d. millefantes) *Bringing forth thousands.* occ. Ps. cxliv. 13.

III. As a N. אלף, plur. אלפים and in Regim. אלופי *An ox or beeve, the chief of all cattle, and indeed of all clean beasts.* Ps. viii. 8. cxliv. 14. Jer. xi. 19, *But I was like a lamb (or) אלף an ox, that is brought to the slaughter.* "A proverbial speech," says Mr. Lowth, "expressing a false security or insensibility of danger. See Prov. vii. 12.—That phrase, *He is brought as a lamb to the slaughter*, Isa. liii. 7, is of a different importance" ["meekly submitting to the violence of his persecutors, and not offering to make the least resistance"]. "Bochart supposes the word *Alaph* to be an adjective, and renders the former part of the sentence thus, *I was brought as a tame sheep to the slaughter.* But we may very well admit of the common translation, the disjunctive particle being elsewhere understood, as Ps. lxix. 21. Isa. xxxviii. 14." Thus far Mr. Lowth, I add, that in the former editions of this work, I had on the authority of the LXX and Vulg. rendered אלף כבש, like a gentle or tractable lamb. But I now give up this interpretation, because it does not so well agree with the import of the Hebrew אלף as the other.

אלפי plur. in Reg. includes the female as well as the male. Deut. vii. 13, xxviii. 4. & al. In Ps. l. 10, אלף seems used as a collective N. אלף בחרר *on the mountains for beeves*, i. e. where they feed.

Hence Greek Ελεφας an *Elephant*. Thus we are informed both by *Pliny* and *Varro*, that the first time the Romans saw *Elephants*, which happened in *Lucania*,

they called them *Lucas Boves*, *Lucanian Oxen* *.

IV. As a V. *To lead, guide, teach.* occ. Job xv. 5, *For thy iniquity guideth thy mouth*, i. e. out of the abundance of thy wicked heart thy mouth *speaketh*. Job xxxiii. 33, *Be silent and I will teach thee wisdom.* Job xxxv. 11, מלמט (for מלמטו, the מ being dropped, comp. Grammar § vii. 15.) *Teaching us more than the beasts of the earth.* In a Niph. or passive sense, Prov. xxii. 25, פן תאלף מרחוקי *Lest thou be taught, learn, or, be led into his ways.*

V. For תלפית see among the Pluriliterals in ת.

אלץ

To urge, tease, distress. So LXX, ἐνοχάζω. Once Jud. xvi. 16. The word has the same sense in Chaldee and Syriac; and hence the Greek αλυσ, *trouble, anxiety*, αλυσσω *to be troubled, anxious*, αλυσθαινω *to be grieved*; hence also prefixing כ, the Latin *moles*, *trouble, difficulty*; whence *molestus*, *troublesome*, and Eng. *molest*.

אם

To support, sustain, confirm. It occurs not as a V. but we may collect this meaning from the things to which it is applied.

I. As a N. fem. plur. אמם *Posts, pillars, supporters.* Isa. vi. 4.

II. As a N. fem. אם *A mother*, either from supporting the child in her womb, or afterwards in her arms. Gen. ii. 24. & al. freq. Hence,

III. *A mother, in honour or dignity, a protectress, governess, instructress.* Jud. v. 7. Comp. Isa. xlix. 23, and under אמר IV. 4.

IV. *A metropolis, or mother-city.* 2 Sam. xx. 19, Jer. xv. 8.

V. *The mother of a way*, the place where a way parts into several. Ezek. xxi. 21. But this I take to be a *Chaldee* application of the word.

VI. As a N. fem. אם, plur. אמם and אמות, *A family, race, or nation*, whose members are consociated, and mutually support each other. occ. Gen. xxv. 16. Num. xxv. 15. Plur. masc. אםים occ. Ps. cxvii. 1.

Chald. אמם The same. Dan. iii. 29. Plur. masc. emphat. אםים. Ezra iv. 10. Dan. iii. 4. & al.

* See Greek and Eng. Lexicon under Ελεφας &c. VII. As

VII. As a N. fem. *אמה* *That part of a man's arm which supports him in leaning or lolling, a posture much used by the Eastern nations on their divans, or sophas to this day.* (Comp. under *בסמ*.) So the Latin cubitus, the lower part of the arm, is derived from cubo, to lie, recline. The Heb. *אמה* in Regim. is once used in this view, Deut. iii. 11, *באמת איש* after the cubit of an (ordinary) man, not of such a giant as Og there mentioned. Comp. Rev. xxi. 17. What was the length of a cubit in this sense, it is of consequence to determine as accurately as may be. Taking therefore the average height of mankind at five feet eight inches (which, in the temperate climates, is, I believe, nearly the truth) I measured a well-made man of that height, and found the lower part of his arm from the tip of his elbow to the end of his middle finger to be $17\frac{1}{2}$ inches, (which are also very nearly equal to the Roman cubit). Such therefore I apprehend to be the length of the Heb. *אמה* when used, as it generally is, for the cubit-measure, and this was what a Hebrew cubit was usually estimated by learned men, till Bishop Cumberland in 1686 published his *Essay on Jewish Measures and Weights*. This able and ingenious writer thought he had discovered the true quantity of the Hebrew cubit in that of the Egyptian, and he brings strong evidence to prove this latter to be very nearly equal to $21\frac{2}{3}$ inches. Assuming then for the present this hypothesis, let us attend to the consequence of it. We are informed by the sacred historian, 1 Sam. xvii. 4, and that without any variation in the Hebrew codices examined by Dr. Kennicott, that the height of Goliath was six cubits and a span. Now a span (*אמה*) or the distance a middle-sized man can measure with his thumb and little finger expanded is somewhat less than nine inches. Goliath, therefore, on the present supposition, must have been full eleven feet eight inches high. A giant indeed! and such as it is not easy to believe ever lived upon earth, notwithstanding the marvellous stories which have been propagated, of giants still much taller; which stories (such of them I mean as were not mere lies) have chiefly arisen from ignorantly supposing the bones

of * elephants, or other large animals digged up in different countries, to have been those of human beings. I have above intimated that one of the premises from which Bp. Cumberland drew his conclusion of the Hebrew cubit being nearly $21\frac{2}{3}$ inches was, that this cubit was the same as the Egyptian. But is it not equally reasonable to suppose that the cubit which the Hebrews used, at least among themselves when residing in the land of Goshen, was different from that of the Egyptians, and the same as they had brought with them from Canaan? This is not a proper place to enter at large into the controversy; but I must say that the Bishop's reasons for the contrary opinion do not seem to me sufficiently strong to support such a monster as Goliath must have been, if measured by a cubit equal to the Egyptian. Besides, from a comparison of Exod. xxxvii. 1, 10, with Josephus, Ant. lib. iii. cap. 6. § 5, 6, it is certain that this Jewish historian, who surely was as likely to understand the length of the Hebrew cubit as any writer of the 17th century,—it is certain, I say, that Josephus reckons the Hebrew or Mosaic cubit to be equal to two *σπιθμα* or spans, that is, to somewhat less than eighteen inches. I state it at $17\frac{1}{2}$ inches. And on this last estimation Goliath was not quite nine feet six inches high. But even this makes him so tall, that I can meet but with very few authentic accounts of men who can be compared to him.

“The tallest man that hath been seen in our days,” says † Pliny, “was one named Gabara [no doubt from Arab. *גבר* strong] who, in the days of Claudius, the late emperor, was brought out of Arabia: he was nine feet nine inches high.”

“Vitellius sent Darius the son of Artabanus an hostage to Rome with divers presents, amongst which there was a man seven cubits, or ten feet two inches high, a Jew born; he was named Eleazar, and was called a giant by reason of his greatness‡.”

* See Jones's Physiological Disquisitions, p. 421, &c. and comp. *Encyclopæd. Britan.* in GIANT.

† Nat. Hist. lib. vii. c. 16, cited by Wankley in his Wonders of the little World, p. 44.

‡ Josephus Antiq. lib. xviii. c. 6. (c. 5. § 5. Edit. Hudson) cited by Wankley, p. 46.

Merula,

Merula, who succeeded *Justus Lipsius* as professor of history in the University of *Leyden**, asserts, that in the year 1583 he himself saw in France a Fleming who exceeded nine feet in height.

"*Delrio*," says † *Calmet*, "affirms that in 1572, he saw at *Rohan* a native of *Piemont* above nine feet high." And again, "In the year 1719, near *Salisbury* in England, a human skeleton was found which was nine feet four inches long;" and for this he quotes the (French) *Gazette* of Oct. 1719, 21 Sept. art. from London.

"*Beccanus*; saw a man near ten feet, and a woman that was full ten feet in height." These are the most remarkable instances of gigantic stature I have been able to collect, and may serve to render that of *Goliath*, as above stated, not incredible. The curious reader will probably be able to add others.

The Heb. plur. of מדה is מדות fem. freq. occ. but the Chaldee for cubits (plur.) is מסין masc. occ. *Ezra* vi. 3. *Dan* iii. 1.

VIII. As a N. fem. in Regim. מדה

1. *Confirmation*, or (as Eng. transl.) *establishment*, 2 *Chron.* xxxii. 1. *Comp.* 2 *K.* xx. 19.

2. *Firmness, stability, certainty, truth.* See *Gen.* xxiv. 27. xlii. 16. *Prov.* xi. 18. *Eccles.* xii. 10. *Isa.* xxxix. 8, (where *Vitranga* status stabilis, a settled or stable state) *Jer.* xiv. 13.

IX. As a Particle, מדה, denoting the supposition on which the truth of a proposition is sustained, or the truth and firmness of the proposition itself.

1. *If, supposing that.* *Deut.* viii. 19. & al. freq. It precedes an aposiopesis or ellipsis, *Exod.* xxxii. 32, And now מדה if thou wilt forgive their sin—where we may supply it is well, or do so; and if not, &c. *Comp.* *Dan.* iii. 15. *Luke* xiii. 9, and *Greek and Eng. Lexicon* in קא I.

2. *Since.* *Ezek.* xxxv. 6.

3. *Although, though.* *Deut.* xxx. 4. *Job* xx. 6. *Isa.* i. 18. *Jer.* xiv. 7. xv. 1. & al.

4. *Affirmative, In truth, certainly.* *Ilos.* xii.

11, or 12. *Ps.* cxxxix. 19. *That in truth,* *Gen.* xxxi. 52.

5. Of interrogation or doubt, *Whether, if, truly?* *Verumne?* *Gen.* xvii. 17. *Cant.* vii. 12. When there are two members in the question, the former is preceded by ה, the latter by מדה, as *Gen.* xxvii. 21. & al.

6. מדה in swearing denieth. Thus 1 *Sam.* xxx. 15, *Swear, השבע* (see שבע) to me by the *Aleim* תמידני מדה, if thou shalt put me to death, or pledge thy interest in the *Aleim's* favour, if thou shalt kill me, i. e. swear that thou wilt not. So 1 *K.* i. 51. *Comp.* *Ps.* cxxxii. 3, 4.

—אם יהוה חי *Jehovah* liveth, if such or such a thing be done, i. e. *Jehovah* liveth to witness and avenge it or the like, (see *Jer.* xlii. 5.) if it be done; or, As sure as *Jehovah* liveth, it shall not be done. 1 *Sam.* xiv. 45. xix. 6. & al. freq. *Comp.* *Ezek.* xiv. 20.

7. אם לא *If not*, in swearing and speaking, affirmeth. As —אם לא יהוה חי *I live, saith Jehovah*, if it shall not happen, i. e. As sure as I live, it shall. *Num.* xiv. 28. *Ezek.* xvii. 19. *Josh.* xiv. 9. *Num.* xiv. 35. *Isa.* v. 9. 1 *K.* xx. 23.

X. This Particle מדה is joined with אשר, and

עד *Until*, q. d. until this supposition may be made. *Gen.* xxiv. 19, 33.

אשר עד *Till* (the time that). *Num.* xxxii. 17. *Gen.* xxviii. 15. *Isa.* vi. 11.

כי אם 1. *For or because in truth, or certainly.* *Lam.* v. 22. *Prov.* xxiii. 18.

2. *But in truth, but certainly.* *Gen.* xxxii. 27. 1 *Sam.* xxi. 5.

3. *When in truth, when indeed.* *Exod.* xxii. 22, or 23.

DER. *Mamma*, from מם a mother, *Lat.* amo, to love, whence amiable, amour, &c.

מדה

Occurs not as a V. and the ideal meaning is uncertain; but as a N. with a radical, though mutable, ה, מדה *A maid-servant, a female slave, a bond-maid.* *Gen.* xxi. 10. (*Comp.* *Gal.* iv. 30.) *Lev.* xxv. 44. & al. freq. That the ה is radical in this word is evident from its being constantly retained in the plural, which is always written אמדות, or אמדות, as *Gen.* xx. 17. 2 *Sam.* vi. 20, never אמות or אמות; and that the ה is mutable, appears because in the sing. when in Regim. it is constantly changed

* *Cosmograph.* Parte 1. lib. iii. cap. 14, cited by *Leigh* in his *Analecta Cæsarum Roman.* p. 265.

† *Dictionary in Giants.*

‡ *Wonders of Nature and Art*, vol. ii. p. 268, taken, I believe, from *Phil. Trans.* No. 260.

changed into מ, as Gen. xxi. 18. xxx. 3. The Spaniards still retain *Ama*, (I suppose from the Moors) for *a maid-servant*, *a nurse*. See *Thomassin*. Glossar. Heb.

מל

To languish, be weak or feeble, pine away, as for want of proper supplies of support or nourishment. occ. Ezek. xvi. 30. But may we not with *Houbigant* translate, *How shall I circumcise thy heart?* A Greek version in *Montfaucon's* Hexapla has τιμι καθαρω —; *with what shall I cleanse*—? So *Vulg.* In quo mundabo—? מל *To be extremely weak, languishing, or feeble, to fail.* It is spoken of men, Ps. vi. 3. Neh. iv. 2.—of a woman, 1 Sam. ii. 5. Jer. xv. 9.—of the terraqueous globe, Isa. xxiv. 4.—of trees, Isa. xxiv. 7. Joel i. 12.—of oil, Joel i. 10.—of walls and gates, Jer. xiv. 2. Lam. ii. 8. Hence Gr. *αμαλος* and *αμειλως* *weak, languid.*

מל

Denotes *steadiness, stability, constancy.*

- I. *To make steady*, occ. Exod. xvii. 12, וידו ידיו אמתו *And his hands were steadied*, LXX *εστηρικμεναι*, Eng. transl. *steady*; in which passage, as in many others, observe, that יד is used impersonally, as it were, with a plural Noun like the French, *Il y a*, or *Il y avoit*, and that the sing. אמתו is joined with the plural N. in a distributive sense, q. d. *Each of his hands was steadied.* Comp. Ps. xix. 8, 9. in Heb. Isa. lx. 4, *Thy sons shall be brought from far, and thy daughters from afar* shall be supported, carried at the side. Comp. Isa. lxvi. 12. So Sir John Chardin says, that “it is the general custom of the East to carry their children astride upon the hip with the arm round the body.” Bishop *Lowth's* note. Cant. vii. 1, וידיו ידיו *Hands of steadiness, steady, or perhaps constant, persevering hands.* Comp. Sense III.
- II. As a N. fem. pl. אמתו *Stays or props in building*, LXX *εστηρικμενα*, Targ. *מקומות* *Thresholds*, which do indeed keep the door-posts steady, and may be the meaning of the Heb. word. occ. 2 K. xviii. 16.
- III. In Niph. *To be steady, stable, constant, settled, established, confirmed.* Spoken of waters constantly flowing, Isa. xxxiii. 16.

- Jer. xv. 18.—of a house or kingdom, 2 Sam. vii. 16. 1 K. xi. 38. Comp. 2 Chron. xx. 20. Isa. vii. 9.—of words, Gen. xlii. 20.—of a Prophet, 1 Sam. iii. 20.—of plagues, Deut. xxviii. 59. As a N. fem. אמתו and in Reg. אמתו *Stability, security.* Isa. xxxiii. 6. Ps. xxxvii. 3, (where מ is understood before אמתו, in security; *Symmachus*, *διηνεως* continually). Also, *A set, stated office.* 1 Chron. ix. 22, 26, 31. 2 Chron. xxxi. 15. As a N. fem. אמתו *A constant, stated allowance.* occ. Neh. xi. 23.
- IV. As a N. אמתו *Steadiness, stability, faithfulness.* Deut. xxxii. 20. Isa. lvi. 16. As a Particle of affirmation or consent. *It is true, be it so, Amen.* Deut. xxvii. 15. Num. v. 22. 1 K. i. 36. As a participial N. אמתו *Steady, faithful.* occ. Jer. lii. 15, where it is opposed to deserters. נאמן Nearly the same. See Num. xii. 7. Deut. vii. 9. 1 Sam. ii. 35. xxii. 14. Prov. xi. 13. As Ns. fem. אמתו *Faithfulness, fidelity.* 1 Sam. xxvi. 23. 2 K. xii. 15. אמתו Nearly the same, See Ps. lxxxix. 25. Isa. lix. 4. Jer. v. 1, 3. As Particles, אמתו (perhaps מ being understood) *In faith, or truth, truly.* occ. Gen. xx. 12. Josh. vii. 20. With a servile מ final, (see Grammar, § ix. 8, 6.) אמתו *Faithfully, truly.* Gen. xviii. 13. Num. xxii. 37. & al. freq.
- V. It is particularly applied to the constant, stated care or attendance of a nurse, or nursing-father, on a child. *To tend, take care of*, in this sense occ. Esth. ii. 7; where מל may be considered either as a participle benoni in Kal, or as a N. As a participle paoul masc. plur. אמתו *Tended, nursed.* So LXX, *τιθρυνομενοι*, and *Vulg.* qui nutriebantur. occ. Lam. iv. 5. As a N. אמתו *A nursing- or foster-father.* occ. Num. xi. 12. Comp. 2 K. x. 1, 5. Isa. xlix. 23. Fem. אמתו *A nurse.* Ruth iv. 16. 2 Sam. iv. 4. As a N. fem. אמתו *A nursing or fostering, a being nursed or fostered.* occ. Esth. ii. 20. As a N. אמתו *A nurse-child, a darling.* occ. Prov. viii. 30. Comp. John i. 18.
- VI. It denotes the stability or steady resting of the mind on a person or thing. So as a V. in Hiph. *To believe, trust, rely or depend upon.* It is generally followed by the Particles מ or ל, but not always. freq. occ.

occ. See Gen. xv. 6. xlv. 26. Exod. iv. 5. Deut. xxviii. 66. Jud. xi. 20.

VII. As a N. אָמֻן *Amun*, an Egyptian idol, well known to the Greeks by this name. Thus *Herodotus*, lib. ii. cap. 42. “*Ἀμμεν γὰρ Ἀιγυπτίοι καλεῖσι τὸν Δία*, For the Egyptians call Jupiter, *Ammon*,” so *Diodorus Sic.* lib. i. p. 12. “*Δία, τὸν ὑπὸ τινῶν Ἀμμωνα προσαγορευόμενον*, Jupiter, by some called *Ammon*,” and *Plutarch* (De Isid. & Osir. tom. ii. p. 354. edit. *Xylandri*) observes, that “*many were of opinion, ἰδίον παρ’ Ἀιγυπτίων ὄνομα τῷ Διὶ εἶναι τὸν Ἀμμεν, ὁ παραγορεύς ἡμῖς Ἀμμωνα λεγόμεν*, that among the Egyptians the proper name of Jupiter was *Amun*, of which we (Greeks) have made *Ammon*.” This idol according to *Herodotus* (as above) was represented with the head or face of a *ram*, and seems to have denoted the *Sun*, considered as gaining the northern hemisphere, and entering into the sign of Aries or the *Ram*, and so, to adopt the expressions of the learned *Jablonski**, “*commencing the gladsome spring, and cherishing that part of the globe, which we inhabit, with new light and new heat*.” (Comp. Lex. under רָא II.) אָמֻן then considered as of Hebrew origin, though with a dialectical corruption, denotes the *cherishing* or *fostering Sun*, who was particularly worshipped at *Thebes* the † anciently famed metropolis of Upper Egypt, and who had there a most magnificent temple mentioned by *Herodotus*, *Diodorus Sic.* (whom see as above) and by *Artapanus* in *Euseb.* *Præparat.* *Evang.* lib. ix. cap. 27. Of this temple there are remaining to this day prodigious ruins, which extend near half a mile in length, and serve to confirm the wonderful accounts, which the ancient writers, and particularly *Diodorus Sic.* give of its grandeur, as may be seen in *Pococke’s* and *Norden’s Travels*, and in *Savary’s Lettres sur l’Egypte*, tom. ii. lettre 9. Now from *Diodorus* we learn

that the same city which the Greeks named *Thebes*, the Egyptians called the *City of Jupiter*, in Greek *Διοσπολις*; and accordingly we find it mentioned, *Nahum* iii. 8, by its Egyptian name, אָמֻן *Amun*, that is, the *habitation of Amun*, the Egyptian אָמֻן , or according to fourteen of Dr. *Kennicott’s* Codices אָמֻן , being put by a † dialectical variation for the Heb. אָמֻן . So LXX, *Μερίδα Ἀμμων* the *portion or possession of Ammon*. It is elsewhere called absolutely אָמֻן , but with an implied reference, no doubt, to the great *Amun*, supposed there to *reside* in his temple. Thus *Jehovah* threatening Egypt, *Jer.* xlv. 25, says, *I am going to visit*, i. e. in wrath and desolation, אָמֻן *Amun* (or according to fifteen of Dr. *Kennicott’s* Codices, אָמֻן) *Amun of No*, i. e. the idol there worshipped. (Comp. *Jer.* li. 44.) See *Ezek.* xxx. 14, 15, 16, and observe that in these three verses the city אָמֻן , or in Dr. *Kennicott’s* Various Readings אָמֻן , *No*, is thrice mentioned, and that in the 14th and 16th verses the LXX render it by *Διοσπολις* the *City of Jupiter*. As for the word אָמֻן *Ezek.* xxx. 15, I think that it is rightly rendered by the LXX πολυπληθὺς , and by the *Vulg.* *multitudinem the multitude*, as in our translation, and that it refers to the remarkable *populousness* of the ancient *No*, *Diospolis* or *Thebes*, to which *Homer* and *Diodorus* have born witness.

DER. *Amen*, Lat. and Eng. *Omen*, from its supposed truth, whence *ominous*, Lat. *Amnis* a river, which, according to *Horace*, lib. 2. epist. ii. lin. 43.

Labitur et labetur in omne volubilis ævum,
Still glides along, and will for ever glide.

Comp. *Isa.* xxxiii. 16. *Jer.* xv. 18.

יָדֶן

I. In Kal, *To be strong, vigorous*, in body or mind. *Gen.* xxv. 23. 2 *Sam.* xxii. 18. *Deut.* xxxi. 6, 7, 23. & al. Also, *To make strong, invigorate.* *Job* iv. 4. *Ps.* lxxxix. 22. *Prov.* xxxi. 17. *Isa.* xxxv. 3. It is applied to the *active and inconceivable force* of the expansion of the heavens, the *vivida vis cal*, on which all the operations of nature depend. *Prov.* viii. 28, $\text{בְּאֵמֶן שְׁחִקֵּי מַמְעַל}$, *When he (Jehovah)*

† Comp. *Vitrina* *Observ. Sac.* lib. i. cap. 6. § 12. *invi-*

* “*Ver latissimum auspiciatur, & illam orbis partem quam nos inhabitamus, novâ lucē novoque calore recreat.*” *Pantheon Egypt.* lib. ii. cap. 2. § 6.

† See *Homer*, II. ix. lin. 381, and *Mad. D’Acier’s* and *Mr. Pope’s* notes there. *Goguet’s Origin of Laws*, &c. vol. ii. p. 198. Eng. edit. *Tacitus*, *Annal.* lib. ii. cap. 60.

invigorated the conflicting ethers above, i. e. gave them their expansive and irresistible force. *To exert one's strength.* Isa. xlv. 14, אמר לו And he exerteth himself, or his strength, among the trees of the forest, namely, in hewing them down, cutting them out, &c. Comp. Amos ii. 14. Joined with לבב the heart, it denotes vigorous resolution, or obstinacy. See Deut. ii. 30. xv. 7. 2 Chron. xxxvi. 13. In Hith. *To exert oneself.* 1 K. xii. 18. 2 Chron. x. 18 xiii. 7. Also, *To be vigorously resolved, "steadfastly minded,"* Eng. transl. Ruth i. 18. As נס. אמר Strength, vigour. occ. Job xvii. 9. So fem. אמצו. occ. Zech. xii. 5. אמצו Strong, vigorous. See 2 Sam. xv. 12. Job ix. 4, 19. Amos ii. 16. As a N. masc. plur. in Reg. אמצו Exertions. occ. Job xxxvi. 19.

II. It seems to denote a strong and lively colour, bright bay, or sorrel approaching to red. occ. Zech. vi. 3, 7. At ver. 1, the Prophet in vision sees four chariots come out from between two mountains of brass. The chariots denote the several administrations of God's providence, in respect to his church and people, (comp. 2 K. vi. 17. Hab. iii. 8.) proceeding from his predeterminate and unalterable counsels. Ver. 2, 3, In the first chariot were red horses, and in the second chariot black (or dark, gloomy-coloured) horses, and in the third chariot white horses, and in the fourth chariot ברידם grised (and) אמצו bright bay or sorrel horses; the colours of the horses respectively alluding to the several dispositions, 1st, of the kingdom of the Babylonians, 2dly, of that of the Persians, 3dly, of that of Alexander the Great, and 4thly, of those of the Lagida and Seleucida, his successors in Egypt and Syria, with regard to God's people, and consequently denoting the several states or conditions of that people under those different governments. (See Vitrina in Apocal. ch. vi. 2, 4, 5.) It is sufficient just to hint how properly the bloody and destroying Babylonians are represented by the red horses; but as they were now, in the time of Zechariah, passed away, they are no more mentioned in the vision, after the 1st verse. The condition of the Jewish people under the Persian monarchy was rather gloomy and afflicted, than bloody

and desolate. These, therefore, are denoted by the dark-coloured horses. The kind treatment which the Jews met with under the government of Alexander the Great, signified by the white horses, may be seen in Prideaux, Connect. part i. book 7, towards the end, an. 332, and in Guthrie's General Hist. vol. i. p. 441, and in Ancient Universal Hist. vol. iii. p. 26, 2d edit. which kind treatment was in a good degree continued to them by the Ptolemies, Alexander's successors in Egypt, (see Bp. Newton on Proph. vol. i. p. 375, &c. 8vo.) though not without some spots of ill-treatment and persecution, particularly by Ptolemy, Philopator (of which see the third book of the Maccabees, and Prideaux, Connect. part ii. book 2, an. 216.) The Ptolemies, therefore, are properly represented by the grised or spotted horses; as the successors of Alexander in Syria are by the bright bay or sorrel ones, i. e. of a colour approaching to red, on account of the persecutions and cruelties exercised against the Jews by some of those Syro-Macedonian kings, especially by Antiochus Epiphanes and Demetrius Soter (of which see the two first books of the Maccabees, and Prideaux, Connect. part ii. book 2, an. 170, &c. and an. 162, &c.) Ver. 6, The black horses, which are בזה in it, namely in the second chariot, go forth into the north country. The Persians go forth towards the country of Babylon, (see Jer. i. 14, 15. iv. 6. vi. 1.) and the white, Alexander and his armies, go forth after them; and the grised, Ptolemy Lagi and his adherents, go forth toward the south country, i. e. Egypt, (see Dan. ii. 5, 9, 11, 25.) And that the bay or sorrel, i. e. the Syro-Macedonians, performed their commission of walking to and fro through the land, of Judea namely, may be seen abundantly in their history by Prideaux and others, and in that of the Maccabees. At ver. 8, the angel speaking in the name of God declares, those who go towards the north country, i. e. the black and white horses, or the Persians and Macedonians, have quieted my spirit in the north country, namely, by executing the designs of God in the country of Babylon.

אמר

I. To branch out, spread, or diffuse as into branches.

branches. It occurs not as a V. in this sense, but hence as a N. מִנְחָה *A branch*, Isa. xvii. 6, 9. As a N. plur. masc. in Regim. מִנְחָה *Branches*. Gen. xlix. 21. See מִנְחָה under מִן XVII.

II. *To branch out* one or more sentences in words, *to conceive* or *form* in words, *to say*, freq. occ. *To speak*, Exod. xix. 25. 2 Sam. xiv. 4. Comp. Gen. iv. 8. xxii. 7. In Hiph. *To cause to speak*, or *stipulate*, condico. occ. Deut. xxvi. 17, 18. In Hith. *To speak of oneself*, *cry up oneself*, *boast oneself*, "se prædicare." Montanus. occ. Ps. xciv. 4. Comp. Isa. lxi. 6. As a N. מִנְחָה *A word, speech*. Deut. xxxii. 1. Ps. lxxvii. 9. Isa. xli. 26. Fem. מִנְחָה Nearly the same. Deut. xxxii. 2. 2 Sam. xxii. 31. מִנְחָה *A word, a command.* occ. Esth. i. 15. ii. 20. ix. 32. Hence Arab. *Emir*, a commander, a chief.

III. *To branch out* an opinion, resolution, or the like in the mind, i. e. *to conceive*, *form*, and *dispose* the distinct parts of it, *to imagine*, *think*. Exod. ii. 14. 2 Sam. xiii. 32. xxi. 16.

IV. Chald. As a N. מִנְחָה plur. מִנְחָה *A lamb*, so called perhaps from its horns beginning to shoot out. occ. Ezra vi. 9, 17. vii. 17. The words מִנְחָה and מִנְחָה are by the Chaldee paraphrasts used (I suppose from the primary idea of *spreading forth*) for the *skirt* or *fringe* of a garment. See Targum on Ps. cxxxiii. 2.

שָׁמַח

As a N. or Particle, "from מִן [מִשָּׁה] *to recede; Time past, lately.*" Bate. *Yesterday* or *yesternight*. occ. Gen. xix. 34. xxxi. 29, 42. 2 K. ix. 26. The LXX render it throughout by χθες or εχθες *yesterday*. "It is applied to place, Job xxx. 3, says Mr. Bate, מִשָּׁה *Forsaken places*;" but it may in that passage rather refer to time, *yesterday, lately*, so LXX εχθες. See Mr. Scott on the text.

מִן

Denotes *labour* of body and mind.

I. As a V. I do not find it applied simply to the body; but as a N. מִן *Labour, pains, activity*. Job xviii. 7. Isa. xl. 29. Hos. xii. 3, or 4. It refers particularly to *procreation*. Gen. xlix. 3. Deut. xxi. 17. Ps. lxxviii. 51. cv. 36.

II. As a N. מִן, or מִן, The appellation of an object of worship in Egypt. The LXX have rendered it, Gen. xli. 45, 50.

xli. 20. Ezek. xxx. 17, as the name of a city, by Ἡλιουπόλεως, the city of the Sun, where, according to Herodotus, lib. ii. cap. 59, and 73, there was an annual assembly in honour of the Sun, and a temple dedicated to him. So Strabo, lib. xvii. p. 805, Ἡλιουπόλις, τοῖς ἱεροῖς ἐχούσα τοῦ ἡλίου, *Heliopolis*, which has the temple of the Sun." Cyril, who was patriarch of Alexandria in Egypt, says, that On among the Egyptians meant the Sun. Ὁ γὰρ ἐστὶ κατ' αὐτὰς ὁ Ἥλιος. Comment. in Hos. And it is probable that this name מִן referred to the incessant labour, and unwearied activity of the שָׁמַח or solar light, which Homer, Il. xviii. lin. 239, 484, calls Ἡέλιον ἀκαμαντα the unwearied Sun, and which, in the still nobler language of the Psalmist, Ps. xix. 6, 7, rejoiceth as a strong man to run a race, &c. It appears, however, highly probable, that in the days of Joseph this title among the Egyptians denoted rather the Sun of righteousness, than the material light: for by the behaviour of Pharaoh to Joseph and Jacob, and especially by * Joseph's care to preserve the land to the Priests, Gen. xlvii. 22, 26, it seems evident that the true religion prevailed in Egypt in his time; and, it is incredible that Joseph would have married the daughter of the Priest of מִן, or מִן, had that name among the Egyptians then denoted only the material light, which however, no doubt, they, like all the rest of the world, idolized in after times; and to which we find a בית or Temple dedicated among the Canaanites under this name מִן, Josh. vii. 2. Though it should be observed that, long after the time of Joseph, we find the Egyptian midwives fearing the Aleim, and acting and blessed accordingly, Exod. i. 17—21.

"The situation of the city of Heliopolis, says † Niebuhr, has been determined with so much exactness by the geographers ancient and modern, that there is no longer any doubt on this point. The ruins of it are to be seen very near a village named Mattaré, on the north-north-east, about

* See Cooke's Enquiry into the Patriarchal and Druidical Religion, p. 21; and Beyer's Pantheon, p. 172, 2d edit.

† Voyage en Arabie, tom. i. p. 80. Comp. Shaw's Travels, p. 306.

two leagues from *Kahira* (*Cairo*), and three leagues from *Fostat*, or *Masr el atik*. But there is left nothing of it but great banks and hillocks, filled with little bits of marble, granite and potsherds, some remains of a sphinx, and an obelisk which is still standing, and which the new inhabitants perhaps found too heavy to be removed."

III. As a N. masc. plur. תַּמְאִים *Labours, pains, fatigues*, occ. Ezek. xxiv. 12, where the Vulg. multo labore with great labour.

IV. As a V. in Kal, *To labour, grieve, or be distressed in mind*, laborare animo. occ. Isa. xix. 8, (where the LXX, *ἑξα-ξουσὶ shall groan*) Isa. iii. 26, where it is applied figuratively to the gates of a city. As a Participle or participial N. masc. plur. תַּמְאִים *Mourners*. Hos. ix. 4. Comp. Deut. xxvi. 14, *I have not eaten thereof* (i. e. of the third year's tythe) בְּתַמְאִי in my grief or mourning. The Samaritan Pentateuch, and three of Dr. Kennicott's Codices read בְּתַמְאִי, Targ. and Syr. have בְּתַמְאִי, LXX *ἐν ᾧ* *in my grief*; and to explain the text see Lev. xxi. 1, 11, and Deut. xii. 7, 12, 18. Hos. ix. 4. As a N. masc. תַּמְאִי *Grief, affliction, distress*. Gen. xxxv. 18. Job v. 6. Also, *What occasions grief or affliction, namely, wickedness, iniquity, vanity*. Num. xxiii. 21. Job iv. 8. xi. 14. Ps. v. 6. vi. 9. lxxv. 18. Zech. x. 2. Particularly, *the wickedness of idolatry*, as some understand it, 1 Sam. xv. 23; where the Vulg. explains תַּמְאִי by quasi scelus idololatriæ. Also, *An idol itself*, Isa. lxvi. 3. But in both these last cited passages תַּמְאִי may, like תַּמְאִי in the former of them, be the specific name of an object of worship, *Aven, or Aun*. Comp. Sense II. Prov. xi. 7, *And (his) lingering hope shall miserably perish*; תַּמְאִי being used as it were adverbially, *dolorificis modis*. So תַּמְאִי for *wonderfully*, Lam. i. 9. See *Schultens*.

V. As a Particle of place תַּמְאִי, see under תַּמְאִי, IV. 1.

VI. As a Particle, used in *grief or affliction*, תַּמְאִי *Oh! alas! I pray*. 2 K. xx. 3. Isa. xxxviii. 3. Jon. i. 14. iv. 2. Ps. cxvi. 4. But observe that in this last text forty-six at least of Dr. Kennicott's Codices read תַּמְאִי, so at least forty-seven at ver. 16.

VII. As a N. fem. תַּמְאִי A species of tree, the fig-tree, q. d. the grief-tree, from the roughness or prickliness of the upper side of its leaf; a kind of natural sackcloth, which, after the fall, (Gen. iii. 7.) our first parents girded over the obnoxious parts to express their contrition. Whence sackcloth about the loins, penitential girdles, &c. descended to their posterity. Comp. under דָּגֵר I. and סָל III. freq. occ. *Irenæus*, lib. iii. cap. 37, has long ago remarked that Adam by the act of girding himself with fig-leaves testified his repentance, *existentibus & aliis foliis multis, quæ minus corpus ejus vexare possent*, when there were many other kinds of leaves which might have been less disagreeable to his body; that "he made himself a clothing suited to his disobedience—and that, repressing the lascivious motions of the flesh, he put a bridle of continence on himself and his wife—acknowledging that he was now worthy of such a covering as afforded no delight, mordet autem & pungit corpus, but fretted and pricked the body." As a N. masc. plur. תַּמְאִים *Figs*, whether fruit, Jer. xxiv. 1, 2, & al.—or trees, Amos iv. 9.

אִי I. In Hith. It is rendered to complain, murmur, but seems rather from the emphatic use of the reduplicate י, to denote to be exhausted or faint with labour or grief. occ. Num. xi. 1. Lam. iii. 39. On this last text comp. Prov. iii. 11. Heb. xii. 5. II. Chald. As a Pron. masc. plur. תַּמְאִי the same as the Heb. הֵם, *They, those*. Dan. ii. 44. As a Pron. fem. plur. תַּמְאִי, the same as the Heb. הֵנָּה, *They, those women*. Dan. vii. 17.

אִי A negative word, derived from תַּמְאִי in the sense of labour, vanity, as בִּלְאִי *not, from בָּלָא to wear away, weary, consume*; and לֹא *not, from לָא to tire, bring to nought*. It may be rendered

1. *Not*. Gen. xxxvii. 29. In Ps. lxxiii. 5, fifty-eight of Dr. Kennicott's Codices for תַּמְאִי read אִי.

2. *Without*. Exod. xxi. 11.

3. *None, nothing, nobody*. Exod. viii. 10. xxii. 10. Isa. xli. 11. Hag. ii. 4.

4. *Not any thing, nothing at all*. Num. xi. 6.

5. With כֵּן even as prefixed, תַּמְאִי *Within a nothing, all but*. Ps. lxxiii. 2.

From תַּמְאִי may very probably be derived the Islandic

Islandic *Aan* defect, Saxon *panian*, to be diminished, Eng. *wan*, *wane*, *want*, Lat. *vanus*, whence *vain*, *vanity*, *vanish*. Gr. *ενειν* and *εγω* to empty. Lat. *inanis* empty, whence Eng. *inane*, *inanity*.

6. אנה From whence? See under אנה IV. 3.

אנה

I. As a Particle. See under נא

II. Chald. אנה A Pronoun of the first person, the same as the Heb. אני I. occ. Ezra vi. 2. Dan. ii. 8. אנה The same. Ezra vii. 21. Dan. ii. 23, & al.

אנה

Chald. from Heb. פרי, Fruit. occ. Dan. iv. 9, 11, 18.

אנה

Denotes the occurrence or presence of an object

I. As a V. with a radical ה, To occur, happen. occ. Ps. xci. 10, Evil shall not happen (LXX, *αποσπλευσεται* come) to thee. Prov. xii. 21, No grief, affliction (i. e. which shall, on the whole, be such) shall happen to the just. Also in a transitive sense, To cause to happen or come. occ. Exod. xxi. 13, But the Aleim cause to come (LXX, *παρεδωκεν*, Engl. transl. deliver) to his hand. In Hith. with ל following. To put oneself, as it were, in the way of another in a bad sense, to seek a quarrel against him. occ. 2 K. v. 7. As a N. fem. אנה An occurrence, occasion (which, by the bye, from ob, and cado to fall; so what falls in one's way) particularly of quarrel. occ. Jud. xiv. 4. But in Jer. ii. 24, it is used as a decent word for the *libidinous instinct* or *impetus* of the female dromedary. As Ns. fem. אנה and אנה occur together, Isa. xxix. 2. Lam. ii. 5, and are usually translated *mourning* and *lamentation*, or the like. But as the ' in these Nouns (substituted for ה) shews they belong to this root אנה, I would rather understand the words (which however I do not pretend accurately to distinguish) of *calamitous events* or *occurrences* (as we generally use the word *accidents*), such namely as are recounted in the verses following the above texts. And to strengthen this interpretation, we may observe that the Verb is likewise applied only to *calamitous* occurrences.

II. As a word which a person applies to himself as present, אני I, a Pronoun of the first person, freq. occ. the ' (as usual

in other instances) being substituted for ה, which however appears again in the *paragogic* or *emphatical* ה, which is frequently postfixed to the first person future of Verbs.

Plur. אנה We, the final ו (from root ו to join together) being plural or collective, as in ויתרו ידו (Ezek. i. 8.) together. Once, Jer. xlii. 6, From אנה נו forms the first person plur. pret. of Verbs; and hence the Greek *ωσι*, *ω*, we two, Lat. *nos*, Ital. *noi*, French *nous*, we.

III. As a N. masc. sing. אנה A ship, or fleet of ships, so called from their fitness to go or present themselves any where, notwithstanding the separation of countries by the sea. 1 K. ix. 26. Isa. xxxiii. 21, & al. freq. Fem. אנה a ship. Prov. xxx. 19. Jon. i. 3, & al. freq.

IV. As Particles of place, and time.

1. אנה, and (1 Sam. x. 14.) אן Whither, where. Gen. xvi. 8. Jos. ii. 5. Ruth ii. 19. Isa. x. 3. אנה ואנה Hither, and thither. 1 K. ii. 36.

2. ער אנה, and (Job viii. 2.) ער אן How long? till what time? Exod. xvi. 28. Num. xiv. 11. Also, When, at what time? Job xviii. 2.

3. אן with כ prefixed, אנה From whence? Gen. xxix. 4. Num. xi. 13, & al. So אנה 2 K. v. 25; but observe that about thirty of Dr. Kennicott's Codices here read אנה.

אנה

I. It is rendered to sigh, groan, or the like; but as it does not appear to be used as a V. in any other conjugation than Niphal, see Isa. xxiv. 7. Lam. i. 4, 8. Joel i. 18, & al. I suspect the radical idea to be *oppression*, or the like. So in Niph. To be oppressed; as the breath of persons in grief, whence proceeds *sighing*. As a N. fem. אנה Oppression, sighing. Ps. vi. 7. xxxi. 11, & al. The LXX have almost constantly rendered it, as a V. by *σενω*, *σενωω* or it's compounds, and as a N. by *σενωγμος*, which words being derivatives from *σενος*, strait, narrow, confined, come very near the idea of the Heb. here proposed.

Hence Gr. *Ανια* Grief, sorrow, and as a V. *ανιω*, to grieve.

II. אנה We. It is often used as a Pron. plur. of the first person, but see among the Pluriliterals.

אנה

אָנָה

I. As a N. with a formative א, *A plumb-line*, from אָנָה *to hit*, because it tries the perpendicularity of a wall or building, by *hitting* the fiducial line, or middle of the board. occ. Amos vii. 7, 8.

II. אָנָה A Pron. of the first person, *I*, from אָנָה, *I*, (which see under אָנָה II.) and אָנָה emphatic *indeed*; q. d. *I indeed*, *Ego sanè*. So the Attic Greeks use *εγωγε*, and the Dorics *εγωγη* and *εγωγγα*, for *εγω*. freq. occ.

אָנָה

I. *To press*, *urgere*. occ. Esth. i. 8.

II. Chald. *To give trouble*. occ. Dan. iv. 6.

אָנָה

I. *To breathe*, or *snuff with the nostrils*; so *to be very angry*; because in violent anger and rage, animals *breathe stronger and quicker*, and discover their fury by the *snuffing*, or *snorting* of their nostrils. Comp. Acts ix. 1. It is used absolutely, Ps. ii. 12, & al. and with א following, 1 K. viii. 46. Ps. lxxxv. 6. In Hiith. Nearly the same, q. d. "*To put oneself in a passion*." Bate. Deut. i. 37, & al.

II. As a N. fem. אָנָה *A species of unclean bird*, probably so named from its *angry* disposition, as the *Stork*, with which it is joined, is called חֲסִידָה from its *kindness*. occ. Lev. xi. 19. Deut. xiv. 18. Bochart, vol. iii. 337, &c. takes אָנָה for a kind of *eagle* or *hawk*; but if this were the true meaning of the word, I think it would have been reckoned with one or the other of those species in the preceding verses. The LXX render it *χαλαδριον*, or according to the Complutensian edition, *χαλαδριον* or *χαλανδριον*; but these Greek names are quite as obscure as the Hebrew one. Our English translators and some others interpret it the *heron*; and as that bird is remarkable for its *angry* disposition, especially when hurt or wounded, but in other respects greatly resembles the *stork*, together with which it is mentioned both in Lev. and Deut. this seems as probable an explication as any yet proposed.

III. Chald. אָנָה, from Heb. אָנָה, *Face*, *countenance*. occ. plur. in Reg. Dan. ii. 46. iii. 19.

אָנָה

I. *To moan* or *groan*, for pain or sorrow. Jer. li. 52. Ezek. xxiv. 17, אָנָה דָּם "*Moan in silence*," Bate; (so Vulg.

Ingemisce tacens) perhaps as opposed to the *vociferous wailings* usual among the Jews and other Easterns at deaths and funerals; of which see under אָנָה. Comp. ver. 23, and see *Josephus's* striking and sublime description of the behaviour of the besieged Jews when perishing by famine, De Bel. lib. v. cap. 12, § 3. Ουδε δε θρηνος εν ταις συμφοραις, ετ ολοφρυμους ην, κ. τ. λ. But in the midst of their calamities there was *no wailing* nor lamentation. Βαθεια δε την πολιν περιειχε σιγη, κ. τ. λ. *A deep silence* possessed the city." As a N. fem. אָנָה *A crying out*. Mal. ii. 13. Ps. xii. 6. II. As a N. fem. אָנָה, "*A kind of lizard* or *newt*, so called from its *moan* or *doleful cry*." Bochart, vol. ii. 1066. occ. Lev. xi. 30.

DER. *Anguish*, *anxious*. Q? Comp. under אָנָה.

אָנָה

To be infirm, *ill*, *bad*, which last word will answer most of the applications of the Heb.

I. *To be bad with illness or disease*, as a person. occ. 2 Sam. xii. 15, *The Lord struck the child אָנָה* and it was very sick. Eng. Translat.

In 1 Sam. ii. 33, the LXX, for the Heb. אָנָה, according to the received reading, very remarkably have EN POMΦΑΙΑ *ανθρωπων* by the sword of men.

II. *To be bad*, as a disease, hurt, or wound. occ. Job xxxiv. 6. (comp. ch. vi. 4. Jer. xv. 18. xxx. 12, 15. Mic. i. 9.)

III. *To be bad* or *sick with sorrow or grief*, *to be violently grieved*. occ. Ps. lxxix. 21. As a participial N. אָנָה *Grievous*, *woful*. occ. Isa. xvii. 11. Jer. xvii. 16.

IV. As a N. אָנָה *Bad*, i. e. *infirm*, *weak*, *frail*, as the heart of man. occ. Jer. xvii. 9. where Eng. translat. *desperately wicked* seems very improper. I do not find that the word ever denotes *wickedness* at all.

V. As a N. masc. plur. אָנָה *Infirmities*. occ. 1 Sam. xvii. 12, *And the Man in the days of Saul was old*, אָנָה *got into infirmities*, "*got into the infirmities of nature*; as we say, *got weak and infirm*." Thus Mr. Bate renders, and happily clears the text. See more in his Crit. Heb.

VI. As a N. אָנָה, plur. אָנָה *A man*, thus called from the *infirm*, *wretched* state into which he fell by sin. This the

the believing Seth acknowledged in the name of his first-born, Gen. iv. 26. Comp. Job ix. 2. xv. 14. Ps. viii. 5. ix. 20, 21. Isa. li. 7. In Gen. v. 1, 2, we read, *In the day that God created man, בְּיוֹמָא in the likeness of God made he him: male and female created he them, and called their name אָדָם Adam in the day when they were created.* This name importing their being created in the likeness of God, as to holiness, happiness, and immortality; but by sin man became אָדָם a wretch, and this is the name by which the species is most commonly called in Scripture. אָדָם sing. is sometimes used as a collective N. See Ps. ix. 21. lxxiii. 5. ciii. 15. Job vii. 1; and אָנָשׁ is expressly applied to women as well as to men, Josh. viii. 25.

אָנָשׁ לֶחֶם אָנָשׁ Ezek. xxiv. 17, is by some learned men interpreted *bread of mourners*, but אָנָשׁ does not signify *mourners*. These are denoted by a different word אֲנָשִׁים Hos. ix. 4. The expression in Ezek. seems to mean *bread of other men*, "Food given by neighbours and friends at such a time." (Clark), as that of a wife's death. Comp. Jer. xvi. 5, 7. Margin and Heb. and see Harmer's Observations, vol. ii. p. 138, whence it appears that Sir John Chardin agrees with Clark in the interpretation of אָנָשׁ לֶחֶם Ezek. xxiv. 17.

אָנָשׁ Chald. אָנָשׁ

A Pron. of the second person, from Heb. אָנָשׁ, being inserted as usual in Chaldee words, Thow. Dan. ii. 29, 31, 37, 38. Plur. אָנָשׁ Ye. occ. Dan. ii. 8.

אָנָשׁ

Occurs not as a V. in Hebrew, nor, so far as I can find, in any of the dialectical languages. But as a N. masc. plur. in Reg. אָנָשׁ *Burns, magazines, or store-houses*. So Targ. and Syr. אָנָשׁ, LXX *ταμεια* and *ταμεια*, *Aquila αποθηκαι*, *Symmachus θησαυροι*, and Vulg. *cellaria* and *horrea*. occ. Deut. xxviii. 8. Prov. iii. 10.

אָנָשׁ See under אָנָשׁ

אָנָשׁ

To gather, gather in, withdraw, congregate, colligere, retrahere.

In Kal, To gather, collect, assemble. Gen. vi. 21. xxix. 22. Exod. iii. 16. In Niph. To be gathered, collected. Gen. xxix. 3, 7.

Comp. Gen. xxv. 8, 17. Num. xx. 24. Jud. ii. 10. So אָנָשׁ I-a. lvii. 1, is used elliptically for gathered to their fathers or people, i. e. gone to שְׁמַיִל or Hades, the separate state, or general receptacle, of the departed. See Vitringa in Isa. As a N. fem. אָנָשׁ Collections. So French transl. des recueils, Eccles. xii. 11. See under אָנָשׁ IX. and comp. Harmer's Observations, vol. iv. p. 70, &c. In Hith. To gather, assemble themselves. Deut. xxxiii. 5.

II. In Kal, To gather in, as the fruits or produce of the land. Exod. xxiii. 10. Lev. xxiii. 39. As Ns. אָנָשׁ and אָנָשׁ A gathering or ingathering of fruits. Isa. xxxii. 10. Exod. xxiii. 16. xxxiv. 22.

III. In Kal, To gather, take or receive to oneself, to take in. Deut. xxii. 2. Josh. xx. 4. Jud. xix. 15. & Sam. xi. 27. Comp. Ps. xxvii. 10.

IV. In Kal, To gather in, or up, to draw back, withdraw, as the feet. Gen. xlix. 33. or hand, 1 Sam. xiv. 19.

V. In Hiph. To gather in or up, as the rear does an army, claudere agmen. Num. x. 25. As a participial N. אָנָשׁ The rear or rear-guard. Josh. vi. 9, 13. Isa. lii. 12.

VI. To withdraw, take away, take off. Gen. xxx. 23. Ps. lxxxv. 4. Isa. iv. 1. lx. 20. (where Bp. Lowth "wane,") Joel ii. 10.

VII. In Kal, To take off, destroy. Jud. xviii. 25. 1 Sam. xv. 6. Jer. viii. 13. Ezek. xxxiv. 20. Hos. iv. 3. Zeph. i. 2, 3.

VIII. In Kal, To recover, q. d. to withdraw a man from the leprosy. occ. & K. v. 6, 7, 11.

Schultens in his MS. Orig. Heb. observes, that "the right understanding of this passage depends on the custom of expelling lepers and other infectious persons from camps or cities, and reproachfully driving them into solitary places. And that when these persons were cleansed and re-admitted into cities or camps, they were said to be recollecti, gathered again from their leprosy, and again received into that society from which they had been cut off." See Num. xii. 14. Comp. Gen. xxx. 23. Isa. iv. 1. אָנָשׁ As a N. A multitude collected from various quarters, a colluvies of people, a rabble. LXX *συνμικτος*, mixt people. occ. Num. xi. 4.

D

DER.

DER. Gr. Ἀσπίς, Lat. *Aspis*. Eng. *An asp*, remarkable for collecting or coiling itself up. Also, *A hasp*. Q?

אָסר *To confine, restrain.*

I. *To confine, restrain, bind*, as with cords, chains, or the like. Gen. xxxix. 20. Jud. xv. 10, 12, 13, 14, & al. In אָסר Gen. xlix. 11, the final י is a poetical addition, as in נאָרר, Exod. xv. 6.* Gen. xlv. 29. אָסר מִרְכָּבָה *To bind a chariot*, i. e. to the horses; so the Latins say, jungere currum, and simply jungere, as אָסר is used, 1 K. xviii. 44. Comp. Exod. xiv. 6, where LXX ἀσπάζεσθαι TA 'APMATA αὐτοῦ. Comp. under רָבַב.

II. *To set in array, marshal*, as an army, by appointing and restraining every man to his post. 1 K. xx. 14. 2 Chron. xiii. 3, where it is equivalent to עָרַב. Comp. 1 Sam. xvii. 2.

III. *To confine, oblige, bind*, as by a vow or oath. Num. xxx. 3, 4, & seq.

IV. *To restrain, or be restrained*, as through fear. Isa. xxii. 3.

V. "*To restrain, bind by laws, orders, or commands; to lay under restraints*, or oblige to act so or so. Ps. cv. 22." Bate. Hence

VI. Chald. As a N. אָסַר and emphat. אָסְרָא *An obligatory decree*. Dan. vi. 7, 8, & al. אָסַר Chald.

As a N. אָסַר and אָסְרָא *Wood*. occ. Ezra v. 8. vi. 4, 11. Dan. v. 4, 23. It is a corruption of the Heb. עָץ, ע being substituted for י as usual in Chaldee, and א for ע.

אָסַר

I. *To bind close to the body*. occ. Exod. xxix. 5. Lev. viii. 7. In this latter passage the LXX render it σφραγίζοντες *he bound close*. So the Vulg. translates it in Exod. by constringo, and in Lev. by astringo.

II. As N. אָסַר and אָסְרָא *An ephod*. It was a kind of short cloak without sleeves, girded over all the other garments; for the form of the High Priest's, see Exod. ch. xxviii. xxxix.

As a N. fem. in Reg. אָסְרָה *The girdle of the ephod which bound it close to the body*. occ. Exod. xxviii. 8. xxxix. 5. Comp. Rev. i. 13.

III. As a N. fem. in Reg. אָסְרָה, *A vestment or vest*, in which they dressed their

* See Lowth Prælect. ii. note p. 34, edit. Oxon, p. 42, edit. Gotting.

idols. So Vulg. vestimentum. occ. Isa. xxx. 22. Comp. Baruch vi. 11, 12, 58.

IV. Chald. As a N. אָסְרָא *A pavilion, royal or splendid tent*. Perhaps it is so called from it's being fixed by cords. אָסְרָא מִכְסֵּי אֹהֶל *The curtains of his pavilion*. occ. Dan. xi. 45. Bishop Newton very pertinently remarks, that the word is used in the same sense in Jonathan's Chaldee Targum on Jer. xliii. 10, And he (Nebuchadnezzar) shall spread אָסְרָא his pavilion upon them. Dissertations on Prophecies, vol. ii. p. 204, 2d edit. 8vo.

DER. Gr. ἀπτο *to bind*, Lat. *apto*, whence apt, aptitude, adapt, &c.

אָסַר

With a radical, but mutable or omissible, ה.

I. "*To heat through, or dress victuals in an oven or on coals*," to bake. Gen. xix. 3. Exod. xii. 39. Lev. ii. 4. Isa. xlv. 15, 19. אָסְרָה for אָסְרָה and she baked it, 1 Sam. xxviii. 24, the א being dropped, as in אָסְרָה for אָסְרָה and ye shall say, 2 Sam. xix. 14. But in the former text nine of Dr. Kennicott's Codices read אָסְרָה, and in the latter seven have אָסְרָה. As a N. אָסַר plur. אָסִים *A baker*. Gen. xl. 1, 2, & al. אָסִים *Drest meats, flesh* (of the sacrifices) *drest by fire*. 1 Sam. i. 5. As a N. masc. plur. in Reg. אָסִים, Lev. vi. 14, or 21, rendered *baken pieces*, as if from this root, the א being dropped; but see under פָּחַד X.

II. As a N. אָסַר, and more frequently אָסְרָה, *An ephah*, a measure of capacity equal to about seven gallons and a half, or near a bushel, English; q. d. *The baking measure*, so called, "no doubt, says Gussert, because this quantity was baked in a common oven." The LXX have several times in the xlv and xlvi chapters of Ezekiel rendered it by Πηχυα *a baking*. Lev. v. 11. vi. 20. xix. 36, & al. freq.

III. As a Particle אָסַר *Where, &c.* See among the Pluriliterals.

IV. As a N. אָסַר *Heat, anger, wrath*. Gen. xxvii. 45. xlix. 6. Deut. ix. 19. xxix. 23, & al.

V. As a N. אָסַר *The nose*, plur. אָסִים *the nostrils*, "whence constantly issues a warm steam, and which in anger is quite hot." Bate. See Num. xi. 20. Isa. iii. 21. Prov. xi. 22. Job xl. 19, 21, or 24, 26. Ps. cxv. 6. Gen. ii. 7. vii. 22. Gen. iii. 19, בֹּוֶעַת אָסִי In the sweat of thy nostrils, which

which is strictly right and just. Gen. xiv. 47. אָפּה על *Upon her nose*. Comp. under אָפּה אָרצוּ, אָפּה אָרצוּ, or אָפּה אָרצוּ, Gen. xix. 1. 1 Sam. xx. 41, & al. freq. may be rendered, *with his face*, but I think properly denotes *with his nose, to the ground*, as the French say, *le nez en terre*. And to illustrate the Heb. phrase of *prostrating oneself* אָרצוּ אָפּה may be cited from * *Stewart's Journey to Mequinez*, "We marched towards the emperor with our music playing till we came within about eighty yards of him, when the old monarch alighting from his horse, prostrated himself on the earth to pray, and continued some minutes *with his face so close to the earth*, that, when we came up to him, the dust remained *upon his nose*." אָפּה Before, in the presence of, coram. 1 Sam. xxv. 23. Some have doubted whether אָפּה, when joined with words expressive of *heat*, (as with יָרָה *was hot*, Gen. xxx. 2, & al. freq.; יָרָה *smoked*, Deut. xxix. 20; יָרָה *burned, flamed*, Ps. ii. 12.) strictly denotes the *nose* or *anger*. Either way the sense is the same; since the nose is really heated, and sometimes violently in *anger*. So אָפּה Exod. xi. 8, and אָפּה Deut. xiii. 18, & al. freq. may be either *the heat of the nose* or *of anger*; but I should rather prefer the former, because the Hebrew language, which, like a striking picture, generally describes the *passions* by the effects they have on the *body*, expresses *anger*, or it's absence, by other phrases referring to the *nose* or *nostrils*. (Comp. Ezek. xxxviii. 18. Isa. lxxv. 5.) Thus since these are not only really heated in *anger*, (see 2 Sam. xxii. 16.) but also contracted in length or shortened, hence אָפּה קָצָר *short of nostrils*, Prov. xiv. 17, denotes *angry, passionate*, i. e. one who is continually *shortening his nostrils through anger*, and is the opposite to אָפּה אָרָךְ *long of nostrils*, which signifies one who *restrains his anger, slow to anger, long suffering*, and is in this view applied not only to man, as Prov. xiv. 29. xv. 18. xvi. 32, but, in condescension to our capacities, to God likewise, Exod. xxxiv. 6. Num. xiv. 18. Neh. ix. 17, & al. In the same sense אָפּה אָרָךְ *to*

lengthen the nose, is applied both to man and God. See Prov. xix. 11. Isa. xlviii. 9. Comp. Jer. xv. 15. For the explanation of the phrases just cited, the reader is indebted to the learned *Bute*, Crit. Heb. under אָפּה. I add, that both the Greek and Latin Poets represent the *nose* as the *seat of anger*. Thus *Theocritus*, Idyll. i. lin. 18.

Και ἐν αὐτῇ ὀργισμὰ χαλὰς ποτὶ μὲν καθύσται.
And bitter abode in his nose resides.

Αἰὶ ὀργίλος εἴμι, He is always *passionate*, says the Scholiast. And *Persius*, Sat. v. lin. 97.

—Ira cadat naso.—
From your nose let anger cease.

VI. As a Particle, denoting the *heat* and *earnestness* of the speaker, אָפּה *Verily, surely, indeed, yea, omnino*. Gen. xviii. 13. Lev. xxvi. 16. Num. xvi. 14, & al. freq. Hence אָפּה אָפּה literally means, *certainly that, or therefore*, and may be rendered, according to the context, either, *how much more?* or, *how much less?* Is it certain that? as 2 Sam. iv. 11, *When one told me—Saul is dead—I slew him—* אָפּה אָפּה certainly therefore (*I shall slay, or how much more, or rather shall I slay?*) wicked men.—1 K. viii. 27, *The heavens and the heaven of heavens cannot contain thee.* אָפּה אָפּה, certainly therefore *this house (cannot) or, how much less this house?* Gen. iii. 1, אָפּה אָפּה, Is it certain that God said? *Ay verily hath God said?* אָפּה אָפּה *Yea, when*. Neh. ix. 18. אָפּה אָפּה And even that, *yea that*. Ezek. xxiii. 40.

VII. אָפּה see under אָפּה.

אָפּה To face (or q. d. to nose) on all sides, to surround, compass. occ. 2 Sam. xxii. 5. Ps. xlviii. 5. xl. 13. cxvi. 3. Jon. ii. 6.

אַפּה

I. To hide, conceal by interposing some opaque matter. It occurs not as a V. but we may collect this meaning of the word from Exod. ix. 31, 32, *And the flax and the barley were smitten, for the barley was in the ear, and the flax was balled. But the wheat and the rye were not smitten, for they were אַפּה hidden*, that is, concealed or involved in the *hose*, or blade. To the same purpose, LXX ὀψιμα, Vulg. serotina, *late, backward*. This was about the beginning of the month Abib,

* In Newbery's Collection, vol. xvii. p. 139.

Abib, which answers nearly to our *March*, O. 8. And agreeably to this Dr. Shaw (Trav. p. 406,) speaking of *Egypt*, says, "*Barley and wheat are usually ripe; the first about the beginning, the latter at the end of April.*" And again, p. 407, "Now as *wheat and rice* (as he takes כסס to signify) are of a *slower growth* than *flax and barley*, it usually falls out in the *beginning of March* that the *barley is in the ear*, and the *flax is balled* when the *wheat and the rice* are not as yet grown up, (אפילו) or begin only to spindle." In the plague of hail therefore, the stalks of barley being become pretty hard and stiff resisted it's violence, and so were broken off; whereas the wheat-stalks being tender and flexible, gently yielded to the stroke of the hail, and so eluding it's violence preserved the wheat in the *hose*.

- II. As Ns. פסל and fem. פסלה *Thick darkness*. Job iii. 6. Exod. x. 22, & al. freq. Once used emphatically in the plur. פסלות as the Latins say, *tenebræ*, Isa. lix. 9. In Job xxviii. 3, "*The stones of (פסל) darkness, and the shadow of death must surely mean the metallic ore in the deep and dark parts of the earth,*" says Scott. פסל Nearly the same. Josh. xxiv. 7. (comp. Exod. xiv. 20.) Jer. ii. 31, where two of Dr. Kennicott's MSS. read כאפילה, and a various reading in the printed Hebrew Bible intitled *Minchath Shai* is פסל in two words, *Jah, a land of darkness?*

Quod latus mundi nebulae, malusque Jupiter urget.

פסל See under פנה.

פסל

- I. *To fail, cease to be*. It is supposed to be used as a V. Gen. xlvii. 15, 16. Ps. lxxvii. 9. Isa. xvi. 4. xxix. 20; but in all those passages we may with Bate render it as a N. *a failure*, or the like, and with him consider the נ in this word as servile, and derive it from פס to fail. As a N. פסל *End, extremity, failing, defect, nought*. Deut. xxxiii. 17. Prov. xiv. 28. xxvi. 20. Isa. v. 8. xli. 20. xlv. 6. None, no one. Amos vi. 10. Isa. xlv. 9. liv. 15. As a N. masc. plur. פסלים, Ezek. xlvii. 3, rendered in our translation *Angles*, so Targ. קרסלין, and

Aquila, Symmachus and Theodotion ἀσπαλαῶν, and Vulg. usque ad talos. Perhaps however we may, with Cocceius, better interpret it the *extremities or soles of the feet*, and with him explain כַּיִסְמִים by *waters wetting the soles of the feet*.

פסל This expression occurs Isa. xlvii. 8, 10. Zeph. ii. 15, and is not without considerable grammatical difficulty, as appears from the various methods learned men have taken to explain it. These may be seen in *Vitrina* on Isa. xlvii. 8; but *Tympius* (on *Noldii* Partic. in פסל IV. Not. n.) has, I think, given a better exposition than any of those proposed in *Vitrina*, namely, *Ego* (scil. *illa ipsa sum*) *cujus defectus amplius*. I (am, by way of eminence) and of me (such an one as me) there is henceforth a defect or failure.

- II. פסל As a Particle, denoting defect or failure, 1. Only. Num. xxii. 35. xxiii. 13. Isa. xlvii. 8. 2. פסל כי Only that, nevertheless. Num. xiii. 29. 3. פסל כי Only because, yet because. 2 Sam. xii. 14.

פסל See under פעה

פסל In general, *To put a force upon, constrain*.

- I. In Hith. *To put a force upon, or restrain, oneself*. Gen. xliii. 30. xlv. 1. Esth. v. 10, & al.

- II. In Hith. *To constrain or force oneself to act*. occ. 1 Sam. xiii. 12.

- III. As a N. masc. plur. פסלין *Compact, firm, strong*. Job xii. 21. In Regim. פסל is applied to the bones of the Behemoth or Hippopotamus, Job xl. 15, or 18, *His smaller bones (are) פסלין compact bars of brass*, corresponding with פסל the forged bar of iron in the latter hemistich—to the scales of the Leviathan or Crocodile, נאן פסלין (for so we may divide the words, comp. under חרצב) *Noble are the compact plates of his shields, (each) being shut (as with) a close seal*. A Crocodile 18½ feet long, dissected in *Siam*, an account of which was sent to the *Royal Academy at Paris*, "from the shoulders to the extremity of the tail, was covered with large scales of a square form disposed like parallel girdles, and fifty-two in number; but those near the tail were not so thick as the rest. In the middle

middle of each girdle there were four *protuberances*, which became higher as they approached the end of the tail, and composed four rows*,—"and remind one, I add, of the *Umbos* or *Bosses* of the ancient *shields*.

IV. As a N. מפרץ *A torrent*. See under מפרץ.

DER. Dropping the מ, perhaps obsol. Gr. πρην to fix, whence πρηνος. Latin figo, whence fix, &c. Also perhaps Latin pango, pactum; whence compinge, compact, &c.

פר See under פר

מפרץ

I. In Kal, and Hiph. To press, urge, hasten. Gen xix. 13. Exod. v. 13. Josh. x. 13.

II. To press upon, straiten, confine. Josh. xvii. 15.

DER. Haste, hasten, hasty. Comp. under מרץ.

מצל

I. To place by or near oneself, to set apart, keep, reserve. occ. Gen. xxvii. 36. Num. xi. 17, 25. Eccles. ii. 10. Ezek. xlii. 6. Qu? As a N. fem. מצלה *A reserve, something over and above*. occ. Ezek. xlii. 8, a full reed of six cubits, מצלה and (being understood) a reserve, something besides. What this was Ezek. xl. 5, will inform us, namely, כפפה a hand-breadth. Each of these cubits was a cubit and a hand breadth besides. Thus Bate, Crit. Heb. in מרה and מצל.

II. As a N. masc. plur. in Reg. מצילי, *Persons set, or kept by or near one, select ones*. occ. Exod. xxiv. 11. Isa. xli. 9, where the Eng. translation *chief men*, the French, *les plus excellens the most excellent*.

III. As a Particle מצל, *Near, hard by, with*. Gen. xxxix. 10, 15. xli. 3. Prov. viii. 30, & al. freq. With כ prefixed מצל *From beside, from*. 1 K. iii. 20. xx. 36. Ezek. x. 16.

IV. As a N. masc. plur. in Reg. מצילי, and fem. מצלות *The arm-pits*, i. e. the spaces comprehended between the upper half of the arm and the body, and so called from being retired parts, and frequently used for reserving things to oneself. occ. Jer. xxxviii. 12, *Put these rotten rags under thy arm-pits, under the cords*. Ezek. xlii. 18, *Upon or to all יצילי the arm-pits, where observe that יצילי may be in construction with the following כל קומה of every woman who riseth up; and com-*

Brooker's Nat. Hist. vol. i. p. 335.

pare ver. 20, *I will tear them* (the ככתות) *from off ורועתכם your arms*. The false prophetesses therefore, as well as the other women, had these ככתות on their arms. The LXX and Symmachus, in Ezek. xlii. 18, render מצילי by αγκυραχαιρος the bend of the arm, and another of the Hexaplar versions by τοις βραχίοσιν αὐτῶν their arms.

From the Heb. מצלה, seems to be derived the Lat. axilla, of the same import.

מצר

I. To lay up, to store, or treasure up. 2 K. xx. 17. Isa. xxiii. 18, & al. As a N. מוצר *A treasury, store-house*. Josh. vi. 18. Mal. iii. 10, & al. freq. *An armoury*. Jer. l. 25. Fem. plur. מצרות *Treasures*. 2 K. xxiv. 13. Comp. Deut. xxviii. 12. Job xxxviii. 22. Ps. cxxxv. 7. Jer. x. 13. li. 16. Ps. xxxiii. 7.

II. As a V. from the N. To appoint for a treasurer or treasurers. occ. Neh. xiii. 13.

DER. The formative מ being prefixed, the Greek Θησαυρος, Lat. *Thesaurus*, whence French *Tresor*, and Eng. *Treasure*.

מקר

Neither מק nor מקה occur as Verbs in Heb. but as a N. מקר *A kind of wild goat*, or according to the LXX and Vulg. *The tragelaphus or goat-deer*, so named, doubtless, in Greek and Latin, from it's resemblance to both those species. occ. Deut. xiv. 5.

Schultens, in his *Manuscript Origines Hebraicæ* observes, that the Root מקר (in Castell מקי "abhorruit, fastidivit") is extant in Arabic with the sense of *loathing, abhorring*, and conjectures that this animal might have it's name ob fugacitatem, from it's *shyness or running away*. This conjecture is confirmed by Dr. Shaw, who from the LXX and Vulg. translation of מקר concludes it means some animal resembling both the *goat* and the *deer*, and such an one he shews there is in the East, known by the name of the *fishtall*, and in some parts called *lersee*, which, says he, is the most *timorous* species of the goat kind, *plunging itself*, whenever it is pursued, *down rocks and precipices*, if there be any in it's way. See more in Shaw's Travels, p. 415, 416, and 170.

מר

I. To flow. This is the idea of the word, though

D 3

though it occurs not as a V. simply in this sense, but as a N. אֶר *a river, a flood*. occ. Amos viii. 8. So

II. As Ns. with a formative י, יֶאֱר and יֶאֱר *A river, stream, or flux of water*. Gen. xli. 1, 2, 18. Jer. xvi. 8. Zech. x. 11, & al. freq. In Exod. vii. 19, יֶאֱר means those well-known artificial canals, through which the water of the Nile flowed, or was conveyed to the different parts of the country of Egypt. So Isa. xix. 6. יֶאֱר are those canals which the Egyptian kings had cut from the Nile for the defense of the country. See more in Hurmer's Observations, vol. ii. p. 301, &c. Hence perhaps *Yar* or *Yare*, the name of a river in England, and *Jaar*, of one in Flanders.

III. As a Participial N. אֶר, *The light*, so called from it's wonderful fluidity; for it is not only a fluid, but one of the most active and perfect fluids in nature. An ingenious * foreign philosopher very remarkably asserts, that "there are in nature but three truly fluid bodies known, and which by their perpetual activity are the principles of all motion; I mean, says he, light, fire, and air." Light is indeed one of the conditions of the celestial fluid, formed originally by the word or command of God, Gen. i. 3, and now continuing to be formed mechanically by the action of the fire, out of the *דָּחַךְ* dark or stagnate air. See Gen. i. 4, 18. Isa. xlii. 16. xl. 7.

אֶר is used for lightning, and so rendered by our translators, Job xxxvii. 3. Comp. ch. xxxvi. 30, 32.—for the Sun, Job xxxi. 26.—for fire, at least such a degree of it as will burn hair, Ezek. v. 2. Comp. Isa. xxxi. 9. Yet it is distinguished from אֶשׁ, Isa. xlv. 16.

אֶר פְּנִים *The light of the countenance* denotes the cheerful agreeable look of persons who are pleased, in opposition to the gloomy forbidding mien of those who are displeased. Prov. xvi. 15. Ps. iv. 7. xlv. 4. Job xxix. 24. Comp. Num. vi. 25. Ps. xxxi. 17. Eccles. viii. 1. So we commonly speak of joy or pleasure lighting up the countenance. Hence Gr. *ὤψα*, beauty.

No doubt אֶר *Ur*, a city of the Chalde-

* Abbé Pluche, in *Nature Displayed*, vol. iv. dial. 12, p. 157. English edit. 12mo.

ans, whence Abraham was brought, Gen. xv. 7. Neh. ix. 7, had it's name from the light or fire there worshipped. Comp. Josh. xxiv. 2. Job xxxi. 26—28. Also the Egyptian idol *Orus*, τὸν Ἀπολλῶνα Ἑλλήνες οὐνομαζέουσιν, whom the Greeks name *Apollo*," says *Herodotus* II. 144.

As a N. fem. אֶר *Light*. occ. Ps. cxxxix. 12.—as implying joy, prosperity, (comp. under נֶחֱם V.) occ. Esth. viii. 16. *Josephus* relating the same part of Esther's history, Ant. lib. xi. cap. 6, § 13, expresses the Heb. אֶר by σωτηριον φεγγος *salutary, or salutiferous, light*.

As a V. in Kal, with or without the י, *To be light, shine, be enlightened*. Isa. lx. 1. 2 Sam. ii. 32, יֶאֱר *And it was light to them in Hebron*, i. e. it grew light by the time they got thither. 1 Sam. xiv. 29, *How my eyes אֶר shine*, the natural effect of the strength and spirits being recruited. As a Participle אֶר *Shining*. Prov. iv. 18. As a Participial Niph. נֶאֱר *Shining, illustrious, glorious*. Ps. lxxvi. 5. In Hiph. *To give light, shine, cause to shine*. Gen. i. 17. Ps. lxxvii. 12. Ezek. xliii. 2. Exod. xiv. 20, *And it (the pillar) was cloud and darkness, יֶאֱר אֶת הַלֵּילָה and it enlightened the night*, i. e. the fire appeared in the dark cloud, and gave light. Comp. ver. 24. Num. vi. 25, *Jehovah אֶר פָּנָיו cause his face to shine*. So Dan. ix. 17. Comp. above אֶר פָּנָיו. Job xli. 23, or 32, יֶאֱר *He causeth a path to shine after him*, as a ship does in cutting the waves.

In Hiph. *To kindle or light*, as fuel. Isa. xxvii. 11. Comp. Ps. xviii. 29. Mal. i. 10.

As a N. masc. plur. אֶרֹת *Lights*, that is, streams or fluxes of light, as is plain from the mention of the solar, lunar, and stellar fluxes in the following verses. Ps. cxxxvi. 7.

As a N. מֶאֱר *A mean of light*, שֶׁן לִמְאֵר *Oil for a mean or pabulum of light*. Exod. xxv. 6. As a N. מֶאֱר *A mean or pabulum of light* considered as in action. Exod. xxvii. 20. xxxv. 8. מֶאֱר *A candlestick for the pabulum of light*, i. e. to support the pure oil which gave the light. Exod. xxxv. 14. Num. iv. 9. מֶאֱר עֵינַיִם *What giveth light to the eyes* (so Symmachus φωτισμος οφθαλμων the illumination of the eyes) rejoiceth the heart. Prov. xv. 30, מֶאֱר is also used for a luminary, an

an orb, which either forms or reflects the light, and so is in either case an instrument of light to us. Gen. i. 16. Comp. ver. 14, and under בָּרָא I. *Thou hast prepared מְאֹרֹת מְאֹרֹת הַשָּׁמַיִם the luminary or orb, i. e. of the sun, and the stream of light from it, which plainly distinguishes between the two.* Ps. lxxiv. 16, where *Aquila* excellently פָּשְׁטָהּ מְאֹרֹת אֵל All the luminaries, or orbs, of light will I darken over thee. Ezek. xxxii. 8, where observe that the מְאֹרֹת are mentioned distinctly from שֶׁמֶשׁ, כֶּכֶבִּי and יָרֵחַ, the stellar, solar, and lunar fluxes of light in the immediately preceding verse.

As a N. fem. sing. or plur. מְאֹרֹת A frame of orbs capable of giving, (i. e. either of forming or reflecting, light) or the orbs themselves. Gen. i. 14, 16. As a N. fem. sing. or plur. מְאֹרֹת A frame of such orbs, or the orbs, actually giving light. Gen. i. 15.

IV. As a N. masc. plur. אֲוִיִּים אֲוִיִּים URIM and THUMMIM, *Lights and Perfections*, mentioned Exod. xxviii. 30. Lev. viii. 8, as some things that were put into the breast-plate of the High-priest. That these did in some manner or other give prophetic or oracular answers from *Jehovah* is disputed by none, who pretend to believe the authority of the Scriptures, being evidently proved from Num. xxvii. 21. 1 Sam. xxviii. 6, & al. But the two great questions relating to them are,

Ist. Of what form and substance were these *Urim* and *Thummim*?

IIIdly. How or in what manner prophetic answers were delivered by them?

—Not to trouble the reader with rabbinical dreams, or what seem to me erroneous opinions on this subject, I shall endeavour to clear both these points from the scriptures themselves.

Ist. As to their form and substance, it seems highly probable that they were no other than the twelve precious stones inserted into the high-priest's breast-plate, (Exod. xxviii. 17; &c.) on which were engraven the names of the twelve tribes of Israel: for,

1st. It is written, Exod. xxviii. 29, *Aaron shall bear the names of the children of Israel* (namely, those engraven on the stones) *in the breast-plate of judgment upon his heart,*

when he goeth into the holy place, for a memorial before the Lord continually. And to enjoin this the more strongly, the same thing is expressed, ver. 30, *And thou shalt put in the breast-plate of judgment the Urim and the Thummim, and they shall be upon Aaron's heart when he goeth before the Lord: and (or so) Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.* Who that compares these two verses attentively together, but must see that the *Urim* and *Thummim* are the substance or matter upon which the names were engraven?

2dly. In the description of the high-priest's breast-plate, given Exod. xxxix. 8, & seq. the *Urim* and *Thummim* are not mentioned, but the rows of stones are; and vice versa in the description Lev. viii. 8, the *Urim* and *Thummim* are mentioned by name, and the stones not; therefore it is probable that the *Urim* and *Thummim* and the precious stones are only different names for the same thing.

3dly. If the *Urim* and *Thummim* be not the same with the precious stones, then we must say that *Moses*, who hath so particularly described the most minute things relating to the high-priest's dress, hath given us no description at all of this most stupendous part of it, which seems highly improbable.

As to the 11d question, *how*, or in what manner prophetic answers were delivered by *Urim* and *Thummim*? It seems determined, beyond dispute, that it was by an audible voice, as at other times; (Num. vii. 89.) for when *David* consulted *Jehovah* by the *Ephod* of *Abiathar*, we read 1 Sam. xxi. 11, *Jehovah* אָמַר said, *He will come down.* So again ver. 12. Comp. also 1 Sam. xxx. 7, 8. 2 Sam. ii. 1—5, 23, 24. Jud. i. 1, 2. xx. 18. Thus then it was *Jehovah* who returned an answer by an audible voice, when the priest presented himself before him with the *Urim* and *Thummim*.

Who can doubt but the typical high-priest's appearing continually before *Jehovah* with the names of the children of Israel upon his heart prefigured the appearing of the real High-priest in the presence of God, as intercessor for ever, in behalf of the true Israel, even of all those

who come unto God by him? Who can doubt but that *Jehovah's* being sometimes (see 1 Sam. xxviii. 6.) pleased to answer by *Urim* and *Thummim*, was a shadow of that spirit of truth and prophecy which was to be inherent in *Jehovah* incarnate? See Deut. xxxiii. 8.

There was a remarkable imitation of this sacred ornament among the *Egyptians*, for we learn from *Diodorus*, lib. i. p. 68, ed. Rhod. and from *Ælian*, Var. Hist. lib. xiv. cap. 34, that "their chief-priest, who was also their supreme judge in civil matters, wore about his neck, by a * golden chain, an ornament of precious stones called *Truth* (*Αληθεια*, the very word by which the LXX render חֶסֶד Exod. xxviii. 30. Lev. viii. 8.) and that a cause was not opened till the supreme judge had put on this ornament." It seems probable that the *Egyptians* carried off this, as well as other sacred symbols, from the dispersion at *Babel*; for it is by no means credible that they should take it from the *Israelites* after the giving of the law. And the supposed priority of it to that time will account for *Moses* first making mention of it occasionally as it were, as of a thing well known. Exod. xxviii. 30. And I would beg the reader to consider whether a more rational account can be given of the use of many ornaments of the like kind, worn by kings and priests among all nations in all ages, than by supposing they were originally of divine institution, perverted afterwards more or less by human imagination.

V. As a N. fem. sing. in Reg. מַאֲרֹת *The hole which a serpent makes in the earth, q. d. A light hole.* So Lat. specus, from specio to see. occ. Isa. xi. 8. Comp. מְנַרְתִּי under נָרָה.

VI. Though fluidity or flowing be the natural condition and perfection of water and light, yet in other things to be flowing, flux, or fleeting, is an imperfection and an evil. (see Job xx. 28, and *Bate's* Crit. Heb.) Hence as a V. אֵר *To curse, i. e. to pronounce flux, fleeting, or transitory, or to wish to be so* See Gen. xii. 3. Num. xxii. 6, 12. Jud. v.

* Comp. Gen. xli. 42; and see *Grætius* De Verit. Relig. Christ. lib. i. cap. 16, not. 111; and *Le Clerc* on Exod. xxviii. 30.

23. קָלַל *To make light of, treat as light or vile, is a word of similar import.* These two Verbs occur together, Exod. xxii. 28, לֹא תִקְלַל *Thou shalt not make light of, revile, the Alcim, nor* אָרַר *curse the Ruler of thy people.* As a Participle. Niph. masc. plur. מְאָרְרִים *Cursed.* Mal. iii. 9. As a N. fem. מְאָרָה *A curse.* Deut. xxviii. 20. Mal. ii. 2, & al.

Hence G. *Αἶα* a curse, ἀπαομαι to curse.

VII. As a N. plur. מְאָרֹת, אֲרֹת, and אֲרָה *Grass or herbs, from their flux, perishing nature, which is often remarked by the inspired writers.* occ. Isa. xviii. 4. xxvi. 19. 2 K. iv. 39. 2 Chron. xxxiii. 28, עֲרִיבֵי לְאֲרֹת "Flocks at grass." *Bate.*

אֲרָר *To curse, curse greatly, the doubling of the last radical, as usual, heightening the meaning.* occ. Gen. v. 29. As a Participle. paoul. מְאָרֹר *Cursed, greatly cursed.* Gen. iii. 14, 17, & al. freq. As a Participle. Hiph. masc. plur. מְאָרְרִים *Causing or bringing the curse or destruction.* Num. v. 18, 19, 22, 24, 27.

DER. Gr. Ἀῆρ, Lat. *Ær*, Eng. *air, aerial.* Gr. ὥρα, Lat. *hora*, Eng. *hour.* Also year, and it's northern relatives (see *Lye's* Junius) Lat. *aurum*, and French *or*, gold, from it's colour, like the light. Lat. *aura*, in the sense both of a breeze and of splendour, as *Virgil*, *Æn.* vi. lin. 204, *Aura auri*, the splendour or glittering of gold. Also Gr. ἠα, the dawn; Goth. *air*, Saxon *æp*, the same; whence Eng. *Early*. Lat. *Aurora*, the dawn, from אֲרָר, and עָר to raise.

אֲרָב

I. *To lie in wait, or ambush.* Deut. xix. 11. Ps. x. 9, & al. freq. As Ns. אֲרָב *A den where wild beasts lie in wait, and whence they rush upon their prey.* Job xxxvii. 8. xxxviii. 40. אֲרָב *An ambush, either the place, Jud. ix. 35, or persons, 2 Chron. xiii. 13.*

II. As a N. fem. אֲרֵבָה *A place of lying in wait,*

1. In the plur. *The fissures, cracks, or chinks, whereby the air on the surface of the earth communicates with that within, and where it doth, as it were, lie in wait to supply any deficiencies on either side that may happen from rarefaction, or &c.* Gen. vii. 11, & al. 2 K. vii. 19, *If the Lord would make אֲרֵבוֹת בַּשָּׁמַיִם windows or holes in the heavens,—Is*

not

not this an infidel sneer at the Mosaic history, Gen. vii. 11? Moses never mentions *אֲרָבוֹת* windows or holes in the heavens, but only *אֲרָבוֹת הַשָּׁמַיִם* fissures or holes of or for the heavens or air. Isa. xxiv. 18, speaking in images taken from the deluge, *אֲרָבוֹת מַמְרֹם* The fissures on high are opened, (comp. Gen. vii. 11.) and the foundations of the earth shake. On high here being opposed to the foundations of the earth, does not mean in the heavens, but in the higher parts of the earth, as *מַמְרֹם* is used Isa. xxxvii. 24. Jer. xlix. 16. Obad. i. 3. Habak. ii. 9.

2. Sing. *A hole, or opening*, whence smoke rushes as from a lurking place. Hosea xiii. 3.

3. Plur. *Cracks or holes* in walls or rocks, such as pigeons harbour in. occ. Isa. lx. 8.

4. *Windows*, spoken of the holes or openings for the eyes. occ. Eccles. xii. 3. See Solomon's Portraiture of Old Age, by Dr. Smith, p. 81, & seq. 2d edit.

5. Isa. xlv. 11, "And God shall bring down his pride *עַל אֲרָבוֹת יָדָיו* with the sudden gripe of his hands." Bp. Lowth. And this translation agrees with the Targum, LXX, and Syriac versions, and especially with the Vulg. cum allisione manuum ejus, and seven of Dr. Kennicott's Codices read *אֲרָבוֹת* sing. I know not however that *עַל* ever signifies, by or with, of the instrument, though very frequently of concomitancy. The reader therefore will consider for himself whether *אֲרָבוֹת* or *אֲרָבוֹת* may not be referred to root *רָבָה*, and the words rendered, *And he shall bring down his (Moad's) pride together with the multitude of his hands*, i. e. *men*, or perhaps *trophies*. Comp. under *קָדָה* V. 4.

III. *אֲרָבוֹת* A locust. Some place the word under this root, because these insects suddenly and unexpectedly come forth upon countries as from lurking places, plundering and destroying; but since *אֲרָבוֹת* is used as a N. masc. and consequently the *ה* is radical, it ought to be referred to root *רָבָה*, which see.

To weave. See Exod. xxviii. 32. Jud. xvi. 13. 2 K. xxi. 7. Isa. lix. 5. *אֲרָבוֹת* They weave the spider's web. As a N. *אֲרָבוֹת* A weaver's shuttle. Job vii. 6. Isa.

xxxviii. 12. Comp. under *קָדָה*. Perhaps a loom. Jud. xvi. 14. Mr. Harmer, in the 4th vol. of his valuable *Observations*, p. 447, asks, "If shuttles are not now used in the manufacturing of hykes, can we suppose they were in use in the time of Job? Yet our translators suppose this;" namely, in Job vii. 6. But there is nothing in this text that limits it to the manufacturing of hykes or blankets; and though the inhabitants of Barbary do not now use the shuttle in manufacturing these, but conduct every thread of the woof with their fingers, according to Dr. Shaw's Travels, p. 224, yet the Doctor in the same page informs us, that "at Algiers and Tunis there are looms for velvets, taffeties, and different sorts of wrought silks." And it is certain from Homer, that the shuttle, *αργαλις*, was used in weaving by the ancient Greeks. See Il. xxii. lin. 440, 448. Odys. v. lin. 62.

Hence *Αραχνη*, the Greek name for a spider; and the fable of a Lydian woman named *Arachne* being metamorphosed into that insect. See Ovid, Metam. lib. vi. fab. 4. From the Greek *Αραχνη* are plainly derived the Lat. *aranea*, and French *araignée*, a spider.

אֲרָבוֹת with a radical, but mutable, *ה*.

I. As a V. *To pluck off, or crop*, as from a tree. occ. Ps. lxxx. 13. Cant. v. 1.

II. As a N. fem. plur. *אֲרָבוֹת* Stalls for horses or other beasts, where they pluck or crop their food. occ. 2 Chron. ix. 25. *אֲרָבוֹת* The same. occ. 1 K. iv. 26, or v. 6. 2 Chron. xxxii. 28.

III. As a N. *אֲרָבוֹת* and *אֲרָבוֹת* plur. *אֲרָבוֹת* and *אֲרָבוֹת* A lion, so called "from plucking or snatching off his prey, *קָדָה*" says Mr. Bate, or from his remarkably tearing it to pieces; a circumstance particularly noted by the sacred (see Gen. xlix. 9. Deut. xxxiii. 22. Ps. vii. 3. xxii. 14. Hos. xiii. 8. Mic. v. 7 or 8.) and by the heathen writers:

Thus Virgil, Æn. ix. 339, &c.

Impastus cœu plena Leo per œilia turbatus.
(*Suadet enim vorana famēs*) manditque trahitque Molle pecus.

The famish'd Lion thus with hunger bold
O'erleaps the fences of the nightly fold,
And tears the peaceful flocks. •

DRYDEN.

Comp. Homer, Il. xi. lin. 176.

"When

"When the lion, says *Buffon*, *Hist. Nat.* tom. viii. p. 124, leaps on his prey, he gives a spring of ten or fifteen feet, falls on, seizes it with his fore-paws, la déchire avec ses ongles, tears it with his claws, and afterwards devours it with his teeth."

ארז Chald. See, behold, lo. Dan. vii. 2, & al. It may be either from Heb. אור the light, or by transposition, from Heb. ארז 2d Pers. plur. Imper. of ראה to see.

ארז As a N. A cedar. See under רזה.

ארז It denotes "to go in a track, and as a N. a common road, highway, path, constant course, or settled customary way; a traveller." *Bate*.

I. To go in a track or high-road (as it were). occ. Job xxxiv. 8. Comp. Mat. vii. 13. As a N. ארז A traveller. Jud. xix. 17. 2 Sam. xii. 4. A way, a track, a path, a road. Gen. xlix. 17. Comp. Job xxii. 15. Ps. xvi. 11. A way, manner, custom. Gen. xviii. 11. So plur. ארזות. Jud. v. 6. Job vi. 18, 19, & al. As a N. fem. in Reg. ארזות plur. ארזות A company of travellers, a caravan. occ. Gen. xxxvii. 25. Isa. xxi. 13.

II. As a N. fem. ארז, in Reg. ארזות A customary settled allowance or meal of victuals. occ. 2 K. xxv. 30. Jer. xl. 5. lii. 34. Prov. xv. 17. See *Bate's Crit. Heb.*

ארז The idea of the word is Length, long.

I. In Kal, To be or grow long; as boughs. Ezek. xxxi. 5. In Hiph. To draw out in length, as ropes, Isa. liv. 2.—as the tongue, in derision, Isa. lvii. 4.—as a furrow, Ps. cxxix. 3. 1 K. viii. 8, ויארכו And they (the priests) lengthened out, i. e. drew out some way, but not entirely, the staves (of the Mosaic ark) and the ends of the staves appeared out in the * Holy of Holies (מן הארז) from the ark, says 2 Chron. v. 9 על פני על from the front of the oracle, but did not appear without, namely in the outer sanctuary. Dr. *Prideaux* (Connect. vol. i. p. 150, 1st. edit. 8vo.) justly observes that this text, which however he does not seem to have clearly understood, (comp. Bp. *Patrick's* note,) plainly proves that the staves were put through the rings made for them, not on the sides of the ark, but on the two ends

* So קדש is used for the Holy of Holies, Lev. xvi. 3, 16, 17, 20, 23, & al.

of it. For had they been on the sides of the ark lengthways, they would, on their being drawn out, have reached towards the side-wall, and not have been seen from the ark, on the front of the oracle †. As a N. ארך Length or long. See Gen. vi. 15. xiii. 17. Ezek. xvii. 3. Job xi. 9.

II. Of time. In Kal, To be lengthened or prolonged. Gen. xxvi. 8. Exod. xx. 12. In Hiph. To lengthen, prolong. Deut. iv. 26, 40. xi. 9, & al. Also, To remain or continue a long time. Num. ix. 19, 22. Prov. xxviii. 2. Comp. Dan. iv. 24, or 27.

Hence Lat. arceo, to drive off or away.

III. In Hiph. To advance, proceed, prosper. Thus used as a Participle, "Eccles. vii. 16. There is a just man that perishes in his righteousness, and there is a wicked man מאריך who advances, thrives, continues getting forward in his wickedness. Eccles. viii. 12, Though a sinner do evil a hundred times, ומאריך לו and prosperity be to him." *Bate's Crit. Heb.* which by all means see. As a N. fem. ארובה "Progress, getting ground, or advancing. 2 Chron. xxiv. 13. וזעל ארובה and progress, advancing, went on to the work." So Neh. iv. 1. As a N. fem. ארבה, in Reg. ארבת, Progress, getting forward, prosperity. Isa. lviii. 8. Jer. viii. 22, "Why then doth not ארבת the recovery of the daughter of my people go on?" "So also, ch. xxx. 17. xxxiii. 6, says *Bate*, it is not health nor plaster, but the progress or getting forward."

IV. Chald. אריך Expedient, fitting. occ. Ezra iv. 14.

ארם

As a N. ארמק A palace. See under רם. ארן See under מן

ארע

I. Chald. Low, inferiour. occ. Dan. ii. 39. The word is used in the same sense in the Targums. See *Castell. Lex. Heptag.*

II. Chald. As a N. The earth (Greek *Epa*) either on account of it's inferiour situation, (see Ps. ciii. 11.) or from Heb. ארץ the same, א being, as usual, changed into ע. It occurs in the emphatic form ארעא, Dan. ii. 35. Jer. x. 11, & al.

† The Print therefore which I have given of the Ark on which the Cherubim stood in this respect is wrong. But the reader will easily correct it by his imagination.

ארז

אח

Occurs not as a V. but as a N. fem. אח The earth, the dry land, Gen. i. 10, so called on account of it's readily breaking or crumbling to pieces, from אץ to break to pieces, which see.

אח Chald.

Occurs not as a V. but as a N. fem. אח The earth. Once, Jer. x. 11. It is perhaps a derivative from אץ to attenuate, as אץ from אץ to break to pieces.

אח

To betroth, espouse. Deut. xx. 7, & al. As a N. fem. in Reg. אחת Espousals, betrothing. Ps. xxi. 3, Thou hast not withholden (the execution of) the betrothing of his lips. Christ betrothed the church, and gave himself for it, (see Hos. ii. 19, 20.) Eph. v. 25, & seq. but to enable him to complete his marriage and make the church happy with himself, he was, in his human nature, invested with a kingdom, with everlasting life, and with power to overcome all his enemies, as it follows in the Psalm.

אח

I. As a N. אח Fire, the well-known emblem of wrath. See inter al. Ezek. xxxvi. 5. Zeph. iii. 8. freq. occ. May not this word be a derivative from אה being, substance, and so, eminently denote the substance or matter of the heavens, i.e. subsisting in atoms, without cohesion or such like accidents?

II. אח is, according to the printed copies, used for אה Is, 2 Sam. xiv. 19. Mic. vi. 10. But in Sam. many of Dr. Kennicott's Codices read אח, and four or six אה; so in Mic. many read אח and one אה.

III. As a N. אח, plur. אחים A fire-offering, an offering made by fire. Exod. xxix. 18. Lev. iv. 35, & al. freq.

IV. As a N. אח, fem. אח, see under אה.

V. Chald. As a N. masc. plur. emphat. אח (perhaps from Heb. אה substance, substantialness) Foundations. occ. Ezra iv. 12. v. 16. and with a suffix, Ezra vi. 3. And hence

VI. As a N. fem. plur. in Reg. אחותי, or (according to more than twenty of Dr. Kennicott's Codices) אחותי, Foundations. So Targ. אחותי and Syr. שתאסיה, her foundations. occ. Jer. l. 15, where the prophet speaking of Babylon uses the word in the Chuldee sense, Her founda-

tions are fallen, her walls are thrown down. But to this interpretation it is objected, that foundations cannot fall. I reply, foundations in general cannot, but those of the walls of Babylon might. For Herodotus, who had been himself at that city, informs us, (lib. i. cap. 178, edit. Gale) that it was surrounded, first by a deep and wide ditch full of water, αλεη δατος, and then by it's stupendous walls, fifty royal cubits broad, and two hundred high; that the earth thrown out of the ditch was made into bricks, with which they first lined (Herod. built) both sides of the ditch, and then built the wall in the same manner, αδειμαν πρωτα μεν της ταφης τα χειλα δε, αυλο το τειχος, τον αυλον τροπον. Supposing then that the scarp or inner wall of the ditch served for a foundation to the wall of the city, (which is highly probable, though I do not find that Herodotus directly asserts it) it is very easy to conceive how such a foundation, or foundations, being built in a marshy soil (as was that of Babylon) and continually exposed to the undermining power of the water in the ditch, and pressed by such a prodigious weight, might give way, and fall*.

אח I. As a V. in Hith. To be grieved, angry, or, as it were, fired at oneself. occ. Isa. xli. 8; where the LXX σεαυτα be ye distressed, and Vulg. confundamini, be ye confounded; but Bate, "Be ye on fire, as Luke xxiv. 32, this new force, vigour, or burning of the heart, being what the Verb expresses." See more in Crit. Heb. So Vitranga "incendimini, be ye inflamed, with ardent zeal namely, for my glory and the true religion." Comp. Jer. xx. 9. Ps. xxxix. 4.

II. As a N. fem. אחת, and plur. masc. in Reg. אחים. The latter word is in Isa. xvi. 7, rendered by our translators foundations; but since the three following verses relate to the vineyards and wine with which the country of Moab abounded, the reader will consider for himself, whether אחים may not be best interpreted with Vitranga, of the earthen jars or flugons (namely, such as had been baked by fire) in which it is highly probable the ancient Moabites, like the

* See Calmet's Plan of the City of Babylon in his Dictionary.

modern

* modern Easterns, kept their wine which they had stored up in the fortified city of *Kir-Hareseth*. So אֲשֵׁרֵי עִירֵיהֶם Hos. iii. 1, seems to mean *jars* or *flagons* of wine, as we render it. And if so, אֲשֵׁרֵיהֶם *fem.* in 2 Sam. vi. 19. 1 Chron. xvi. 3. Cant. ii. 5. may not improbably denote a *smaller jar* of the same sort, as *Vitringa* explains it.

DER. Lat. *Asso*, to roast. Eng. *ashes*. Hence also, but immediately from the dialectical אֲשֵׁרֵיהֶם, the Greeks had their 'Εστία, denoting the *fire*, and the Romans their † *Vesta*, to whom the *unextinguished fire*, kept up by the *Vestal* virgins, was † consecrated, or rather whose emblem or representative the *unextinguished fire* was; for it does not appear that among the Romans *Vesta* had any *personal* representation; and *Ovid*, *Fast.* lib. vi. l. 298, expressly affirms she had not,

Effigiem nullam Vesta nec Ignis habent.

* See more in *Spence's Polymetis*, p. 81, 82.

Further, 'Ηφαίστος *Hephaistos*, the Greek name of *Vulcan*, the God of *Fire*, may be derived either from אֲשֵׁרֵיהֶם the *Father of Fire*, or from אֵשׁ the *Father Fire*; for *Orpheus* in his hymns calls 'Ηφαίστος himself ἀκαμάτου σὺν ἀνεσφαιμένη, a part of the world, pure element, φῶς ἀκαμάτου *unpolluted light*.

שדן See under אֲשֵׁרֵיהֶם

אֲשֵׁרֵיהֶם

Occurs as a N. once Lev. xxi. 20, and is construed a *testicle*, but by the context seems rather to mean *some sharp biting humour*, or *tetter*, from אָשַׁךְ to bite; מִרְחֹק *overspread* with a *tetter*, or the like. Comp. מִרְחֹק, and *Bate's Crit. Heb.* in אֲשֵׁרֵיהֶם.

אֲשֵׁרֵיהֶם

Occurs not as a V. but as a N. אֲשֵׁל *An oak*, as appears by a comparison of 1 Sam. xxxi. 13, with 1 Chron. x. 12. So *Theodotion* in Sam. renders it ὄξυς. *Bate* refers it to the root אָשַׁל from the oak's casting it's acorns. It occurs also Gen. xxi. 33. 1 Sam. xxii. 6. From this word may be derived the name of the famous *Asylum* opened by *Romulus* between two

groves of oaks § at *Rome*. And as *Abraham*, Gen. xxi. 33, agreeably no doubt to the institutes of the Patriarchal Religion, planted an oak in *Beersheba*, and called on the name of *Jehovah the everlasting God* (comp. Gen. xiii. 8. xviii. 1.); so we find that oaks were sacred among the idolaters also. Ye shall be ashamed of the oaks which ye have chosen, says *Isaiah* (ch. i. 29.) to the idolatrous *Israelites*. And in *Greece* we meet, in very early times, with the famous || oracle of *Jupiter* at the oaks of *Dodona*. Among the *Greeks* and *Romans* we have, *Sacra Jovi Quercus*, the *Oak* sacred to *Jupiter*, even to a proverb. And in *Gaul* and *Britain* we find the highest religious regard paid to the same tree and it's *mistletoe*, under the direction of the ¶ *Druids*, i. e. the *Oak-Prophets* or *Priests*. Few are ignorant that the *mistletoe*, or ** *mistletoe*, is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing upon some other tree, as upon the oak, apple, or &c. "The *Druids*, says *Pliny* ††, hold nothing more sacred than the *mistletoe* and the tree on which it is produced, provided it be the oak. They make choice of groves of oaks on their own account, nor do they perform any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called, by a Greek etymology, *Druids*. And whatever *mistletoe* grows on the oak (enimverò quicquid adnascatur illis) they think is sent from heaven, and is a sign of God himself's having chosen that tree. This, however, is very rarely found, but when discovered is

§ So *Dionysius Halicarn.* lib. ii. cap. 15, ἀκαμάτου δένδρου ὄξυς.

|| Of which see *Homer* *Odys.* xiv. lin. 327, 398, *Odys.* xix. lin. 256, 297. || xvi. lin. 233, 4. and *Mr. Pope's* Notes on lin. 285, and 288, of his translation, and *Herodotus*, lib. ii. cap. 52—58.

¶ So called from the Celtic *Dern*, Greek *Δρυς*, an Oak.

** The name is from the German *mistel*, the same, so called because it is mixed with another tree, and Saxon *tan* (Danish *tienc*, Dutch *teem*), a twig, sprig, or shoot. See *Martinus Lexic.* Etymol. in *Viscus*, and *Junius Etymol. Anglican.* in *MISSILDEN*.

†† *Nat. Hist.* lib. xvii. cap. 44. See also *Universal History*, vol. xviii. p. 543, 546—548, and vol. xix. p. 24, 77.

treated

* See *Harmer's Observations*, vol. i. p. 373.

† *Ovid*, *Fast.* lib. vi.

Nec tu aliud Vestam nisi vivam intellige Flamman.

‡ See more in *Vossius De Orig. & Prog. Idol.* lib. ii. cap. 65; and in *Hyde Reliq. Vet. Pers.* cap. 7.

treated with great ceremony.—They call it by a * name which in their language signifies *the curer of all ills* (omnia sanantem), and having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls, whose horns are then for the first time tied. The Priest, drest in a white robe, ascends the tree, and with a golden pruning-hook cuts off the *mistletoe*, which is received in a white sagum or sheet†. Then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it." Is it possible for a Christian to read this account without thinking of him who was the desire of all nations, of the Man whose name was the **BRANCH**, who had indeed no father on earth, but came down from heaven; was given to heal all our ills, and after being cut off through the divine counsel, was wrapped in fine linen, and laid in the sepulchre, for our sakes? I cannot forbear adding, that the *mistletoe* was a sacred emblem to other Celtic nations, as for instance to the ancient inhabitants of Italy. The *Golden Branch* of which Virgil speaks so largely in the 6th book of the *Æneis*, and without which he says no one could return from the infernal regions (see lin. 126, &c.) seems an allusion to the *mistletoe*, as he himself plainly intimates, by comparing it to that plant, lin. 205, &c. And was not the *Cumæan Sybil* a Celtic Druidess?

אשם

- I. To be guilty, liable to punishment or penalty, or actually to undergo it. "It differs from חטא, which is *erring or committing the crime*." Bate. Lev. iv. 13, 22, 27, & al. freq. In Hiph. To treat as guilty, exact the penalty from. Ps. v. 11. This V. has been confounded with שמה to be desolate, Ps. xxxiv.

* We are told that the Germans to this day call the *mistletoe* of the oak by the old name *guthyl*, or *guthryl*, that is, *good heal*, and ascribe extraordinary virtues to it. See Universal Hist. vol. xix. p. 24. But compare Mallet's Northern Antiquities, vol. ii. p. 147.

† The reader may see this very extraordinary ceremony represented to the eye in a print designed by Hayman, and entitled *The Druids, or the Conversion of the Britons to Christianity*, and sold by Knapton and Dodsley.

22, 23. Isa. xxiv. 6. Ezek. vi. 6. Hos. xiii. 16, or xiv. 1, but in all these passages signifies either to be guilty, or to undergo the penalty of guilt. In Niph. To be treated as guilty, to suffer the penalty of guilt. Joel i. 18. Comp. Hos. v. 15. As a participle or participial N. אשם Guilty. Gen. xlii. 21. As a N. אשם Guilt, guiltiness. Gen. xxvi. 10. Ps. lxxviii. 22. Jer. li. 5. Also, Damage. Num. v. 7, And he shall restore אשמו אדם his damage, i. e. the damage he hath done, in it's full value—and he shall give it לו לאשר אשם (to him) to whom the damage (was done.) Also, An offering or sacrifice for guilt, a trespass- or guilt-offering (Lev. v. 6, 7, 16, & al.) to which the guilt or penalty was typically transferred, as it was really to the great trespass-offering Christ Jesus. Comp. Ps. lxxix. 6. Isa. liii. 10. Rom. viii. 3. 2 Cor. v. 21. Gal. iii. 13. 1 Pet. ii. 24. As a N. fem. אשמה Guilt, guiltiness. Lev. iv. 3. xxii. 16. Ps. lxxix. 6. אשמה שכתוב The guilt or sin of Samaria, Amos viii. 14, plainly means the golden calf which was set up by Jeroboam, and worshipped in Dan. Comp. 1 K. xii. 30. Hos. viii. 5. Deut. ix. 21.

- II. As a N. in the Chaldean form, אשימה Ashima, the Alkim of the men of Hamath, mentioned 2 K. xvii. 30. The word, if uncompounded, should mean the atoner, expiator. The Rabbins say the emblem was a goat, or of a form compounded of a man and a goat, as the Roman Poets describe the *Satyrs* and *Pan*. And indeed it seems probable that this idol was of a form in which the goat was prevalent, since that lustful animal seems a very proper, and is indeed a scriptural, emblem of a vicarious atoner, as bearing the body of the sins of the flesh. See Lev. iv. 23, 24. ix. 15. x. 16. xvi. 7. In the Samaritan version אשם is used for the Heb. אף a kind of goat, Deut. xiv. 5.

It is known to every one who is acquainted with the mythology of the heathen, how strongly and generally they retained the tradition of an atonement or expiation for sin; although they expected it from a false object, and by wrong means. We find it expressed in very clear terms among the Romans, even

so late as the time of *Horace*, lib. i. ode 2, lin. 29,

*Cui dabit partes aelcus expiandi
Jupiter?*

*And whom to expiate the horrid guilt
Will Jove appoint?*

The answer in the Poet, is, *Apollo* the second person of the heathen *Trinity*.

אֶשֶׁר

Occurs not as a V. and for the N. אֲשֶׁר see under שָׁוה.

אֲשֶׁר

Occurs not as a V. but in the Lexicons several Nouns are placed under this supposed Root.

I. As a N. masc. plur. אֲשֶׁרִים, and Chald. אֲשֶׁרִים and emphat. אֲשֶׁרִים are mentioned as a kind of *Conjurers* or *Magicians* among the *Babylonians*. They might perhaps be so called from the Heb. נָשָׁא *to breathe*, on account of the divine *afflations* or *inspirations* they laid claim to, and which perhaps, like the conjuring Priests among the North American Indians, they pretended to *blow* into others. Dan. i. 20. ii. 27. iv. 4, & al.

II. As a N. fem. אֲשֶׁרָה *A quiver*. See under שָׁוה.

III. As a N. אֲשֶׁרֶת *Dung, a dunghill*. See under שָׁוה.

אֲשֶׁר

I. In Kal, Intransitively, *To proceed, go forward*. occ. Prov. iv. 14. ix. 6. *To be successful, prosperous*. Ps. xli. 3. So Ps. x. 6, *To generation and generation*, i. e. *to several generations* אֲשֶׁר (for אֲמֶשֶׁר) I shall proceed, prosper, or, (taking אֲשֶׁר for a Participle) proceeding, prospering, without adversity. Also transitively, *To cause to proceed, to put forward*. Prov. xxiii. 19. So Ps. xvii. 11, אֲשֶׁרֵנוּ *Prosper us now, they have compassed me*, or (Keri) *us*. Comp. ver. 7, 8, 9. *To help forward, give success to*. occ. Isa. i. 17. In Hiph. *To lead forwards*. occ. Isa. iii. 12. ix. 16. As a N. אֲשֶׁר *A step, proceeding, progress*. Job xxxiii. 11. xxxi. 7. (where it is fem. comp. Ps. xxxvii. 31.) Ps. xvii. 5, 11. xl. 3. xlv. 19. Prov. xiv. 15. Hence in the form of a N. masc. plur. in Reg. אֲשֶׁרִים is used to express *the continued progress or success of the person or persons of whom it is predicated*. Ps. i. 1. ii. 12, & al. freq. But observe it is construed

with Pronoun suffixes like a Particle, as אֲשֶׁרִי *Successful or happy thee*, Deut. xxxiii. 29. Ps. cxviii. 2; אֲשֶׁרְכֶם *Successful you*, Isa. xxxii. 20; אֲשֶׁרְךָ *Successful him*, Prov. xiv. 21. xvi. 20; just as the Hebrew say אַחֲרֶיךָ *After thee*, &c. and not unlike the Latin compliment we have in *Plautus Stich.* v. 4, 27. Bene te, Bene vos, &c. אֲשֶׁר, sing. is used in like manner Prov. xxix. 18, but eight of Dr. Kennicott's Codices there read אֲשֶׁרֶהוּ.

II. In Kal, and Hiph. *To esteem, or call prosperous or happy, or perhaps to wish success or prosperity to*. Gen. xxx. 13. Job xxix. 11. Ps. lxxii. 17. Mal. iii. 12, 15.

III. אֲשֶׁר A relative word, referring to somewhat going before, either expressed or understood, and so causing the sentence to proceed or go forward without interruption or repetition.

1. The Pron. relative, *Who, which, whom*. Exod. xiv. 13, & al. freq.
 2. The Conjunction, *That*. Eccles. viii. 12.
 3. *For the cause that, or because that*. Gen. xxxiv. 13. *In as much as*. Deut. xxx. 16. In 1 Sam. xv. 20, אֲשֶׁר שָׁמַעְתִּי אֲשֶׁר may be understood either interrogatively, and אֲשֶׁר rendered *that, or because*, (*Have I done evil*) that, or because, *I have obeyed the voice of the Lord?* Or it may be pleonastic, as the Gr. οὗτο is often used.
 4. *In the manner that, as*. Jer. xxxiii. 22.
 5. *At the time that, when*. Gen. xxx. 38. Lev. iv. 22.
 6. *The place that, where*. Exod. xxxii. 34. It is evident that in the four last usages of אֲשֶׁר some words expressive of the cause, manner, time, or place must be understood.
 7. *Whereas*. Exod. xiv. 13.
 8. With כ prefixed, כֵּאֲשֶׁר *As, according as, when, because, as the sense may require*. See Gen. vii. 9. Exod. xxxii. 19. Num. xxvii. 14.
- IV. As a N. fem. אֲשֶׁרָה and אֲשֶׁרֶה (2 K. xvii. 16. Comp. Deut. vii. 5.) plur. אֲשֶׁרוֹת and אֲשֶׁרִים. 'This word after the LXX and Vulg. hath been generally rendered *a grove, or groves*. But in many of the Texts below quoted it certainly cannot have this meaning, which however I apprehend must be admitted in some passages, as Deut. xii. 3, *You shall overthrow their altars, and break their pillars,*

pillars, and burn **אשריהם** their * groves with fire, and hew down **אלהיהם** *פסלי* the graven images of their gods; where observe that **אשריהם** is distinguished both from their pillars and from the graven images of their gods. So likewise Deut. vii. 5. Comp. Exod. xxxiv. 13. Again Deut. xvi. 21. **לא תטע לך אשרה כל** *עץ* Thou shalt not plant to thyself a grove of any trees near to the altar of Jehovah thy Alcm; for I cannot find that the V. **אשר** is ever applied to the setting up of an idol, but it's proper meaning is to plant a tree, or the like. In Jud. vi. 25, 26, 27, 28, likewise I think **אשרה** may best be interpreted a grove, though the very name itself seems designed as an idolatrous confession to the natural agents worshipped in these groves of their independent powers in causing and promoting vegetation. But in far the greater number of passages where the word occurs it stands for an idol or idols, as Jud. iii. 7. 1 K. xiv. 23. xv. 13. xvi. 33. xviii. 19. 2 K. xvii. 10, 16. xxi. 7. xxiii. 4, 6, 7. 2 Chron. xv. 16. xxxiii. 19. Isa. xvii. 8. xxvii. 9. It seems to mean the Blesser or Blessers, the authors of present and temporal, and perhaps of future bliss and happiness. Doubtless this, like the other names of their idols, was an attribute of the material heavens; but from the feminine name **אשרה** there seems to be a mixture of a perverted tradition of the promise, Gen. iii. 15, and from this goddess they had perhaps some confused expectation of a future saviour and deliverer. Comp. **מלכות** under **פלץ**. Hence the latter heathen had their *Venus* and her son *Cupid*. See *Lucretius*, lib. i. at the beginning, *Selden De Diis Syris*, and *Hutchinson's Moses Princip.* part ii. p. 504. and *Trin. of the Gentiles*, p. 288.

* We may observe that *Virgil*, with his usual accuracy, represents the *Canaanitish* Dido as having her sacred grove at Carthage, *Æn.* i. lin. 445, 450.

Lucus in urbe fuit mediâ, lætissimus umbrâ,—
Hic templum Junoni ingens Sidonia Dido
Condebat.

Full in the centre of the town there stood,
"In branchy pride," a venerable wood;
Sidonian Dido here with solemn state
Did Juno's temple build and consecrate.

DRYDEN, altered.

V. As a N. **אשר** Some kind of tree so called from it's thriving, flourishing, or perpetual viridity; perhaps the Box-tree, as the Vulg. renders it in Isaiah. occ. Isa. xli. 19. lx. 13. Ezek. xxvii. 6,—*Thy benches have they made of ivory* **בתאשרים** (read as one word) inlaid in box (see *Targum Jonath.*) from the isles of *Chittim*, Vulg. *de insulis Italiae, from the islands of Italy*, which were then famous, as they are to this day, for box-trees. See *Bochart*, vol. i. 158. and *Bate's Crit. Heb.* On Ezek. xxvii. 6, I concur with *Bochart*, *Scheuchzer*, *Lowth*, and other learned men, that **בתאשרים** should be considered as one word, though printed in all the editions I have seen as two, and though in none of Dr. Kennicott's it is read as one. Thus **לחפר פרות** Isa. ii. 20, **כי עניי** 2 Chron. xxxiv. 6, **למן עצתי** Lam. iv. 3, **למן עצתי** Job xxix. 21, should respectively be read as one word; and indeed in the four latter instances these readings are favoured by Dr. Kennicott's Codices.

As it is very usual in modern times to inlay box, and other hard woods that will take a polish, with ivory, so from *Virgil*, *Æn.* x. lin. 135—7, we learn that this was an ancient practice,

—Quale per artem
Inclusum buxo, aut Orizia Terebintho
Lucet Ebur—

VI. Chald. **אשרה** A wall. See under **שר**. **אתה** Chald.

The same as Heb. **אתה**, To come. Ezra v. 16. Isa. xxi. 12; in which latter passage observe that an Edomite is the speaker. In Aph. **דית** To bring. Dan. iii. 13. v. 13. Comp. under **אתה** VIII.

אתה

With a radical, but mutable or omissible, ה.

I. To come, come to, come near, approach, come speedily. Deut. xxxiii. 2. Job iii. 25. Prov. i. 27. Isa. xli. 25, & al. As a N. fem. plur. **אתה** Things coming, things to come. occ. Isa. xli. 23. xlv. 11. As a N. with a formative י, **אתה** Access, entrance. occ. Ezek. xl. 15.

II. As a N. **אתה** plur. **אתה** *אתה* and *אתה* A sign or token, in general any thing that shows, or causeth to come into the mind any other thing, whether past, (Num. xvi. 38. xvii. 10.) present, (Jud. vi. 17.)

vi. * 17.) or future, (1 Sam. xiv. 10. Isa. xx. 3. Ezek. iv. 3.) which might not otherwise appear: even a future thing is sometimes given as a sign of a thing present or future. Exod. iii. 12. 1 Sam. ii. 34. 2 K. xix. 29. Isa. vii. 14. Jer. xlv. 29, 30. It is frequently applied to *miraculous signs*. See inter al. Exod. iv. 8, 9, 17, 28, 30. viii. 23. x. 1, 2.

Gen. iv. 15, should be rendered *And the Lord gave Cain a sign, (i. e. worked some miracle to convince him) that whosoever found him should not kill him.* Comp. Exod. x. 2, in Heb.

III. As a N. fem. plur. *אָמַח* *Ensigns*, and it should seem of the smaller or inferior kind, such as *flags* or the like. occ. Num. ii. 2, where *דָּגל* and *אָמַח* are different things. Comp. דָּגל.

IV. As a N. *אָמַח* *A coulter*, which comes before the ploughshare in ploughing. So *Pliny*, "*Culter vocatur, prædensum, prius quam prosindatur, terram secans, futuris sulcis vestigia præscribens incisuris, quas resupinus in arando mordeat vomer.*" That is called the *coulter* which cuts the stiff ground, before it is broken up, thus marking out the future furrows to the slanting ploughshare." *Nat. Hist. lib. xviii. cap. 18.* 1 Sam. xiii. 20. Isa. ii. 4. Joel iii. 15, & al.

V. *אָמַח* a Pron. of the first person, denoting the presence of the person speaking. *Me*. freq. occ. For *אָמַח*, Isa. xlv. 24, not only the *Keri*, but twenty of Dr. *KenNICOTT's* Codices have *אָמַח*, and seventeen *אָמַח* in two words, and so it is printed in *Walton's Polyglott.* Comp. LXX and Vulg.

VI. *אָמַח* or *אָמַח*, *Thou*, a Pronoun of the second person, denoting one near or present, and addressed to him or her, as such. freq. occ. Also, *Of thee, thine.* 1 K. xxi. 19, & al. Plur. *אָמַח* *Ye*. freq. occ.

VII. *אָמַח* A Particle denoting nearness, *upproach*.

1. *The very substance of a thing, the, the*

* French translát.—"*un signe pour montrer que c'est toi qui parles avec moi—a sign to show that it is thou who speakest with me.*" *Diodati*, dammi un segno che tu sei desso, tu che parli meco—give me a sign that thou art that very person, thou who speakest with me." And in a note he explains *desso*, by "il grande angelo di Dio il quale spesso appariva,—the great Angel of God, who often appeared."

very †. (Comp. קִרַּב V.) It is prefixed to Nouns. The Lexicons say, that when joined with a Verb, it denotes the *accusative* case, if the Verb be *active*; see Gen. i. 1, & al. freq. but the *nominative* if the Verb be *passive* or *neuter*. Gen. xxvii. 45. Deut. xx. 8. Josh. vii. 15, & al. freq. But in truth it is the sign of no particular case, that distinction being unknown in *Hebrew*. See Josh. xxii. 17. Ezek. xxxv. 10. Num. x. 2. 1 Sam. xvii. 34. 2 Sam. xv. 23. Neh. ix. 19, 34. 2 K. vi. 5.

This particle is sometimes, in construction with Pronoun suffixes, written with a † inserted, *אָמַח*; as *אָמַח* *I'hee*, 1 K. xxii. 24. Ezek. ii. 6; *אָמַח* *From him*, 1 K. xxii. 7, & al.

2. *With, to, towards.* Exod. i. 1. Deut. vii. 8.

3. *אָמַח* *From with, from the*, French *D'avec*. Deut. xviii. 3. Zech. xiv. 17.

VIII. Chald. *אָמַח* and *אָמַח* *To come*. *Ezra* v. 3, 16. *Infinitive* *אָמַח* Dan. iii. 2. In *Hiph.* changing both the *Alephs* into *Jods*, *אָמַח* *He caused to come, brought.* Dan. v. 13. Comp. Dan. iii. 13. v. 2, 3.

DER. *At, with, the, thee, thou.*

† And thus, I think with many very learned men, it is to be understood, Gen. iv. 1. where Eve, on the birth of her first-born, says, *אָמַח* *a man*, the very, or, even *Jeboab*; referring to the evangelical promise, Gen. iii. 15, *of the seed of the woman, who should bruise the serpent's head*; which promise, however, it is plain, from her mistake, she did not perfectly comprehend. Our Eng. translation here seems indefensible, 1st, Because, notwithstanding the passages alleged by *Noldius* and others, I cannot find any one text where *אָמַח* clearly signifies *from*. 2dly, Supposing there were several such texts, *אָמַח* cannot so signify here; because it is as certain a rule as any in the Heb. language, that where two Nouns with *אָמַח* between them immediately follow a Verb, the latter Noun is an apposition with, or relates to, the same subject as the former, especially if the latter Noun be a proper name. See inter al. Gen. iv. 2. vi. 10. xxvi. 34. Josh. xxiv. 3. Ezek. iv. 1. and comp. Isa. viii. 2. Ezek. xxxiv. 23. Jer. xvii. 13. Ps. lxxxiv. 4.

And I know not of any exception to the rule here given, unless in passages where it is impossible to mistake the sense, as, for example, Gen. xlii. 4. 2 Sam. xix. 16. Isa. xxviii. 15; and even of such instances there are, I believe, very few. *Grotius* renders Gen. iv. 1, "I have acquired a god-like man-child." But surely the incommunicable name *אָמַח* must not be degraded to the sense of *god-like*.

אתק

Denotes *strength*, both passive and active.I. As a N. אתק *Strong*, like the bones. Job xxxiii. 19, *When* (as ו is used ch. i. 13.) *the multitude of his bones* (is) *strong*, i. e. in his full strength. See *Scott*.II. As a N. אתק *Strong*, as a fortress. Num. xxiv. 21.—as the foundations (inner part of the shell) of the earth. Mic. vi. 2.III. As a N. fem. אתק, and with Pronoun suffixes אתק, plur. אתק and אתק *A she-ass*, from her passive strength, which is perhaps greater in proportion to her bulk than that of any other species of quadruped*. Num. xxii. 22, 23, 25, & al. freq.IV. As a N. אתק *Strong*, forcible, violent, as a torrent or river. Deut. xxi. 4. Ps. lxxiv. 15. Amos v. 24.—as a warlike nation, Jer. v. 15—as men, Job xii. 19. It is used as a Substantive, *Strength*, *force*. Gen. xlix. 24. Exod. xiv. 27. Comp. Prov. xiii. 15, where observe the paronomasia.V. אתק The month *Ethanim*, the seventh month, nearly answering to September, O. S. So called “from the winds or rough weather usual at the autumnal Equinox, which are more violent in warmer climates.” *Bate*. But Qu? See however *Russell's Nat. Hist. of Aleppo*, p. 154, 163, 186. occ. 1 K. viii. 2.VI. Chald. As a N. אתק, and emphat. אתק *A furnace*. This word seems a derivative from Heb. אש *fire*, ש being changed into ת, as usual. Dan. iii. 11, 19, & seq. From this ‘Oriental word the celebrated Mount *Ætna* in Sicily appears to have had its name, imposed probably by the Phenician navigators. (See *Bochart's Chanaan*, lib. i. cap. 28.) And how justly it was called אתק or אתק may appear from any of the descriptions of it; but from none better than from the noted one of *Virgil*, *Æn.* iii. lin. 571—582. I add, that *Virgil*, *Georg.* i. lin. 471, applies the very term furnaces, furnaces, to the flaming apertures of this volcanic mountain, as *Lucretius* had before done, lib. vi. lin. 681. So likewise *Ovid*, *Metam.* lib. xv. lin. 340.

אתק See under אתק.

* “L'âne est peut-être de tous les animaux celui qui, relativement à son volume, peut porter le plus grand poids.” *Buffon*, *Hist. Nat.* tom. vi. p. 169.

אתר

Chald. As a N. *A place*, perhaps from the Heb. אתר. Ezra v. 15. vi. 5, & al.

PLURILITERALS,

Or Words of more than Three Letters, beginning with א.

בנש See under בנש

בש See under בש

בעה See under בעה

ברך

As a N. occ. Gen. xli. 43. The most natural method of interpreting this word seems to be by considering it as a compound of אב *father*, and בך *blessing*. *Joseph* was very properly honoured with this high title, *the Father of Blessing*, as having foreseen, and given counsel to prevent, the dreadful consequences of the approaching famine, and as being intrusted with the dispensation of all political blessings by Pharaoh. Comp. ch. xlv. 8. But if any one should in Gen. xli. 43, prefer the interpretation of *Aquila* and the Vulg. and so render this word *Bow the knee*, as our translation does, I would not contend with him. ברך may be only the Heb. הברך imperat. Hiph. slightly varied in the pronunciation, as it afterwards was in Chaldee. See *Vitringa Observat. Sac.* lib. i. cap. 6, § 10, p. 71, 4^{ta} edit.

אגרשלי

As a N. masc. plur. in Reg. *Chargers*, *basons* to catch the blood of the sacrifices which was to be sprinkled; from אגר *to collect*, and שלי *what falls or distils*. occ. Ezra i. 9, twice.

אדרכן Chald.

As a N. masc. plur. emphat. אדרכן *A name of dignity*, *Nobles*, *prefects*, or the like; from אדר *magnificent*, and כן (Chald.) *to decree*. occ. Dan. iii. 2, 3.

אדרכן Chald.

(Perhaps from אדר *magnificent* and כן *to swell*) *Magnificently*, *pompously*. It is however rendered diligently. Once, Ezra vii. 23.

אדרכן

As a N. *A Daric*. A coin probably struck by *Darius the Mede*, and impressed with his image. So we sometimes call an old English coin a *Jacobus*, and a Portuguese one a *Johannes*, respectively from the image

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image and inscription of the king they bear. A *Daric* was equal to about 25 shillings of our money, and is mentioned as being of gold in the only two texts wherein it occurs, namely, *Ezra* viii. 27. 1 *Chron.* xxix. 7; and in the latter text we may suppose that *Ezra*, who probably collected, or at least revised the *Chronicles*, reduces the money used in *David's* time, to that which was well known in his own. Comp. under רדכמן, and see *Prideaux's* Connect. vol. i. p. 128, 129, 1st 8vo edit. *Hutchinson's* *Xenophon*. *Cyropæd.* not. p. 255, 8vo edit. and *Bp. Chandler's* *Vindication of Defence of Christianity*, vol. i. p. 10.

אדרמלך See under מלך

אחמחא Chald.

As a N. fem. Once, *Ezra* vi. 2. In the 2d edition of this work, induced by the authority of former writers, and particularly by what we read *Jer.* xxxii. 14, I explained the word, from the Heb. דמח, to mean an earthen vessel. But I now think that *Michaelis* (*Supplem. ad Lex. Heb.* p. 60.) has given good reasons for rejecting this sense. 1st, Because all the ancient interpreters take the word for a proper name; 2dly, because royal edicts are not usually kept in a brittle crock, but in a wooden chest; and lastly, because it was hardly worth relating, that the edict was found in a crock at a palace of Media, without giving the name of that palace. The LXX (MS. Alexand.) express the Chaldean name by *Αμαθα*, but the Vulg. by *Ecbatanis*, with which agree the Apocryphal *Esdras*, 1 *Esdr.* vi. 22, and *Josephus*, *Ant.* lib. xi. cap. 4, § 6. It appears then that *אחמחא* is the same as *Ecbatana*, the capital of Media, in which was a palace, where it was obvious to search for a royal edict.

אחשרפניס

It seems a Chaldean or Persian word denoting *Vice-Roys*, *Lieutenants*, or *Chief Governors* under the King. So the LXX generally render it by *Σατραπας*, and the Vulg. by *Satrapæ*. It occurs in the form of a Heb. N. masc. plur. *Esth.* viii. 9. ix. 3. in *Reg.* *Ezra* viii. 36. *Esth.* iii. 12. and as a Chaldean N. masc. plur. emphat. *Dan.* iii. 2, 3, & al. We have an account of the original appointment of these Persian *Vice-Roys*, *Dan.*

vi. 1, or 2, *It pleased Darius to set over the kingdom an hundred and twenty* אחשרפניס *which should be over the whole kingdom.* *Xenophon* (*Cyropæd.* lib. viii. p. 491. edit. *Hutchinson*, 8vo.) mentions the same fact, only he ascribes the institution of these *Σατραπας*, as he calls them, to *Cyrus*; and no doubt *Cyrus's* uncle, *Darius*, (called by *Xenophon*, *Cyaxares*) did not appoint them without his nephew's advice and concurrence. The word *Σατραπας* itself seems a corrupt abbreviation of the Oriental name; and this latter may be derived from the Chaldean or Persian *אחש*, great or eminent, *רד* to go about freely, and פניס the presence, and so strictly import a great or eminent man, who has free access to the presence, i. e. of the King. *Xenophon* accordingly (p. 493.) tells us, that *Cyrus* chose the *Σατραπας* out of his φίλων or friends; and the Vulg. renders *המלך אחשרפניס* *Ezra* viii. 36, by *Satrapis qui erant de conspectu regis*; *Satrapis*, who were in the king's sight or presence. Comp. *Esth.* i. 14.

אחשתרניס

As a N. masc. plur. a Persian word for mules. *Bochart*, vol. ii. 236, deduces it from the Persian *אחש* great, and *אשתור* a mule, as denoting a large mule, such as are produced from mares*, and observes that a mule is still called in *Persic* *Asthar*. occ. *Esth.* viii. 10, 14.

אפה

A Particle compounded of א, a Particle of asking, and פה (which see) denoting place or aspect.

1. Where, in what place? *Ruth* ii. 19. 1 *Sam.* xiv. 22.

2. Of what aspect or appearance? occ. *Jud.* viii. 18.

פאה See under אפאה

ברש See under אלגביש

אלנומים

As a N. masc. plur. By comparing 2 *Chron.* ix. 10, 11, with 1 *K.* x. 11, 12, it seems to be another name for the following אלכניס *thyia*, or *thyine wood*, as the Vulg. render it, 2 *Chron.* ix. 10, 11. It may

* "L'ané avec la jument, says *Buffon*, produit les grand mulets." *Hist. Nat.* tom. v. p. 167. And again, tom. xii. p. 229, "Il y a deux sortes des mulets; le premier est le grand mulet, qui provient de la jonction de l'âne à la jument; le second est le petit mulet, provenant du cheval & de l'anesse." be

be derived from אל *not* and גז *to fill*, because it is of so close a texture as *not* to imbibe water, nor be affected by the wet and weather. occ. 2 Chron. ii. 7. ix. 10, 11.

אלמנים

As a N. masc. plur. A species of *Tree* or *wood*, *Thyon*, *thya*, or *thyine wood*. So the Vulg. *thyina*. occ. 1 K. x. 11, 12. *Theophrastus*, Hist. Plant. v. 5, says, that "the *thyon* or *thya* tree grows near the temple of *Jupiter Ammon*, παρ Αμμωνι (in Africa) and in the *Cyrenaica*; that it resembles the cypress tree in it's boughs, leaves, stalk, and fruit; and that it's wood *never rots*." The Hebrew name therefore may be very naturally deduced from אל *not* and מן *to dissolve*. It was in high esteem among the Heathen, who frequently made of this wood the doors of their temples and the images of their gods. See *Wetstein's* Note on Rev. xviii. 12. and *Pliny's* Nat. Hist. lib. xiii. cap. 16. It must however be observed, that *Josephus*, Ant. lib. viii. cap. 7, § 1, calls the אלמנים, or מלונים of Solomon, ξυλων πνευματων *pitch or torch-trees*, but cautions us against supposing that the wood of them was like what was known in his time by that name, for it was, says he, "rather like that of the *fig-tree*, but more white and shining; and he expressly adds, that he had said thus much, that no one might be ignorant of the difference, nor of the nature of the *torch-tree*.*"

אלמן See under אלם

אלקום

Occurs Prov. xxx. 31, ומלך אלקום עמו *And a king against whom* (there is) no rising up, (Eng. transl.) or, let no one rise up. Comp. Prov. xii. 28.

† Hence perhaps the Phenicians gave the name of *Alalcomenæ* to a town in *Bæotia*, because it was sacred to אלה אלקום the *irresistible Deity*, i. e. *Minerva*, and famous for an ancient temple dedicated to her. And therefore as *Strabo*, lib. ix. p. 413, informs us, though it was small and situated in a plain, yet it always remained inviolate, out of reverence to

that goddess. And from this town and temple *Minerva* herself appears to have had the title of Αλαλκομενης, as *Juno* was called *Αργεη* from being eminently worshipped at *Argos*. Thus *Homer*, Il. iv. lin. 8, joins 'Ηγη τ' Αργεηη και Αλαλκομενης Αθηνη *The Argian Juno*, and *Alalcomenæan Minerva*; and the Scholiast explains Αλαλκομενης by 'Η εν Αλαλκομεναις, πολει της Βοιωτίας, τιμωμενη, who is worshipped at *Alalcomenæ*, a city of *Bæotia*.

אנחנו

It frequently occurs as a pron. plur. of the first person, *We*. I think with *Tympius*, in his Note on *Noldius's* Particles, that it may be considered as a compound of אנח *to be present*, נחנח *to encamp*, as soldiers or others, in the same נחנה or *company*, and the ו *collective* (see אנח under אנח II.), and so denotes *several persons present together*, and of like condition in respect of what is the subject of the discourse. The radical נ is (as in other instances) dropt, and the word written נחנו Gen. xlii. 11. Exod. xvi. 7, 8. Num. xxxii. 32. 2 Sam. xvii. 12. Lam. iii. 42.

אנחנו Chald.

It is rendered *speedily, forthwith*, or the like, but perhaps means *studiously, diligently, exactly*, from Heb. ספר *to recount, enumerate*. So the LXX render it by επιμελως, and the Vulg. by *studiosè, diligenter*. Ezra v. 8, & al.

אנח See under אנח

אנהם

As a N. A Chaldee or Persian word, denoting *tribute or revenue*. Once, Ezra iv. 13. אנהם and אנהל See under אנהל

אנהל See under אנהל

אנהל See under אנהל

אנהל Chald.

As Ns. אנהל and אנהל, the same as the Heb. אנח, *Purple*. occ. Dan. v. 7, 16, 29. 2 Chron. ii. 7, in which last passage *Solomon*, writing to *Hiram*, king of *Tyre*, may be supposed to make use of what was at that time the *Tyrian* name of *purple*, rather than of the pure Hebrew one אנח.

אנהל

I. As a N. A lion of God, from אנהל *a lion*, and אל *God*. occ. 1 Chron. xi. 22. Printed אנהל, 2 Sam. xxiii. 20; but at least twenty-nine of Dr. *Kennicott's* Codices

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read

* For this remark from *Josephus* I am indebted to Mr. *Michaelis's* excellent *Recueil de Questions*, Question XCI.

† See *Ducbart*, vol. i. 494, 495, 497.

read אריאל. The Vulg. in Sam. renders it *leones, lions*; but in Chron. hath *duos Ariel*, so LXX *δύο αἰῶνες*, the two Ariels. The word seems to be a title given to the Moabitish champions on account of their courage (as Cœur de Lion, *Lion's Heart*, to our K. Richard I. comp. 2 Sam. xvii. 10.) as well as in honour of their God, the material אל. So, on the other hand, the Jewish champions are styled אראלם their *Araks*, Isa. xxxiii. 7. (where Eng. transl. their valiant ones) in honour, I suppose, of the true אל. or *Lord*. The Mahometan Arabians and Persians, in like manner, called their military heroes, *Lions of God*.*

II. The city of Jerusalem is called by this name אריאל *Lion of God*, Isa. xxix. 1, 2, 7. Mr. Harmer (Observ. vol. i. p. 211, &c. whom see) conjectures that it was thus denominated on account of the vast quantities of *flesh* which were there consumed in their sacred feasts (see Deut. xii. 17, 18. xiv. 26.) as well as burnt upon the altar; and he ingeniously illustrates this thought by remarking that the modern Persians will have it that the city of Schiraz is thus named from Schir a lion, because it consumes and devours, like a lion, all that is brought to it.

III. According to the Keri, more than forty of Dr. Kennicott's Codices, and the LXX and Vulg. אריאל occurs Ezek. xliii. 15, 16, for אריאל of the common printed editions, and is used for the *hearth* of the altar of burnt offerings, which might

be thus denominated from the vast quantities of *flesh* consumed on it. Or if we embrace the common printed reading, then אריאל may express the *interposing light*, and so be an emblematic name of the *hearth* of the altar, as representing the divine *interposing light* in Christ, which seems further intimated by the four horns which ascended from it. Comp. under קרן II.

ארנבה

As a N. The hare; from ארד to crop, and ניב the produce of the ground, these animals being very remarkable for destroying the fruits of the earth. occ. Lev. xi. 6. Deut. xiv. 7. Bochart, who gives this interpretation of the word, excellently defends it, by shewing from history, that *hares* have at different times desolated the islands Leros, Astypolra, and Carpathus. See his Works, vol. ii. 63, and 995. To his account, for the sake of the learned reader, I shall add the following lines concerning these animals from Bargeus, Cynoget. lib. iii. cited by Johnston, Hist. Nat. de Quadrup. p. 110, by which it appears that they are great devourers of almost all kinds of herbs and vegetables.

DECERPUNT lati surgentia gramina campi
Et culmos segetum, & fibras tellure repostas
Herbarum, & lento morsus in cortice figunt
A-boris, atque udo attendent undique libras:
Nec parcut strato pomorum, aut glandis aceruæ,
Aut vicia, aut milio, aut procera frondibus ulmi.
Præcipui grata sylvestria gramina mentis,
Quaque colunt riguas inculta syimbria valles,
Et vaga strpilla, & pulegi nobile gramen
Percipiunt.

The Arabs likewise call the Hare ארנב.

* See Bochart, tom. ii. 716, 717; Harmer's Observ. vol. i. p. 212; and Bp. Lowth on Isa. xxxiii. 7.

שדר אשתדור See under שדר

תמל אמתל See under תמל

ב

ב A PARTICLE, abridged from בה *hollow* (as ב from בה) or from בית *within*, as ב from בן.

1. In, of time, place, condition, &c. *within*, among. freq. occ.

2. Prefixed to Verbs infinitive may be rendered *when*, as Num. xxxv. 19. בפניו בן in his lighting upon him, i.e. when he lighted upon him; or because, 2 Chron. xvi. 7.

3. To.

3. *To*. 1 Sam. xvi. 3.
4. *Against*. Num. xxi. 7.
5. *With, together with*. Exod. x. 9. Lev. i. 16.
6. *Concerning, of*. Lev. vi. 2.
7. *Into*. Gen. xxx. 33.
8. *By, by means of*. Exod. xiv. 21.
9. *After*. Num. xxviii. 26.
10. *For, on account of*. Gen. xxix. 18. Exod. x. 12. Deut. xix. 21.
11. *According to*. Num. xiv. 34.
12. *Upon, above*. 1 Sam. viii. 11. 1 Chron. v. 2.
13. *Of*. Gen. ix. 10, 16. Exod. xii. 19.

בא
I. *To come or go*, strictly from one place to another, as Gen. xix. 1; but it is used as extensively as *come* or *go* in English. In Hiph. *To cause to come, to bring*. Gen. ii. 22.

בבאכה, בבאכה, *In thy coming, or, as thou comest*, Gen. x. 19, 30. xiii. 10. So באך 1 Sam. xv. 7. *Longinus*, De Sublim. sect. xxvi. remarks how interesting (*εναγωνιος*) such a *change of persons* is in description, and how it transforms you from a hearer to a spectator and an actor. The style of *Herodotus* in this respect frequently resembles that of the sacred historian. Thus, lib. ii. cap. 29. edit. *Gale*. Την διεκπλωσας ες τὴν Νεῖλον το βεθρον ἩΞΕΙΣ—και επειτα αποβας, παρα τον ποταμον οδοιπορεγν ΠΟΙΗΣΕΑΙ ημερων τεσσαρακοντα. — Αυτις ετερον πλοιον εμβας, δυωδεκα ημερας ΠΑΥΣΕΑΙ και επειτα ΙΞΕΑΙ ες πολιν μεγαλην, τη ονομα εστι Μερω. Sailing through this lake, *you will come* to the stream of the Nile—and then landing, *you will travel* forty days by the side of the river—and afterwards going on board another vessel, *you will sail* for twelve days, and then *you will come* to a great city called Meroe."

בא השש is applied Gen. xxviii. 11, & al. in a strictly philosophical sense for the *solar light's going off*, i. e. from one hemisphere to the opposite; so בא Gen. xix. 23. Isa. xiii. 10. and ורד Eccles. i. 5, & al. joined with שש are used for the *solar light's coming out* or *spreading* upon that hemisphere, which is turning into the morning.

Jud. xiv. 18. במרץ יבא ההרסה should, I apprehend, be rendered, *Before* it (the

place or city) came towards the solar orb, i. e. to the meridian; *Before mid-day*, or *noon*.

As בא and באב *A going in, entrance*. Jud. i. 24, 25. 2 K. xvi. 18. 2 Chron. xxiii. 15, & al. Also, joined with שש *The place of the solar light's going in or off, that part of the heavens or earth where it goes off*, i. e. the west. Deut. xi. 30. Josh. i. 4. xxiii. 4. Zech. viii. 7. באב joined with מבית *within*, signifies *without*. Isa. xxiii. 1, where see *Vitringa*.

The final א of this root is often dropt, as Ruth iii. 15. 1 Sam. xxv. 8. 2 Sam. v. 2. 1 K. xii. 12. xxi. 21, 29. 2 K. iii. 24. Jer. xix. 15. xxxix. 16. Mic. i. 15. But in all these texts, except Ruth iii. 15, and 2 K. iii. 24, a number of Dr. *Kennicott's* Codices supply the א, as one does in Ruth; and in 2 K. iii. 24, twenty-two for יבר read יכו.

II. *Of time, To come, advance*. Isa. vii. 17. Amos iv. 2. viii. 11, & al. בא במיכ literally, *Come into days*, i. e. *advanced in age, or years*. Gen. xviii. 11. xxiv. 1, & al.

III. As a N. fem. תבואה, *Revenue, produce, increase, income*. Num. xviii. 30. Deut. xxxiii. 14. Prov. iii. 14. xviii. 20.

DER. Greek באω and βαίω *to go*. Lat. *via*, Eng. *way*, French *voye*, whence *voyage*, &c.

באר

I. *To open*, as we say, *open* the trenches, *open* a pit, or the like. It is not used as a V. strictly in this sense, but hence as a N. באר, plur. בארות *A pit or well opened* in the earth. Gen. xiv. 10. xxi. 30. xxvi. 15*, 18, & al. freq.

II. *To engrave deeply* in making an inscription on stone. Deut. xxvii. 8. Comp. Hab. ii. 2.

III. *To open, declare, to make evident, apparent or open* by speaking. Deut. i. 5.

באש

I. In Kal. and Hiph. *To stink*, as carrion or dead animals in a state of putrefaction, or the like. See Exod. vii. 18, 21. viii. 14. xvi. 20, 24. Ps. xxxviii. 6. Also in Hiph. *To make to stink*. Eccles. x. 1. As a N. באש *A stink, stench*. occ. Isa. xxxiv. 3. Joel ii. 20. Amos iv. 10.

* See *Harmer's* Observ. vol. iv. p. 246.

II. As a N. masc. plur. באשים occ. Isa. v. 2, 4. It is rendered *Wild grapes*, but rather means some *stinking fruit*. *Hasselquist*, in his *Voyages*, p. 289, says, "he is inclined to believe that the Prophet here means the *hoary nightshade*, (*solanum incanum*), because it is common in Egypt, Palestine, and the East, and the Arabian name agrees well with it. The Arabs call it *Aneb el Dib*, i. e. *Wolf-grapes*. The Prophet, adds he, could not have found a plant more opposite to the vine than this, for it grows much in the vineyards, and is very pernicious to them, wherefore they root it out; it likewise resembles a vine by it's shrubby * stalk." Thus my Author. Mr. Bate, however, in *Crit. Heb.* explains it of *grapes that rot upon the vine*; so *Montanus*, *uvae putidas*.

III. As a N. fem. באשה *Some stinking weed*, opposed to barley, occ. Job xxxi. 40. Is it not the *plant* of which the preceding באשים are the *fruit*? Comp. therefore Sense II. *Michaelis*, however, (*Supplem. ad Lex. Heb.*) though he takes notice of *Hasselquist's* opinion concerning the באשים, yet maintains, after *Celsius*, that both that word and באשה denote the *Aconite*, a poisonous plant, growing spontaneously and luxuriantly on sunny hills, such as are used for vineyards. He says this interpretation is certain, because, as *Celsius* has observed, ביש in Arabic denotes the *Aconite*, and he intimates that it best suits Job xxxi. 40, where it is mentioned as growing *instead of barley*. But the reader will judge for himself.

IV. As a V. in Niph and Hiph. *To stink* in a figurative sense, *to be or become loathsome, abominable*. 1 Sam. xiii. 4. xxvii. 12. הבאש הבאש בעכו He is become utterly abominable among, or to his people. 2 Sam. x. 6. Prov. xiii. 5. Also in Hiph. *To cause thus to stink, make abominable*. Gen. xxxiv. 30. Exod. v. 21, הבאשתם את ריחונו בעיני פרעה *Ye have made our smell loathsome, in the eyes of Pharaoh*. Is not this expression, though at first sight unphilosophical, yet strictly

agreeable to nature? Is it not a figure taken from the remarkable effect which all strong *alkaline volatile smells* (such, for instance, as that of *carriion*) have on the *eyes*? In Isa. xxx. 5, two of Dr. *Kennicott's* Codices read הריש, and six הריש was *ashamed*. So *Vulg.* confusi sunt, were confounded. However, the common printed reading על הבאש in the sense of *abominating, loathing, being disgusted at*, (comp. Dan. vi. 15.) seems a very good one; especially if it be considered that at the time King *Hoshea* sent his *embassadors* into Egypt, that country was governed by *So*, called by *Manetho*, *Sevechus*, and by *Herodotus*, *Sethon*, and described by the latter historian, lib. ii. cap. 141, as a very *superstitious* prince, and particularly inattentive to military affairs, and disobliging to the soldiery. In *Hith.* *To make oneself stinking, loathsome, or abominable*. 1 Chron. xix. 6.

V. Chald. In Kal, with על following, *To abominate, be very much displeased at*. occ. Dan. vi. 15, where *Theodotion* ἐλπιηθή was *grieved*, so *Vulg.* contristatus est. As a N. fem. באושת *Abominable*. occ. Ezra iv. 12.

בב

Occurs not as a V. in Kal, but,

I. As a Participial N. or Participle in Niph. נבוב *Hollow, made hollow*. occ. Exod. xxvii. 8. xxxviii. 7. Jer. lii. 21.

II. It is applied spiritually, *Hollow, empty, vain*. occ. Job xi. 12.

III. As a N. fem. in Reg. בבת *The sight or pupil of the eye*, that part of the eye which appears *hollow*, and admits the light. occ. Zech. ii. 8, or 12, where observe that three of Dr. *Kennicott's* Codices for בבת have בבב.

בב

Occurs not as a V. but as a N. בב *Meat, food*. occ. Ezek. xxv. 7, and in composition with פת a *portion*, Dan. i. 5, 8, 13, 15, 16, in all which texts many of Dr. *Kennicott's* read in words פתבב. Hence, probably, the Phrygian βεικος *bread* (*Herodot.* II. 2.) and the Gr. βαςος *food*, which *Hesychius* explains by κλασμα απρου η μαζης a *piece or fragment of bread or paste*. And as κλασμα is from κλω to *break off*, so the LXX in Ezek. xxv. 7, render בב by διαρπαγγη, and *Vulg.*

* And no doubt in it's *fruit* also, as the Arabic name implies; and so *Brookes*, *Nat. Hist.* vol. vi. p. 119, observes, that the fruit of the *Bella Donna*, or *deadly Nightshade*, is like a *Grape*, of a shining black colour, and full of a *vinous juice*.

Vulg. by *direptionem*, *spoil*, *plunder* (if indeed they read בנ, for the *Keri*, and thirteen of Dr. Kennicott's Codices have לבנ); and to *spoil*, *pluck*, *break off*, or the like, is perhaps the ideal meaning of the Hebrew word.

בנ

I. As a N. בנר *A covering of cloth*, or the like. It is used for

1. *Clothes or coverings in general.* Gen. xxiv. 53, & al. freq.

2. *An outer-garment, a cloak or robe.* Gen. xxxix. 12. 1 Sam. xix. 24.

3. *The covering or coverlet of a bed.* 1 Sam. xix. 13.

4. *A cloth-covering for the tabernacle.* Num. iv. 6—13.

II. As a N. בנר *A cover or cloak of dissimulation, hypocrisy, falsehood, perfidy, treachery.* occ. Isa. xxiv. 16. Jer. xii. 1. So fem. plur. בנרות. occ. Zeph. iii. 4. Hence

III. As a V. in Kal, *To use a cloak of dissimulation, hypocrisy, falsehood, or treachery, to act under such a deceitful cover, to deceive.* It is used absolutely, 1 Sam. xiv. 33. Job vi. 15, & al. or with ב following, Exod. xxi. 8. Jud. ix. 23; and once with כ, Jer. iii. 20, *Surely as a woman acteth treacherously against her friend; so Noldius, perfide agit contra.* Habak. ii. 5, *Yea (as) when בנר בנר Wine deceiveth a man (comp. Prov. xx. 1.) (so) he (the King of Babylon) is proud (i. e. he is intoxicated with his power and dominion, comp. Dan. iv. 30) and is not at rest.* But on this whole word let the reader consult Mr. Bate's learned exposition in Crit. Heb.

בנ

Occurs not as a V. in Heb. but in Arabic signifies *to separate, disjoin*, "separavit, disjunxit." Castell.

Hence the Arabs roving in the deserts of Asia and Africa, had their appellation *Bedäui*, or as the Europeans call them, *Bedouins*, or *Bedouens*.

The LXX have given the idea of the root, Lev. xiii. 46, where they render בנר by ἀποχωρισμένης, *separated, separate*.

I. As a N. בנר

1. *Separate, alone.* occ. Exod. xxx. 34, בנר ידיו *Each shall be separate by itself*, q. d. Solus in solo erit. The LXX render the words ἵνα ἕκαστος ἑαυτοῦ, by which

I suppose they meant the same as the Vulg. *æqualis ponderis erunt omnia, al (of the spices) shall be of equal weight*, and to this purpose our English, *Diodati's* Italian, and *Martin's* French version. But how the Heb. words should have this import, I know not. They seem to signify that *each species of spice should be separate from, or free from admixture with, any other, till compounded according to the art of the apothecary, as in the next verse; and to the same art I apprehend it was left to determine the relative quantity, or proportion of each ingredient.*

2. With ל prefixed it is used as a Particle, לבד *Apart*, either absolutely, see Zech. xii. 12, 13, or with the pronoun suffixes of both numbers and genders, as לבדו *He alone, by himself alone.* Gen. ii. 18. לבדן *Them (fem.) alone, by themselves.* Gen. xxi. 28. freq. occ.

3. לבד following with כן or כ, *Without, besides.* Jud. viii. 26. Exod. xii. 37.

4. The Particle כ being prefixed to לבד, מלבד *Besides, without.* Gen. xlvi. 26.

II. As a N. בנר *Flax*, so called from its growing in *separate* stalks, without spreading into branches. Hence Used for the *flax* or *linen* of which the priest's garments were made. Exod. xxviii. 42, & al. freq. The LXX throughout Exod. and Lev. constantly render it by λινεος *made of linen.* Plur. בדים *Linens, luen garments.* Ezek. ix. 2, 3, 11, & al.

III. As a N. masc. plur. בנרים *Branches separating, or shooting off from the stem of a tree.* Ezek. xvii. 6. xix. 14; from which passages it appears to denote the larger branches.

IV.—*Things made of such branches, as staves, poles, or the like.* Exod. xxv. 13, 14, 15, & al. freq. Applied to the *burs* of the *sepulchre*, Job xvii. 16, where however Scott explains it of the *sepulchral cells branching off from the main subterraneous grot.*

V.—*The distended limbs of the Leviathan, as the crocodile is commonly represented with his legs sprawling.* Job xli. 3, or 12. And perhaps applied to those of Moab, considered under the image of a *wild beast.* Isa. xvi. 6. *We have heard of the pride of Moab and of his anger,* לא כן בנר *his*

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his limbs (strength) are not so; *Symmachus*, *αὐτῶν ὡς βραχυίους αὐτοῦ*, not so his arms; Vulg. *plusquam fortitudo ejus*, more than his strength. So Jer. xlviii. 30. *I know, saith the Lord, his anger; but not so* בריו his limbs (strength, Vulg. *virtus*) עשו לא כן עשו (his strength) hath done, i. e. his strength and exertions are not answerable to his pride and anger. See Mr. Lowth on both texts.

It does not appear that the word ever signifies *liars, lies, or boasting*. But

VI. As a N. masc. plur. ברים A sort of *conjurers*, who might be thus named from their affecting *retirement and solitude*, as many impostors, to cover and give credit to their lies, both in ancient and modern times, have done. The ברים are mentioned with their other *conjurers*. occ. Isa. xlv. 24. Jer. l. 36. Comp. Hos. xi. 6. Hence perhaps Latin *vates*, a prophet.

VII. There are several texts in the Lexicons and Concordances, ranged under this root, which seem more properly to belong to root ברי; as Job xviii. 13. *The first-born of death shall feed* ברי עירי on the sufficiency of his skin, shall feed on the sufficiency of himself, i. e. shall eat up his skin and himself. The skin is sarcastically mentioned, because it was dreadfully affected by Job's disease. מל is in like manner construed with the Particle ב, Job xxi. 25. בריך in Job xi. 3, may best be rendered, *at thy sufficiency or self-sufficiency*. And I would not be positive that ברי שאל, or according to many of Dr. Kennicott's Codices שאל—Job xvii. 16, does not denote *into the depth of Hades*, as the Vulg. renders it, in *profundissimum infernum*.

ברד To be all alone, quite alone. Hence as a Participle Benoni in Kal, בודד Quite alone. Ps. cii. 8, & al. So לבד Num. xliii. 9. Ps. iv. 9. Mic. vii. 14.

DER. Lat. *viduus*, whence *widow*, &c. ברא

To feign, or devise of himself alone; for it seems related to בר (חנן ו חנא) as is intimated 1 K. xii. 33, *Which* ברא מלכר ברמ be devised from himself alone. But the Keri, and at least seventeen of Dr. Kennicott's Codices, have מלכו from his own heart. It occurs also Neh. vi. 8. In Arabic the V. signifies to begin, to pre-

duce or devise something new, "inceptum protulit aut excogitavit." Casted.

ברל
I. In Kal and Hiph. To divide; separate, distinguish. Gen. i. 4, *And the Aleim ברל divided between the light and the darkness*. How? By changing the light into darkness, and reforming the darkness into light alternately, and that by their own immediate and supernatural power, as the heavenly orbs, and particularly the sun, afterwards did (Gen. i. 18.) and now do naturally and mechanically. But how do these latter divide also between the day and the night, as they are ordained to do, ver. 14? Plainly by continuing and regulating the motion of the earth, which began as soon as the Aleim divided between the light and the darkness*. Read and consider ver. 4, and 5. freq. occ. See Exod. xxvi. 33. Lev. i. 17. x. 10. xx. 24. Josh. xvi. 9. In Niph. To be separated. 1 Chron. xii. 8. Ezra ix. 1, & al. As a N. ברל A part or piece separated. occ. Amos iii. 12.

II. As a N. ברל Tin, a species of metal. It's Heb. name seems to be given it, either because in refining it is separated from gold and silver, which it otherwise spoils; or because it's parts are the most easily separable from each other of any metal, † a heat not much greater than that of boiling water being sufficient to fuse it. So the Latin name stannum, by which the Vulg. renders ברל, seems to be from the Greek *σαλῶ to flow*. occ. Num. xxxi. 22. Isa. i. 25. Ezek. xxii. 18, 20. xxvii. 12. In Num. xxxi. 22, Moses enumerates all the six species of metals. † "Silver, of all the metals, suffers most from an admixture of tin, a very small quantity serving to make that metal as brittle as glass, and what is worse, being very difficultly ‡ separated from it again. The very

* See this further explained in *Hutchinson's Moses' Princip.* part ii. p. 221—239. *Bate's Philosophical Principles of Moses* asserted and defended, p. 26, &c. and in *Cutest* on the Creation, p. 45, &c.

† *Boerhaave's Chemistry*, by *Dalroze*, vol. i. p. 25. ‡ *New and complete Dictionary of Arts*, in TIN.

|| "But since we have learned from the Chemists, that by the admixture of melted Copper the Tin may be easily disengaged, and carried off, we may collect the Silver pure from the Copper with a great deal of ease and little expence." *Boerhaave, Chem.* vol. i. p. 62.

rapour

vapour of tin has the same effect as the metal itself, on silver, gold, and copper, rendering them brittle." Hence we may see the propriety of Jehovah's denunciation by the Prophet Isaiah, ch. i. 25; for having at the 22d verse compared the Jewish people to silver, he declares at ver. 25, *I will turn my hand upon thee, and purely purge away thy dross, and remove all בריק thy particles of tin; where Aquila, Symmachus, and Theodotion, καθαρισεως σου, and Vulg. stannum tuum, thy tin; but LXX ανομους wicked ones.* This denunciation, however, by a comparison of the preceding and following context, appears to signify that God would, by a process of judgment, *purify those among the Jews who were capable of purification, as well as destroy the reprobate and incorrigible.* Comp. Jer. vi. 29, 30. ix. 7. Mal. iii. 3. Ezek. xxii. 18, 20. In Ezek. xxvii. 2, Tarshish, i. e. Tartessus in Spain, is mentioned as furnishing בריל tin, which that it anciently did, the reader may see proved by Bochart, vol. i. 169, from the testimonies of Stephanus, Diodorus, and Pliny.

ברק

Occurs not as a V. in Heb. but as a N. ברק is constantly used for a *breach, rupture, fissure, chink*, (see 2 K. xii. 5, &c.) and rendered accordingly, except in 2 Chron. xxxiv. 10, which should likewise be translated—*The workmen that wrought in the house of the Lord לברוק for* (on account of, or at) the breach (*ad ruptum*) and to repair the house. Comp. 2 K. xxii. 5.

ברז Chald.

From the Heb. בור, 1 being, as usual, changed into ר, *To scatter, disperse*. Once, Dan. iv. 11, or 14. So LXX διασπορατε, and Vulg. dispergite.

בה

Hollow. It occurs not simply in this form, but hence,

1. As a N. בוד *Hollow, empty, having nothing in it but air, filled only vacuo aëre with empty air*, as Lucan calls it, lib. v. lin. 94. ecc. Gen. i. 2. Jer. iv. 23. Isa. xxxiv. 11, *And he shall stretch out upon it the line of תרוז and the plummet of בור, i. e. he shall, as it were, mark out with a line where it shall be thrown into תרוז confused, unconnected ruins, and with a plummet, where instead of it's present*

regular, massy buildings, it shall be בוד a mere void or desolation. Comp. Zech. i. 16. iv. 9, 10. Lam. ii. 8. 2 K. xxi. 3.

- II. As a N. fem. in Reg. בת עין—*The apparent hollow, or pupil, of the eye.* ecc. Ps. xvii. 8. Lam. ii. 18. Comp. בבת under ב

III. As a N. fem. תבה and in Reg. תבת *An ark, a hollow vessel, fit for swimming in the water.* It is used only for the ark of Noah, Gen. vi. vii. viii. ix. and for that in which the infant Moses was preserved, Exod. ii. 3, 5. "About the beginning of the last century, Peter Jansen, a Dutch merchant, caused a ship to be built for him, answering in it's proportions to those of Noah's ark, the length of it being 120 feet, the breadth of it twenty, and the depth of it twelve. At first this was looked upon as no better than a fanatical vision of this Jansen, who was by profession a Mennonist: and while it was building, Jansen and his ship were made all the sport and laughter of the seamen, as much as Noah and his ark could be. But afterwards it was found that ships built in this fashion were, in the time of peace, beyond all others, most commodious for commerce, because they would hold a third part more, without requiring any more hands, and were found far better runners than any made before. Accordingly the name of NAVIS NOACHICA is given by some to this sort of vessel." Parker's Bibliotheca Biblica, vol. i. p. 235, 6.

IV. For בת masc. and בית, see under root בת.

בהם As a N. *Red marble, porphyry, or some kind of beautiful stone.* Once, Esth. i. 6.

בהל

- I. In Kal and Niph. *To hurry, be precipitate, or hasty.* 2 Chron. xxxv. 21. Eccles. v. i. vii. 9. Prov. xxviii. 22. In Hiph. Transitivity, *To hurry away.* 2 Chron. xxvi. 20.

In Kal and Hiph. transitively, *To hasten, cause to make haste.* Esth. ii. 9. As a N. fem. בודה *A hastening away.* Isa. lxxv. 23. "Neither shall they generate a short-lived race, בודה in festinationem, what shall soon hasten away. Εἰς καταραν for a curse, LXX. They seem to have read גללה, Grotius. But Ps. lxxviii. 33, both justifies and explains the word here, *And he*

he consumed their days in vanity, and their years in haste." Rp. Lowth. The Chaldee Targum explains the words in Isa. by ירבח למתא, and they shall not nourish, or bring up (offspring) to death.

Chald. As a N. בהלו Haste, hurry. occ. Ezra iv. 23. As a N. fem. תבולה. The same. occ. Dan. ii. 25. vi. 19.

II. In Niph. To be agitated, as the bones or body in fear. Ps. vi. 3, 4.

III. In Kal and Hiph. To put into a hurry of fear, to put into a consternation, to affright. Job xxii. 10. xxiii. 16. Ps. ii. 5.

In Niph. To be hurried, terrified. Exod. xv. 15. Chald. In Ith. To be affrighted. Dan. v. 9. As a N. fem. בהלח Ter-
ror, consternation. Lev. xxvi. 16. Ps. lxxviii. 33.

DER. Gr. Βάλλω to cast, Eng. a ball; perhaps Latin pello, to drive, whence impel, dispel, propel, impulse, &c.

בהם

Occurs not as a V. in Heb. but as the learned Bochart observes, the word in Ethiopic signifies mute, dumb, and in Arabic, as a V. to be dumb, or speak barbarously, inarticulately. So Βαμβαινω in Greek is to lisp or stammer. Hence

I. As a N. בהמוס A beast or brute, destitute of speech, or of an articulate voice, Τρωχίον αφωνον a dumb beast, 2 Pet. ii. 16. It denotes

1. Any brute as opposed to man. Ps. xxxvi. 7.

2. Any terrestrial quadruped, viciparous and of some size. See Lev. xi. 2—7, 29, 30.

3. A tame animal, as opposed to חיה a wild one. Gen. i. 25. Ps. l. 10. See Bochart, vol. ii. 4, & seq.

II. As a N. masc. sing. בהמות The Behemoth, q. d. the beast or brute by way of eminence, the most eminent or remarkable of brutes. occ. Job xl. 10, or 15. Comp. Ps. lxxiii. 22. Bochart takes the termination מות to a masculine, N. to be Egyptian, as in Θωβ, Φαωβ, Φαμενωβ, the names of Egyptian months. But we may observe that מורות is likewise construed as a masculine N. Job xxxviii. 32, and in the Heb. Bible, גבורות, לפידות, נביות are names of men. The learned writer just mentioned, vol. iii. 754, & seq. contends that בהמות means the hippopotamus, that is, the sea- or, more properly speak-

ing, the river-horse, which the ancient Greek writers, and the * Prænestine pavement, describe as an amphibious quadruped found in the Nile, and which is still sometimes met with in Upper Egypt. And he has supported his opinion with so much learning and plausibility, that I believe it has been generally embraced and acquiesced in by the literati since his time. Schultens, however, in his Commentary on Job, argues as strenuously, that the elephant was the creature intended. And it must be confessed, that most of the characters given of the Behemoth will correspond also to the elephant. It would far exceed the bounds of a Lexicon to state and discuss the arguments on each side. I must, therefore, content myself with referring to Bochart (as above), to Scheuchzer's Physica Sacra on Job xl. and to Dr. Shaw's Travels, p. 426. in support of the claims of the hippopotamus, and to Schultens's Comment. and Mr. Scott's valuable Translation and Notes on Job, in defense of the elephant. I shall however intimate the principal arguments of both parties, by explaining, in their proper places, the Hebrew words on which they are founded; and would, at present, just beg the reader's attention to Ps. lxxiii. 22, And I (was) בער brutish, and knew not: I was בהמות before thee. If בהמות here be understood in the singular number, as in all reason it ought, for what man ever called himself beasts?—this text will afford a good argument, that בהמות does not signify the elephant, since it would have been directly contrary to the Psalmist's purpose to have denominated himself from that sagacious and almost rational animal. See Buffon, Hist. Nat. tom. ix. p. 222, 292, &c. 12mo.

בהן

Occurs not as a V. in Heb. but as a N. בהן plur. בהמות The thumb or great toe. Jud. i. 7. Thus Aquila renders it by ἀντιδαστυλος, Exod. xxix. 20; but the LXX always by ἀκρον, the top, summit, or extremity. The putting of blood and oil upon the thumb of the right hand and great toe of the right foot, Lev. viii. 23. xiv. 14, 17, & al. was typical of all their actions and steps being cleansed by the

* See Shaw's Travels, p. 426, 2d edit.

blood

blood of Christ, and sanctified by the anointing of the Holy Spirit.

בהק

Occurs not as a V. in Heb. but in Chaldee and Syriac signifies *to shine*. As a N. בהק is once used for a kind of *leprosy*, or *leprous spot* on the skin, Lev. xiii. 39, *And the Priest shall look, and behold the skin of their flesh בהק כהות לבנת* bright spots of an obscure white; *this is בהק breaking out on the skin; he is clean*. We are informed in Niebuhr's valuable *Description de l'Arabie*, p. 119, that one of the species of *leprosy* to which the Arabs are subject is by them still called *Bohak*, but that it is *neither contagious nor mortal*; and in the note, p. 120, 121, Forskål adds, "The Arabs call a sort of *leprosy*, in which some little spots show themselves here and there on the body, *Behaq*; and it is without doubt the same as is named בהק Lev. xiii. They believe it to be so far from contagious, that one may lie with the person affected without danger."—"On the 15th of May 1763, I saw at Mokha a Jew who had the leprosy *Bohak*. The spots of it are of unequal sizes; they do not appear shining, they are but very little raised above the skin, and do not change the colour of the hair, les taches sont d'un blanc obscur tirant sur le rouge, the spots are of an obscure white inclining to red." As to what Forskål says, that the spots do not appear shining (*luisantes*), which may seem to contradict Moses' calling them בהק *shining spots*, it may be observed, that the Jew might probably have had the *Bohak* some time, and that Moses himself supposes that by the time the person affected with it could be brought to the Priest, the בהק *shining spots* would be כהות לבנת *obscurely white*.

בהר

Occurs not as a V. in Heb. but in Arabic signifies *to shine very much or brightly*. See Castell.

I. As a participial N. בהר *Bright, shining, resplendent*. occ. Job xxxvii. 21, *And now men cannot look at that resplendent light (which is) in the ethers, when the wind hath passed and cleansed them*. "That is, when the sky is in such a clear dazzling state as he had described, ver. 18." Scott. This text plainly gives the idea of the word.

II. As a N. fem. בהרת A kind of *leprous spot*, so called from it's shining. Lev. xiii. freq.

בו

I. *To spoil, plunder, strip*. Gen. xxxiv. 27. 1 Sam. xiv. 36, where observe that the ה in בוח is not radical, but paragogic, as in בל from בל, Gen. xi. 7; and that this is the only instance where the Verb occurs with a final ה in the sense of *spoiling*. freq. occ. As Ns. בו and fem. בוח *Spoil, plunder, prey*. Num. xiv. 3, 31. 2 Chron. xiv. 14.

II. *To spoil of honour or credit, to detract from, reproach, upbraid*. Prov. vi. 30, *Men לא יבו will not upbraid a thief, if he steal to satisfy his appetite when he is hungry*. So Prov. xxiii. 9, where LXX *μυκτηρισθη he sneer*, and ver. 22. As a N. בוח *A reproach, object of reproach*. Gen. xxxviii. 23. Job xii. 21. Ps. xxxi. 19, & al. Fem. בוח The same. occ. Neh. iii. 36, or iv. 4.

בו *To plunder repeatedly, or entirely, the reduplication of the 2d radical denoting, as usual, the repetition or completeness of the act*. Num. xxxi. 9, 32, 53, & al. freq.

בוח

It seems to be nearly related both in sound and sense to the preceding בו *To spoil, strip*, as בוח to חגא, חזן to צמא, צמא to צמא. Thus several of the Hexaplar versions render it *διρρησασαν*, and Vulg. *diripuerunt*. occ. Isa. xviii. 2, 7. The first verse of this chapter relates, I think, to *Egypt* (comp. under כנען). So *Vitringa*, who renders בוח by *diripiunt, spoil*, refers the expression, "*whose land the rivers spoil*," not to the hostile invasion of *Sennacherib*, but to the *Cushites* or *Ethiopians* who had at this time subdued *Egypt*, and from whose country likewise came the *overwhelming Nile*, which is here alluded to. So Targum Jonath. *whose land עפסימא the people have spoiled*.

בוה

With a radical, but mutable or omissible ה. *To despise, contemn, slight*. See Gen. xxv. 34. Num. xv. 31. 2 Sam. xii. 9. Ps. xxii. 25. 2 K. xix. 21. Isa. xxxvii. 22, in which two last passages בוח may be the Particip. Benoni fem. in Kal. Isa. xlix. 7, לבוח נפש, "*to him whose person is despised*." Bp. Lowth. Two of Dr. Ken-

Kennicott's Codices in the text, and one in the margin, read בז *despised*, formed like עש *made*, Job xli. 24, or 33. As to the character here given of the Messiah, comp. Isa. liii. 3, where he is expressly said to be *despised*. As a N. בז *Contempt*. occ. Esth. i. 18. As a Participle or participial N. of an irregular, mixt form between Niph. and Hiph. נבזה *Contemptible, vile*. So LXX εὐσεβέστερον, *Theodotion* εὐσεβέστερον, Vulg. vile. occ. 1 Sam. xv. 9. Dr. *Kennicott's Codices* here furnish no various reading, except that in one is read נבזה by transposition.

בז

Occurs not as a V. in Heb. but in Syriac signifies *to strow, disperse, break to pieces*. As a N. in Heb. בז *A flash of lightning*; so *Aquila*, Ἀσπαρῆ, *Symmachus*, Ἀστὶρος ἀσπαρῆς, and Vulg. Fulguris coruscantis. occ. Ezek. i. 14. The name of a place. Jud. i. 4. 1 Sam. xi. 8.

בז

To disperse, dissipate. occ. Ps. lxxviii. 31. Dan. xi. 24. So LXX διασπαρῖζων, Vulg. dissipare.

בז

To nauseate, retch. So the Chaldee Targum נרש *loathed, detested*: but the LXX εὐσεβέστερον *roared*. occ. Zech. xi. 8. This root occurs also, according to the textual reading of most printed editions, Prov. xx. 21, *An inheritance מבחלת detested, scandalous, i. e. gained by scandalous arts, at the beginning*; but the *Keri* and *Complutensian* edition have here מבחלת (which is likewise the reading of twelve or more of Dr. *Kennicott's Codices*) *hastened, gotten hastily*; and this is confirmed by the Targum and Syriac רמסרובא, by the LXX εὐσεβέστερον, by *Symmachus* and *Theodotion* εὐσεβέστερον, and by Vulg. ad quam festinatur.

בז

To try, prove, examine, particularly as metals. Ps. lxxvi. 10. Zech. xiii. 9, & al. freq. We read, Job xii. 11. xxxiv. 3, that מן כל תבין *the ear trieth words or articulate sounds*; and with most exact and philosophical truth is this said of the organ of hearing, particularly of the auditory nerve and membrane, for* "this

membrane in the various degrees of tension and relaxation, *adapts itself* to the several natures and states of sonorous bodies; becoming tense for the reception of acute sounds, and relaxed for the admission of grave sounds. In short, *it is rendered tense and relaxed in a thousand different degrees, according to the various degrees of acuteness or gravity in sounds*."

As a N. בז and בזח *A place or building for examining, or spying, a watch-tower*. Isa. xxxii. 14. Jer. vi. 27. It is written בזח Isa. xxiii. 13.

DER. *Beacon, beckon*.

בז

In Syriac signifies *To view, behold, regard*, (see Syriac version of Mat. vii. 3); and in Arabic, *To be astonished*. Hence

I. In Hebrew it's primary import seems to be, *To look at or behold with admiration or approbation*, which accounts for it's being so frequently followed by the participle ב *at*, and once, Job xxxvi. 21, by על *upon* †. So transitively, or with ב following, *To choose*. Gen. vi. 2. Deut. x. 15, & al. freq. As a participial N. בזר *A person chosen or elected, and in consequence of such election appointed to an office, an elect*. 2 Sam. xxi. 6. Isa. xlii. 1, & al.

II. As a Participle or participial N. בזר, plur. בזרים, frequently rendered *a young man or young men*, but the word strictly speaking has no relation to *time* or *age*. It properly denotes *a choice man*, such as one would *choose* for his vigour and activity to perform any work. See inter al. 1 Sam. viii. 16. ix. 2. xxiv. 2, or 3. xvi. 2. 2 Sam. vi. 1. Prov. xx. 29. As a N. fem. plur. in Reg. בזרות *literally elections*; so *Montanus* בזרות *in diebus electionum tuarum*, in the days of thine elections, or choice, in thy choice days, in those days of thy life which thou wouldst choose, as distinguished from the evil days of old age, of which thou shalt say, I have no pleasure in them. occ. Eccles. xii. 1.

III. With ב following, *To look at, or regard, with affection, to love, affect, or have an affection for, diligere*. Isa. xiv. 1. xlviii. 10. (where see *Vitringa*) Zech. i. 17. iii. 2.

IV. In Eccles. ix. 4, the textual reading of

* See *New and Complete Dictionary of Arts, &c.* in HEARING.

† See *Castell's Lexic. Heptaglott. and Arabicæ* Supplem. ad Lex. Heb. בז.

most editions is יבחר which seems to yield no consistent and satisfactory sense; but the Keri here is יזכר *shall be, or is, joined*, and so reads the Complutensian edition, and seven of Dr. Kennicott's Codices, and thus the LXX, by their translation κοινοῦναι *communicates*, appear to have read. And according to this reading the sense is easy and natural. Solomon is complaining, that, as to the outward occurrences of this life, *all things happen alike to all, that there is one event to the righteous and to the wicked—*and after that (they all alike go) to the dead, and then, as to this world, the scene is finally closed; for, ver. 4, to him that is (yet) joined to all living there is hope, &c.*

בטא

To utter or speak rashly, foolishly or unwisely, effutire. occ. Lev. v. 4. Num. xxx. 7, 9. Ps. cvi. 33. But in all the above passages it is followed by בטח with the lips; and I suspect that the LXX, in constantly rendering it (except only in Num. xxx. 9) by διασπλω or διασπλῃ, which denotes the *separating or opening wide of the lips, diductionem labiorum*, have given the true idea of the word.

From this root may perhaps be derived the Greek Βαῖλος *a stammerer*; also the proper name of a person who was a *stammerer* (mentioned by *Herodotus*, lib. iv. cap. 155), and of a silly *tautological* Poet alluded to by *Ovid*, *Metam.* lib. ii. lin. 703. *Comp. Greek and Eng. Lexicon*, under Βατιλογεω.

בטח

Occurs only in Prov. xii. 18, and seems nearly of the same import as the preceding בטא.

בטח

I. To hang close, cling. It occurs not in Kal; but hence in Hiph. with לו following, to cause to cling to, or hang upon. occ. Ps. xxii. 10,—מבטחי על causing me to cling upon my mother's breasts.

II. To trust, rely upon, in which sense it is followed by אל, על. freq. occ. It is also used absolutely, to trust, be confident, secure, the object of trust or confidence be-

ing implied. Job vi. 20. Isa. xii. 2. As a N. בטח *Trust, confidence*. Isa. xxxii. 17. Also adverbially, *Confidently, securely*. Gen. xxxiv. 25. Deut. xii. 10. Fem. בטוח *Confidence*. occ. Isa. xxxi. 2, 9. בטוח *Hope, confidence*. occ. Eccles. ix. 4. 2 K. xviii. 19. Isa. xxxvi. 4. בטוח *Confidence, trust*. Prov. xxv. 19, & al.

III. As a N. masc. plur. מבוטחים *Fruits or plants of the pepo or melon kind*, which by their tendrils cling to whatever they can lay hold on, and so support themselves. occ. Num. xi. 5, where LXX *water-melons*, and where perhaps the word means the *water-melon*; which "the Arabians, according to *Hasselquist*, *Voyages*, &c. p. 255, call *Batech*. It is cultivated, adds he, on the banks of the Nile, in the rich clayey earth, which subsides during the inundation.—This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat any thing but these, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons.—This fruit likewise serves them for drink, the juice refreshing these poor creatures, and they have less occasion for water than if they were to live on more substantial food in this burning climate." This well explains the Israelites' regretting the want of this fruit in the parched thirsty wilderness.

בטל

To cease, leave off. occ. Eccles. xii. 3. And the grinders cease (grinding, namely) because they are few; they can grind no longer. Chald. In Kal, To cease. occ. Ezra iv. 24. In Kal and Aph. To cause to cease. occ. Ezra iv. 21, 23. v. 5. vi. 8.

DER. A beetle. Qu?

בטן

Occurs not as a V. in Hebrew, but in Chaldean and Syriac denotes To conceive in the belly or womb; and in Arabic, To hide or be hid. See *Castell*.

I. As a N. בטן *The belly of an animal, male or female*. Gen. xxv. 23. Jud. iii. 21. Job xl. 11. It is used Jon. ii. 3, for the Hollow or Capacity of שחל, but with a reference, no doubt, to the fish's belly, in which

* I consider the words in the middle of ver. 3. (*for also the heart of the sons of men is full of evil, and madness is in their heart while they live*) as parenthetical.

which the prophet was entombed. It often denotes the *inmost part*, or *mind of man*. See Job xv. 35. xxxii. 18, 19. Prov. xviii. 8. xx. 27, 30. xxii. 18. xxvi. 23. Comp. Ezek. iii. 3. Ps. xl. 9, and under בך V.

II. *The belly or central part of a hollow pillar*. 1 K. vii. 20.

III. As a N. masc. plur. בנים *Nuts*, or rather, according to Dr. Shaw, (*Travels*, p. 145, note, 2d edit.) *Pistachio nuts*, so called from their shell shaped like the *belly*, and containing the kernel. See this interpretation further proved in Bochart, vol. i. 388, &c. occ. Gen. xliii. 11.

DER. To batten, make fat, or great-bellied.

Compounded of the particle ב to or on, and ׀ me, to me, or on me, i. e.

1. *Attend to me*. Gen. xliii. 20.

2. *Have pity on me*. Exod. iv. 10, & al.

בן See under בן

בית See under בית

בבא

Occurs not as a V. but as a N. appears to be the name of some *tree* or *shrub*. occ. 2 Sam. v. 23, 24. 1 Chron. xiv. 14, 15. Ps. lxxxiv. 7. The LXX in Chron. render it *αμύων pear-trees*; so *Aquila* in 2 Sam. v. 23, and *Vulg.* both in Sam. and Chron. *pyrurum*. Others translate it the *mulberry-tree*, which, to illustrate the passage in the Psalm, it is pretended, grows best in dry ground; but I do not find this circumstance to be true*, and should rather think that בבא means a kind of *large shrub*, which the Arabs still likewise call *Baca*, and which probably was so named from it's distilling an odoriferous gum; for our word seems to be related to the following בכה, as בטא, &c. The valley of בבא, mentioned Ps. lxxxiv. 7, (to borrow the expressions of *Celsius*. Hierobot.) appears to be † "a rugged valley, embarrassed with bushes and stones, which could not be passed through without labour and tears; such as we may collect from

* See Miller's Gardener's Dictionary, under *Morus*.

† "Asperam & dumis saxique impeditam vallem, quæ sine labore & lacrymis transiri non posset, qualis in Judæa fuisse colligitur ex Deut. xxi. 4."

Deut. xxi. 4, were to be found in Judea." And I add, that a valley of this kind was a striking emblem of that *vale of thorns and tears* through which all believers must pass to the heavenly Jerusalem. Comp. Crit. Heb. It is remarkable that in Ps. lxxxiv. the LXX render בבא by κλαυθμωνος, *Aquila* by κλαυθμου of weeping, and *Vulg.* by lachrymarum of tears; these versions may serve to confirm it's relation to בכה, but the word itself most probably denotes some *shrub* in the Psalm, as well as in the other texts of Scripture.

בכה

With a radical, but mntable or omissible 7. To ooze, ooze out as liquor, to distil in small quantities.

I. To weep, shed tears. See Gen. xlv. 14. Exod. ii. 6. Jer. ix. 1. As a N. בכי *Weeping, tears*. See Ps. cii. 10. As a N. fem. בכיה, in Reg. בבית A weeping, shedding of tears. occ. Gen. l. 4.

II. Transitivity, To weep for, bewail. Gen. xxiii. 2. Lev. x. 6, & al.

III. As a N. בבי *An oozing*. occ. Job xxviii. 11, He (man) binds up, or confines the (subterraneous) streams or rills מבי מבי for this is evidently part of that description of the miner's and metallurgist's business, which begins at the first verse of this chapter. Or, if the מ מבי be taken as formative, then we may render the text He binds up the oozing places of the streams, which comes to the same sense. And for further satisfaction see Mr. Scott's poetical Paraphrase and Notes.

בכר

In general To be forward, precede, to come, or go before.

I. In Kal, To precede or be first in birth, to be the firstling or first-born, or consecrated as such. occ. Lev. xxvii. 26. As a Particip. fem. in Hiph. מבכיר Bringing forth the first-born. So LXX, πρωτογονουσης. occ. Jer. iv. 31. Comp. מלימה, Ps. cxliv. 13, under מלי II. As participial Ns. בכר and בכר, applied to men, First-born, reckoning from the Father, Gen. x. 15. xvi. 8, 14. xlix. 3. Deut. xxi. 17. 1 Chron. v. 1, 2, 3, & al. freq. —reckoning from the Mother, Exod. xi. 5, where it refers both to the father and to the mother in the same sentence.

Joined

Joined with פטר רחם, *opening the womb*, it relates to the mother. Exod. xiii. 2. comp. ver. 13, 15. As a N. fem. בכירה *First-born*, of daughters, *primogenita*. occ. Gen. xix. 31, 33, 34, 37. xxix. 26. 1 Sam. xiv. 49. As a N. fem. בכרה, and in Reg. בכרת *Primogeniture*, *birth-right*. See Gen. xliii. 33. xxv. 31, 32, 33, 34. Among the ancient patriarchal believers, the *birth-right* included not only a *double portion* of the father's estate, which was peculiarly denoted by the term בכרה (see 1 Chron. v. 1, 2, compared with Deut. xxi. 17.), but also *pre-eminence* or *authority* over the other brethren (see Gen. xxvii. 29. xlix. 3, 4, 8.), because with the *birth-right* in those times was generally connected the *progenitorship of the Messiah* (see Gen. xlix. 8. 1 Chron. v. 2.); on which last account especially the apostle might well call Esau a *profane person* for despising his birth-right, Heb. xii. 16*.

As a V. from the N. To make the first-born, invest with the rights of primogeniture. occ. Deut. xxi. 16.

Of beasts, as a N. בכור plur. in Reg. בכורי, *A firstling*, reckoning from the mother, Deut. xv. 19. Neh. x. 35. As a N. fem. בכרה *Firstling*. It is plainly used as a *collective N.* denoting the *firstling-males*, Deut. xii. 6, 17. xiv. 23, (so LXX, ΤΑ ΠΡΩΤΟΤΟΚΑ) and Heb. xi. 28; for comp. Deut. xv. 19. Exod. xiii. 12. Lev. xxvii. 26. So בכרות Gen. iv. 4.

The *first-born* in the holy line, reckoning from the father, with their peculiar rights, were evident types of HIM, who was to be the *first-born among many brethren* (Rom. viii. 29), and in ALL things to have the *pre-eminence* (Col. i. 18).

And in his *sacrificial* character, the Messiah was represented by the *firstlings* of

clean beasts, which appear from Gen. iv. 4, to have been consecrated for sacrifice to God from the original institution of typical Christianity †, and which thus served as a continual and striking comment on that blessed promise, *The seed of the WOMAN shall bruise thy (the serpent's) head; but thou shalt bruise his heel*. For since the seed of the woman only is here mentioned, is not this an intimation, at least, that the future suffering Redeemer should be born of a *Virgin*? And what in nature could be so proper a standing type of Him in this respect, as the *firstling* of a female animal agonizing and dying under the knife of the priest, and then consumed by fire?

It may be further remarked, that a perversion of the true tradition concerning the redemption of man by the sufferings and death of the great *First-born* was, no doubt, one source of the idolaters sacrificing their own children, particularly their *first-born*. See 2 K. iii. 27. xvi. 3. xxi. 6. xiii. 10. Jer. vii. 31. xix. 5. Ezek. xxiii. 37. Mic. vi. 7. And in countries and ages far distant from those mentioned in scripture, we find that "the *Pennians* of quality, and those too of mean sort, would sacrifice their *first-born* to redeem their own life, when the priest pronounced that they were mortally sick;," and that the inhabitants of *Florida* sacrificed their *first-born*, if a male, to the Sun. And as the King of Moab, when in distress, took his first-born (הבכור) son, that should have reigned in his stead, and offered him for a burnt-offering (2 K. iii. 27), so "Hakon King of Norway offered his son in sacrifice to obtain of Odin the victory over his enemy *Harald*. Aune king of Sweden devoted to Odin the blood of his nine sons, to prevail on that god to prolong his life. The An-

* The reader may remark that in the 3d edit. I have not, as I did in the 2d, said any thing about the *Primoborn's* being annexed to the *birth-right*. My reason for this omission is, that, on attentive reconsideration, I think the texts which I there quoted for such annexation (namely, Num. iii. 12. viii. 16. Exod. xix. 22. xxiv. 5.), insufficient to prove it; and whoever will peruse the learned *Vitringa's* *Observationes Sacre*, lib. ii. cap. 2 and 3, will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bishop *Patrik's* Comment on the several texts.

† And thus they continued to be offered in sacrifice by some of the heathen nations, so late as the time of the Trojan War, and probably long after, for from *Homer*, Il. iv. lin. 102, 120. Il. xxiii. lin. 864, 873, it appears to have been the custom both of the *Myrians* and *Greeks*, on extraordinary occasions, to vow even a hecatomb ΑΠΟΝ ΠΡΩΤΟΤΟΚΟΝ of *firstling lambs* to Apollo.

‡ *More's* Explanation of Grand Mystery, p. 86.

§ See *Picari's* Ceremonies and Religious Customs, &c. where this horrid sacrifice is represented to the eye.

cient History of the North abounds in similar examples*."

As the *first-born* is called the *might* of his father, and the *beginning* or *chief* of his strength, Gen. xlix. 3, (comp. Deut. xxi. 17. Ps. lxxviii. 51.) so in Job xviii. 13, בכור מות *The first-born of death* figuratively denotes a *dreadful and mortal disease*—"Death's eldest born, and fiercest of his brood," as Mr. Scott expresses it. And as in Job xviii. 13, the *first-born of Death* is personified, so is *Death* itself, Jer. ix. 21; and as אכל is applied to *Death's first-born*, so is נזון feeding, to death, Ps. xlix. 15. The Latin poets frequently make *Death a person*. See Horat. lib. i. ode 4, lin. 13; and lib. iii. ode 2, lin. 14. Propert. lib. iii. el. 17, lin. 26. Boeth. ii. 7.

- II. As a N. masc. plur. בכורים *First-fruits*, fruits first ripe, i. e. before others of the same kind. There were two principal kinds of *first-fruits*; the one of barley (called ראשית בכור the beginning of the first-fruits, Exod. xxiii. 19. xxxiv. 26, and ראשית קציר the beginning of the harvest, Lev. xxiii. 10. comp. 2 Sam. xxi. 9), from which the *wave-sheaf* was taken, Lev. xxiii. 10, 11; the other of wheat, called בכור קציר ראשית the first-fruits of wheat harvest, Exod. xxxiv. 22, of which the two *wave-loaves* were made, Lev. xxiii. 17; the *wave-sheaf* representing Christ risen from the dead (comp. John xii. 24.) as the *first-fruits of them that slept* (see 1 Cor. xv. 20, 23.); the *wave-loaves* prefiguring the effusion of the *first-fruits of the Spirit* on the day of Pentecost, Acts ii. 1-4.

As a V. applied to a tree. To bring forth first (i. e. delicate) fruit, or, according to Bate, "to forward it's fruit, and so bring it to perfection." occ. Ezek. xlvii. 12; where Montanus maturabit shall hasten or ripen. The correspondent Greek word in Rev. xxii. 2, is ἀποδοῦν yielding, bearing.

- III. As a N. fem. בכורה, plur. בכורות, and בכורים, *The first ripe fig*, the *boccôre*, as it is still called in the Levant, nearly by it's Heb. name. Thus Dr. Shaw, giving an account of the fruits in *Barbary*, Trav. p. 144, mentions "the black and

white *boccôre* or *early fig* (the same we have in England, and which in Spain is called *breba*, quasi breve, as continuing only a short time) which is produced [i. e. ripe] in June; though the *kermes* or *kermouse*, the *fig* properly so called, which they preserve and make up into cakes, is rarely ripe before August." Comp. Jer. xxiv. 2. And on Nah. iii. 12, observe from Dr. Shaw, as above, that the *boccôres* drop as soon as they are ripe, and according to the beautiful allusion of the Prophet, fall into the mouth of the eater upon being shaken. Further, "It frequently falls out in *Barbary* (says Dr. Shaw, Travels, p. 342.), and we need not doubt of the like in this hotter climate (of Judæa, namely), that, according to the quality of the preceding season, some of the more forward and vigorous trees will now and then yield a few ripe figs, six weeks or more before the full season." i. e. before the middle or latter end of June. "Something like this may be alluded to by the Prophet Hosea, ch. ix. 10, when he says that he saw their fathers as בכורים the first ripe in the fig-tree at her first time." Such figs were reckoned a great dainty. Comp. Isa. xxviii. 4, and see Mr. Lowth's note there.

- IV. As Ns. בכר and fem. בכרה *A dromas or dromedary* (which English names, by the way, are derived from the Greek δρομαῖος to run), a race of camels (for it does not constitute a distinct species†), "chiefly remarkable for it's prodigious swiftness (the swift dromedary, as the Prophet calls it, Jer. ii. 23.), the Arabs affirming that it will run over as much ground in one day, as one of their best horses will perform in eight or ten." [But this seems an exaggeration.] "It differs from the common camel, in being of a finer and rounder shape, and having upon it's back a lesser protuberance." Shaw's Travels, p. 167, where see more. "The dromedary, says † Russel, by all I could ever discover, is nothing but a high breed of the Arab camel. The only distinction observed is, that it is of a lighter and handsomer make; and instead of the solemn walk to which the others are accustomed, it

* Mallet's Northern Antiquities, vol. i. p. 134. Comp. under סוף II. and the authors there quoted.

† See Buffon, Hist. Nat. tom. x. p. 1, &c. 12mo. ‡ Nat. Hist. of Aleppo, p. 57.

paces, and is generally esteemed to go as far in one day as the others do in three."

And this is sufficient to shew the propriety of it's Hebrew name. occ. Isa. lx. 6. Jer. ii. 23. Comp. *Volney, Voyage en Syrie*, tom. ii. p. 324.

בל

I. To mix, mingle. occ. Jud. xix. 21, ויבול, or, according to the Keri, and twenty-four of Dr. Kennicott's Codices, ויבל, And he mingled for the asses, i. e. he mixed some chopped straw and barley together for their provender, as usual in those countries to this day. Comp. בלל below, and see 1 K. iv. 28, and *Harmer's Observations*, vol. i. p. 423, &c. Ps. xcii. 11, "בלתי I am (not barely anointed, but) mixed with fresh oil. Oil penetrates the very bones; and the person spoken of was to be full, or filled full with what oil represents. The softening benignity of holiness and love were to be incorporated into his very substance, and his very humanity to become, like God, holiness and love." *Bate's Crit. Heb.*

II. To confound, destroy, as it were, by heterogeneous or discordant mixtures. occ. Gen. xi. 7, ונבלה And we will confound there their talk. So ver. 9, Wherefore the name of it was called Babel בבל (i. e. in confusion) because there Jehovah בלל confounded the talk of all the earth. Observe that in ver. 7, the נבלה in ה is not radical but paragogio. Hence the French *Babil*, *babiller*, and Eng. *Babble*. Lat. *balbus* stammering, *balbutio* to stammer.

III. As a N. בל Bel, a name by which the Heathen, and particularly the *Babylonians*, called their arch-idol, the heavens, whose different conditions of fire, light, and spirit, (i. e. gross air) are mechanically mixed with each other, and thereby carry on all the operations of nature. occ. Isa. xlv. 1. Jer. l. 2. li. 44. This idol is also mentioned Baruch vi. 41; and (to say nothing of the apocryphal story of Bel and the Dragon) *Herodotus*, lib. i. cap. 181, expressly calls the Tower of Babel or Babylon, Διος ΒΗΛΟΥ ἱερὸν the Temple of Jupiter Belus or Bel*;

* For a description of this temple, which was no other than the famous Tower of Babel repaired and completed, see *Prideaux Connect* part i. book ii. not far from the beginning, and *Calme's Dictionary* in BABEL and BABYLON.

and *Serlius*, on the first book of the *Æneis*, says, that "among the *Assyrians*, Saturn and the Sun (i. e. the solar light) are upon some sacred account both called Bel." The reason of this seems evident, בל was a general name for the matter of the heavens or celestial mixture, as what the Greeks called Κρόνος (from κρ to irradiate), and the Romans Saturn (from סתר to hide, which see), likewise was. Thus *Orpheus*, in his hymn to Cronus or Saturn,

Διόμου; ἀρήτους δ; ἰχθίος κατ' ἀπείρονα κοσμον.

Thou holdest through the wide extended world
The † bands ineffable.

And still more expressly to our present purpose,

Ος πάντες κατὰ πάντα μέρος κοσμοῖο—
Inhabiting the world's every part—

The same Poet further addresses Cronus,

Ὅς καταρξ; μιν πάντα καὶ αὐξίης ἰμμάλιν αὐτοῖς
Thou all consuming, all repairing God!

And in truth בל or the mixture of the different conditions of the heavenly fluid is what not only continually renews, but also destroys all things. Hence the Fable of Cronus or Saturn devouring his own children: And hence perhaps one reason of the horrid custom of offering up children to him in sacrifice, which was practised not only by the *Carthaginians*, but by the old *Latins*, by the *Cretans*, and in short wherever this Idol was worshipped. See *Univ. Hist.* vol. xvii. p. 262, & seq. and notes, and below under מלך II.

We find by the *Palmyrene* inscriptions, printed at the end of the *Abbé Barthélemy's Reflections*, &c. Paris, 1754, that בל Bel the Calf, (see Exod. xxxii.) and מלך בל Molech Bel, or Bel the King, were worshipped at *Palmyra* or *Tadmor*.

† Whence, by the way, we may see the reason, why Saturn was represented as bound with fetters, and why, of *uool*. For what binds so strongly as the heavenly fluid? and yet, what so soft? *Maximè autem corpora inter se juncta permanent, cum quodam quasi vinculo circumdata colligantur: quod facit ea natura quæ per omnem mundum, omnia mente & ratione conficiens, et ad medium rapit, & convertit extrema,*" says *Balbus* the Stoic, in *Cicero De Nat. Deor.* lib. ii. cap. 45. A curious philosophical passage, which I shall leave to the consideration of the learned and intelligent reader.

IV. As a N. בול. See under בלה.

V. As a N. masc. מבל *A flood, deluge.* LXX, κατακλυσμος. It is applied only to that of Noah, "from it's soaking or mixing with the earth quite through the shell of it;—which was then soaked full of water, and dissolved." Bate. This notion of a *deluge* is clearly expressed by *Virgil*, *Æn.* xii. lin. 204, 5,

—Si tellurem effundat in undas

Diluvio miscens.—

—Should he the earth in water fud

Mix with the flood—

See Mr. Catcott's excellent Treatise on the Deluge, p. 75, 2d edit.

VI. As a N. תבל *A mixture or confusion of species by bestiality, Lev. xviii. 23.—or of relation by incest, Lev. xx. 12.*

VII. As a N. תבל *The mixt globe of earth and water.* 1 Sam. ii. 8. 2 Sam. xxii. 16. 1 Chron. xvi. 30. Prov. viii. 26, 31. Isa. xxxiv. 1. תבל *The world*, is used like *Οικουμένη* in the New Testament (see *Greek and Eng. Lexicon*) for the greater, or a considerable, part of the inhabited world, as for the *Babylonish empire*, Isa. xiii. 11. xiv. 17.—for the *Syrian*, Isa. xxiv. 4. See *Vitringa* on Isa.

VIII. Chald. As a N. בל, the same as the Heb. לב, *The heart.* Dan. vi. 15.

בל I. *To mix very much, to mix together, confound.* Exod. xxix. 2. Gen. xi. 9. Hos. vii. 8, & al.

II. A N. בלל *A mixture or mixt provender for cattle, consisting of chopped straw and barley mixt together, "Farrago," Virgil, Georgic. iii. lin. 205. occ. Job vii. 5. Isa. xxx. 24. See Harmer's Observations, &c. vol. i. p. 424. Job xxiv. 6, They reap, every one, in a field בלל לו (which is) not their own; and thus the Chaldee Paraphrast, LXX, and Vulg. read it in two words, and translate it accordingly. See Mr. Scott, and comp. under חרצב.*

As a N. תבלל, or, as twenty of Dr. Kenicott's Codices read, תבלל, *Some disorder or blemish of the eye, "a white speck or spot, thus called because it is mixed with the black of the pupil." M. de Calasio. So one of the Hexaplar versions Ασχυσμα, Vulg. Albuginem, but Aquila [ἄσχυσις] a suffusion. occ. Lev. xxi. 20. Comp. Tobit ii. 10, or 11. iii. 17.*

בלג

I. Chald. from Heb. בלה, *To wear out, consume.* occ. Dan. vii. 25; where *Theodotion* παλαιωσει shall abolish as with age, Vulg. conteret shall wear to pieces.

As a N. masc. plur. in Reg. בלוי *Old, worn out, pieces namely.* occ. Jer. xxxviii. 12. If we consider that a *Cushite* is here the speaker, we shall not be surprised at meeting with a dialectical word, instead of the pure Hebrew one בלו, which is twice used by the Prophet in the immediately preceding verse.

II. Chald. As a N. בלו Some kind of tribute or tax paid to the Kings of Persia. occ. Ezra iv. 13, 20. vii. 24. "In these passages, says Cocceius, are joined מנדן, בלו, ודלק, which it seems should be thus distinguished: מנדן a certain portion of goods from the lands, and their produce; בלו—of things consumed by use; ודלק a toll or custom laid on ways and ports."

בלג

In the modern Versions and Lexicons it is rendered to strengthen, comfort, refresh, or the like. The LXX translate it, inter al. by αναπαυσαι to take one's rest, Job x. 20; by αναψυχω to take breath, Ps. xxxix. 14, where the Vulg. in like manner refrigerer be refreshed; but in Amos v. 9, the Vulg. has subridet smileth, so *Aquila* μειδιων smiling; and *Symmachus*, in Ps. xxxix. 14, ινα μειδιασω that I may smile: And this last I am apt to think is nearly the true sense of the Root. Let us go through the five only passages wherein it occurs. Job ix. 27, I will leave or change my countenance, ומבלינח and laugh, smile, or look cheerful. Ch. x. 20, Let him remove (his hand) from me, ומבלינח that I may smile a little, before I go (whence) I shall not return, &c. Ps. xxxix. 14, Let me alone ומבלינח that I may smile. Amos v. 9, המבלינח Who causeth the waster, or rather devastation, to laugh at strength, and (as it follows) devastation shall come against the fortress. Jer. viii. 18, as a N. fem. with ' my post-fixed, where the Prophet, addressing himself to Sion, or the people of the Jews, says, מבלינחי (O thou) who laughest or grinnest at me, for pain or sorrow, as thou wast wont to do in derision, and sayest, my heart is sick within me. Thus Schul- tens (in his *Dissertatio Philolog. 2da de Verb.*

Verb. & Sentent. ex Ambig. p. 30, 31.) is of opinion that the word מבלגית Riddibunda mea, has a double allusion, both to the *laughter of contempt*, with which they used to treat the predictions of the Prophet; and to the *laughter of misery*, the risus sardonicus, which their calamities should force from them. Comp. Targum on the place. But Dr. Blayney renders the verse, "*Sorrow is upon me past my remedying, my heart within me is faint.*" And in the note he says, "I take מבלגית to be an improper junction of two words, מבל גית, which are so distinguished in four MSS. and one edition [meaning of Dr. Kennicott's collating.] Another MS. also reads מבל גית. The first of these words, מבל, is a negative particle; and גית, or written at full length גית, is a Verb of the infinitive mood from גרה to *heal*, with the affix י. The LXX and Arabic versions favour this emendation."

Scott, on Job ix. 27, says, "*Schultens in his Origines Hebrææ has proved, that בלג signifies, in Arabic, to shine out again as the sun after it hath been clouded. It also means in the first conjugation illuxit Aurora, to shine as the morning; and in the 2d, lætitiâ perfudit, to overspread with joy. Comp. Castell. Lex. Hept.*" I apprehend, however, that *laughing or smiling* is the primary idea of the Hebrew, and that thence in Arabic it is transferred to *shining after gloominess.*

בלה

With a radical, but mutable or omissible, ה. In general, *To wear or waste away.*

I. *To wear or be worn out*, as by use. Applied to clothes, Deut. viii. 4.—to shoes, Deut. xxix. 5.—to sacks, Josh. ix. 4. comp. ver. 5, 13.—to the earth, Isa. li. 6. Isa. lxxv. 22, *Mine elect יבלו shall wear out the work of their hands*, i. e. they shall last not only as long as the houses built by them, but longer; for the Prophet is here speaking of the longevity of the elect.

As a participial N. masc. plur. in Reg. בלוי *Old, worn-out pieces*, i. e. of cloth, or the like. occ. Jer. xxxviii. 11, twice.

II. *To wear, or be worn out*, as the human body with age, Gen. xlviii. 12.—with a disease, Job xlii. 28, *And this man* (meaning himself, see Scott) יבלה shall waste

away, as a rotten thing, comp. ch. vii. 5. —with affliction, Lam. iii. 4. (comp. 2 Sam. xxii. 46.) Ezek. xxiii. 43, לבלה *To her who is old in*, or rather, worn out with, *adulteries*. So the Vulg. rightly, quæ atrita est in adulteriis.

III. Of time, *To wear out, spend entirely*. occ. Job xxi. 13, יבלו They spend their days to the last in felicity.

IV. *To wear out, weary or tire* by continual opposition. occ. Ezra iv. 4, as a Particip. masc. plur. Hiph. מבלהים; for which the Keri, the Complutensian edit. and at least fifteen of Dr. Kennicott's Codices, have מבלהים terrifying; but the former reading seems to make the better sense.

V. Transitively, *To wear away, waste*, as enemies do. occ. 1 Chron. xvii. 9.

VI. *To waste away, consume*, as the human body in the grave. occ. Ps. xlix. 15. As a N. בלי Consumption, dissolution, in the same view. occ. Isa. xxxviii. 17.

VII. As a N. fem. בלהה Wasting, consumption. occ. Isa. xvii. 14, *At evening, then behold בלהה consumption, before morning he is no more*, i. e. he begins to waste in the evening, and is gone by morning. This passage shews the proper sense of the Noun. Plur. בלהות Wastings, destruction. (inter al.) Job xviii. 11, 14. Ps. lxxiii. 19. Ezek. xxvi. 21. xxvii. 36. xxviii. 19, in which three last passages the LXX have ἀνωλεσ destruction, Vulg. in or ad nihilum, or nihil, to nothing.

VIII. As a N. חבלית Dissolution, destruction. occ. Isa. x. 25.

IX. As a N. בל.

1. The name of the 8th month, nearly answering October O. S. so called from the decay of the vegetable world at that season. occ. 1 K. vi. 38.

2. Provender, q. d. Consumption, something to consume. occ. Job xl. 15.

3. The rotten or perishable stump or stem of a tree, "Truncus ficulnus." Horat. occ. Isa. xlv. 10. Hence, a bole.

X. As a negative Particle בל, derived from בלה to wear away, consume, as אין not, from און labour, vanity; and לא not, from לאו to weary, bring to nought.

1. Not, in no wise. Isa. xxvi. 10. Ps. xlix. 13, & al. freq.

2. That not, lest. Ps. x. 18. xxxii. 9.

XI. As a negative Particle בלי.

1. With a V. Not. Gen. xxxi. 20.

F 2

2. With

9. With a N. *Without*. Job viii. 11.

יֵר, מ, ל, בְּ bath sometimes the Particles ב, ל, מ, and עַר prefixed or preceding.

XII. As a Particle בְּלִי

1. *Not*. Num. xxi. 35. 1 Sam. xx. 26.

2. *Unless*. Gen. xliii. 3.

3. *Besides*. Num. xi. 6. Hos. xiii. 4.

This Particle admits ל, מ, and עַר before it.

4. בְּלִי אִם Before a N. *But, except*, Jud.

vii. 14. Before a V. *Unless*, Amos iii. 3, 4.

DER. Old Eng. *Bale*, mischief, destruction, (see *Junius Etymol. Anglic.*), whence *baulful*.

בלם

1. As a V. in *Kal*, *To confine, restrain or hold in*, as a horse or mule with a bridle. So LXX ἀλγω, and Vulg. constringo. occ. Ps. xxxii. 9.

II. As a N. fem. בְּלִימָה or masc. בְּלִימָה (for the ה may be a Pron. suffix fem. *it's*) *Somewhat which binds or restrains, a tether*. occ. Job xxvi. 7, *He hangeth the earth on בְּלִימָה* What can this mean but the columns of light and spirit between which the earth is suspended (comp. 1 Sam. ii. 8.), and which, like the two reins of a bridle, *hold* (if I may be allowed the expression) the mighty steed *within* it's circular course?

Ovid has preserved the traces of this philosophical truth in his description of the chaotic state, *Metam. lib. i. ad init.* and one would almost think the very expressions of the Poet were borrowed from the sacred writer.

Nec circumfuso pendebat in aëre tellus.

Nor yet in ambient air the earth was hung.

See *Vossius De Orig. & Prog. Idol. lib. ii. cap. 54*, at the end, where you will find *Lucretius, Pliny, Lucan, Claudian, and Macrobius*, teaching the same doctrine. And, by the way, the very Latin name for the earth, *Tellus*, seems to be derived from תָּלַה to hang. And when *Ovid*, in his description of the suspended earth, adds, "*Ponderibus librata suis, Balanced by its weights*," may he not be thought to intimate the two opposite pressures of the celestial fluid by which it is kept constantly regular in it's orbit?

בלל

To scrape, scratch, so LXX ἀνίγων, and Vulg. vellicans. It occurs only Amos

vii. 14, בָּלַם שִׁקְמִים *Scraping the sycomore trees or fruit*; for the sycomore fruit, which grows sticking to the trunk of the tree, (see under שִׁקְמָה) "does not ripen till it is rubbed with iron combs, after which rubbing it ripens in four days." Thus *Theophrastus Hist. lib. iv. cap. 2. Περὶ τὴν οὐ δύναται ἀν' ἡμῶν ἐπιανίσθη, ἀλλ' ἐχόμενες οὐρυχὰς σιδεράς ἐπιανίζουσιν* ἂν ἐπιανίσθη τετραπλῆα περὶ τῆρας. So *Pliny Nat. Hist. lib. xiii. cap. 7*, says of this fruit, *Scalpendo tantum ferreis angulis, aliter non maturascit*. And to the same purpose *Jerome* on Amos says, that without this management the figs are excessively bitter, "*Sycomori agrestes afferunt ficus, quæ, si non vellicentur, amarissimas cariculas faciunt*." These testimonies, together with the authority of the LXX and Vulgate version, seem sufficient to settle the meaning of this word. The reader, who wants further satisfaction, may consult *Bochart*, vol. ii. 383, 4; and *Cabnet's Dictionary*, in SYCOMORE and FIG. But I shall just add, that *Hasselquist, Travels*, p. 261, describing the *Ficus Sycomorus*, or *Scripture Sycomore*, says, "It buds the latter end of March, and the fruit ripens in the beginning of June; it is wounded or cut by the inhabitants [of Lower Egypt] at the time it buds, for without this precaution, they say, it will not bear fruit."

From the Heb. בָּלַם may very probably be derived the French *blesser* to wound.

בלע

I. *To swallow, swallow up*. See Gen. xli. 7.

Exod. vii. 12. Num. xvi. 30. Job xx. 15.

As a participial N. בֹּלַע *Somewhat swallowed*. Jer. li. 44; on which text see

Pridcaux Connect. vol. i. p. 242, 1st edit. 8vo. *Xerxes* 7. and Bp. *Newton* on

Proph. vol. i. p. 297, 8, 8vo.

Job vii. 19, *Thou dost not let me alone*

יְרִי בִלְעִי till I can swallow my spittle,

i. e. for ever so short a time. The *Arabs*

use a very similar expression יְרִי בִלְעִי

Let me swallow my spittle, i. e. give me

sufficient time or respite so to do. See

Schultens on the place, and *Castell's*

Lex. in בֹּלַע, AR. And in this view

Michaelis (Supplem. ad Lexicon Hebr.)

thinks the word is used, though ellipti-

cally, Num. iv. 20, *They shall not come*

in to see בִּלְעֵי לְמַעַן for a moment the holy

things,

things, lest they die; as if we should say for a twinkling, meaning the twinkling of an eye. The LXX here have *ξαπνισα* suddenly. And this is the only text wherein the word has been supposed to signify to cover, invoke, and been so rendered by the Targ. Syr. Vulg. and from this last, by the western vernacular versions.

- II. To swallow up, to remove or destroy as entirely as if swallowed up. See 2 Sam. xx. 19, 20. Job ii. 3. viii. 18. Ps. xxi. 10. xxxv. 25. lv. 10. lxi. 16. Eccles. x. 12. Isa. iii. 12. xxv. 7, 8. Lam. ii. 2, 5, 8. 2 Sam. xvii. 16. יבלע מן יבלע למלך literally, Lest there be a swallowing up to the King, &c. In Hith. To be swallowed up, destroyed, vanished. occ. Ps. cvii. 27. Ps. lii. 4, or 6, וברך בלע Words of destruction, i. e. destructive words. The LXX or rather Theodotion's version is here remarkable, *ταβηματα καταποντισμους* words of drowning.

DER. Bely, in Celtic Bulg, in Welsh Bol, bolu, boly. Latin Bulga, a leathern bag. Latin Bellua, a great beast or fish; so Balena, a whale. Also a bolus, a billow, to bulge, take in water as a ship. S being prefixed, and ב changed into w, swallow.

בלק

To ravage, lay waste. occ. Isa. xxiv. 1. (So LXX *ρημωσει*) Nah. ii. 11.

DER. Bleak, blight.

במה

Occurs not as a V. but the idea is evidently, To be high, elevated.

- I. As a N. fem. plur. במות High places, heights. Spoken of hills or hillocks. Mic. iii. 12. Jer. xxvi. 18; so in Reg. במותי, Deut. xxxii. 13. Isa. lviii. 14. Mic. i. 3. 2 Sam. i. 19, 25. Also in Reg. במתי. Spoken of the high waves of the sea, Job ix. 8.—of the cloud in the Holy of Holies aloft above the mercy-seat. Isa. xiv. 14. Comp. Lev. xvi. 2, and see *Vitranga* on Isa.

- II. And most generally, as a N. fem. במה A high place, or in plur. fem. במות High places, dedicated to religious worship, whether true or false, 1 Sam. ix. 12, 13, 14, 25. x. 5. Num. xxxiii. 52. 1 K. xi. 7. 2 K. xxiii. 15, & al. Comp. under הורו I. The LXX, where they do not retain the original word *Bzua*, generally render במה and במות, when

denoting places of worship, by *ὕψιον* a high place, and *ὕψηλα* high places. In seven passages they translate במות by *ἄλτος* or *ἄλτοι*, a high or lofty altar or altars; and the learned *Vitranga* on Isa. xvi. 12, gives it as his opinion, that this is almost always the sense of the word, when used for those high places where the Israelites sacrificed. In such instances, says he, במה "properly and truly denotes an altar built to some height which cannot be ascended but by steps," and for proof he cites 2 Chron. xxviii. 25. Jer. xxxii. 35, which see; and comp. 2 K. xvi. 4. And to this sense of lofty altars we may refer במות in those texts, which in the two former editions of this work I quoted, after Mr. Hutchinson and Bate, for it's signifying, High ones, i. e. the objects of idolatrous worship, the heavens or their representatives, namely 1 K. xii. 31. xiii. 32. 2 Chron. xi. 15, (priests for the high altars, to wit, for the goats, comp. 2 K. xxiii. 8.) Ezek. xvi. 16. though in this last text it seems rather to mean the houses or tabernacles erected nigh the high altars for the accommodation of the priests, &c. See 1 K. xii. 31. xiii. 32. 2 K. xxiii. 15. xvii. 29. Ezek. xx. 29, And I said to them, what (of what use or benefit) is the high place whither ye go? Yet the name thereof is called Bamah unto this day. Ye call it by the same respected name, and resort to it accordingly.

מן See מן under במה

בן

In general to divide, separate, whence as a Particle of division or distinction, בן as below II.

- I. In Kal, applied to the mind. To distinguish, discern, understand, dignoscere, judicare. See 1 Sam. iii. 8. Ps. cxxxix. 2. Jer. xlix. 7. In Niph. To become or be made discerning or discreet. Isa. x. 13. As a Participle Niph. or Participial N. נבון Discreet. Gen. xli. 33, 39. In Hiph. Nearly the same as in Kal. 1 K. iii. 9, לרובין בן טוב לרע That I may discern between good and bad. Eng. Translat. This Text not only leads us to the genuine and proper sense of the Verb, but also shews it's relation to the following Particle בן between. The V. is applied also to making pots feel, namely the fire. Ps. lviii. 10,

lviii. 10, and to the *discernment* of the mental taste, Job vi. 30. Also in Hiph. *To cause to discern or understand, to teach.* Ps. cxix. 27, 34, & al. In Hiph. with *ל* following, *To regard, or treat, with distinction, to have a distinguishing regard for,* διακρίνομαι. occ. Dan. xi. 37, twice. As a N. fem. בִּינָה *Discernment, discretion, understanding.* Prov. iv. 1. ix. 6, 10. Isa. xxxiii. 19. As a N. תְּבוּנָה *Discretion, discernment, skill.* occ. Hos. xiii. 2. Fem. תְּבוּנָה *Nearly the same.* See Exod. xxxi. 3. xxxv. 31. 1 K. vii. 14. Deut. xxxii. 28. Job xii. 12.

II. As a Particle, denoting *division or distinction*, בֵּן

1. *Between.* Gen. i. 7. Exod. xi. 7. It is remarkable that the Latin writers have retained the Hebrew idiom, and sometimes repeat their Preposition *inter*, as the Hebrews do בֵּן in the texts just cited. Thus *Horace*, lib. i. sat. 7, lin. 11, 12,

—Inter
Hectora Priamiden animosum atque inter Achilleum
Ira fuit capitalis.

And lib. i. epist. 2, lin. 12,

—Nestor componere lites
Inter Peleiden festinet, & inter Atiden.

See more instances from the Latin Prose-writers, in Dr. *Clarke's* Note on *Homer*, II. v. lin. 769.

2. *Between, within, intra, of place,* Job xxiv. 11.—of time, Neh. v. 18.

3. *In the midst.* Zech. xiii. 6.

4. Repeated, it may be rendered, *Whether—or.* Lev. xxvii. 12.

III. As a N. fem. plur. בִּינָה *The parts between, the intervals.* Ezek. x. 2. Hence בֵּן being understood, it is used as a Particle, *In the intervals, between.* Gen. xxvi. 28. Ezek. x. 7.

IV. As a N. masc. plur. בָּנִים occ. 1 Sam. xvii. 4, אִישׁ הַבָּנִים q. d. *Vir medietatum, or, as Montanus renders it, intermedius, a middle man, one who comes between two contending parties, as a champion, to determine the dispute by single combat.* So the Eng. transl. *a champion*; the French, *un homme qui se presentoit entre les deux armées.* Comp. ver. 3, 8, 9, 10. The LXX, according to the *Alexandrian* copy, render this expression in 1 Sam. xvii. 23, by ἄνθρωπος ὁ ἀμειψόμενος, which is an evident corruption for ὁ μετρεόμενος, or ὁ με-

τρεόμενος as it stands in the *Complutensian* edition, i. e. the *middle man.* But בָּנִים may be from בָּנוּ *to build*, see under בָּנוּ I.

בֵּן with the נ doubled. In Kal, *To make to discern, to teach, instruct.* So LXX παιδεύουσιν, and Vulg. docuit. occ. Deut. xxxii. 10. In Hith. הוֹבִינָן *To discern or consider with oneself, or diligently.* Isa. i. 3, & al. freq.

בָּנוּ

With a radical, but mutable or omissible, הוּ.

I. In Kal, *To build* as a house, a city, an altar, &c. Deut. xx. 5. 1 K. vi. 2. vii. 1. Gen. iv. 17. viii. 20, & al. freq. Hence it is applied to God's gradually forming Adam's rib into a woman. Gen. ii. 22. As Ns. בָּנָן *A building, structure.* Ezek. xli. 12, twice. Fem. בְּנִיָּה The same. occ. Ezek. xli. 13. Fem. סִבְנָה *A frame or model of a building.* occ. Ezek. xl. 2. Fem. תְּבִינָה *A form, pattern, model, properly of a building, and thence applied to other things.* See Exod. xxv. 9, 40. Deut. iv. 16, 17, 18. As a N. masc. plur. בָּנִים, 1 Sam. xvii. 4, אִישׁ הַבָּנִים, *A man of buildings, i. e. a tall well-built man*, as אִישׁ מִדָּוִד men of measures means large tall men, Num. xiii. 32, and אִישׁ מִדָּוִד a large tall man, 2 Sam. xxi. 20. But compare under בָּן IV.

II. *To build again, repair.* Isa. lviii. 12. Hence

III. *To repair, restore to a former or happier state.* Job xxii. 23. Jer. xii. 16. xxxi. 4. xlii. 10. Mal. iii. 15.

IV. "*To fortify a town or city, i. e. to surround it with walls.* Josh. vi. 26. 1 K. xvi. 34, compared with Jud. iii. 13. 2 Sam. x. 5. See also 1 K. xv. 17. 1 Mac. i. 32." *Michaelis* in *Supplern. ad Lex. Heb.* p. 190. Comp. 2 Chron. xi. 5—10.

V. *To build up, or increase a family by procreation of children.* Deut. xxv. 9; *The man אשר ילא בנה את ביתו אחיו who will not build up his brother's house or family.* Comp. Ruth iv. 11. So Gen. xvi. 2. xxx. 3, אֲנִי—מִסְנָה I shall be built up by her. LXX κατασκευασθήσονται I shall obtain children; so Vulg. habeam filios.

VI. As a N. בָּן (and בִּן Num. xliii. 18. xxiv. 3, 15; but I do not find בִּן thus used except by *Balaam*, the *Mesopotamian*).

1. A son,

1. *A son*, who is, as it were, *built up* by his parents, and *builds up* or *continues* his father's house or family. Gen. iv. 17, 25. Comp. Ecclus. xl. 19. Plur. בנים denotes not only *sons*, as Gen. v. 4, but *children*, without respect to sex, as Gen. iii. 16.
2. *A grand-son*. Gen. xxix. 5. xxxi. 55. Also, *A more remote descendant*. Exod. i. 7, & al. freq.
3. *The young or offspring of a beast or bird*. Lev. i. 5, 14, & al. freq.
4. Plur. בנים *Youths, young men*. Prov. vii. 7.
5. *My son*, used as a compellation of affection in speaking to a *younger or inferior person*, Josh. vii. 19. 1 Sam. iii. 6. iv. 16. Comp. אב under אב IV. 4.
6. בנים האלים *Sons of the Aleim or God, Men begotten again or formed by his word and spirit, and resembling their heavenly father in their dispositions and actions*. Gen. vi. 2, 4, where the believing line of Seth are distinguished by this title from the בנות האדם *the daughters of men*, i. e. women of the apostate race of Cain. Comp. Deut. xiv. 1. xxxii. 19. Isa. i. 2. Wisd. ix. 7. xviii. 13. and *Greek and Eng Lexicon* in 'Tios VII.
- בנים אלהים seems also to be used for those *Angels* who kept their first estate, the *elect or approved angels*, as St. Paul calls them (1 Tim. v. 21.) Job xxxviii. 7, where the scene is the creation of the world. Comp. Job. i. 6. ii. 1; in which two last cited passages the LXX render the Hebrew words by *οι αγγελου του Θεου, the angels of God*, as in the former by *αγγελου μου my angels*.
7. It refers to *time or age*; thus בן שנה *the son of a year* means *a year old*. Exod. xii. 5. Comp. Gen. v. 32. 1 Sam. xiii. 1. Jon. iv. 10. freq. occ.
- 8.—To *place*, בנים יקום *Sons or children of the East* are *men, natives of the East*. 1 K. iv. 30. Job i. 3, & al.
- 9.—To *temper or disposition*, בן זל *A son, i. e. a man, of courage*. 1 Sam. xiv. 52. 2 Chron. xxviii. 6. בני ערלה *Sons of wickedness*. 2 Sam. vii. 10. Comp. 1 Sam. xx. 30. So בני בלעל *Sons of Belial* denote *lawless, abandoned profligates*. Deut. xiii. 14. Jud. xix. 22, & al. Comp. under בלעל among the Pluriliterals.
10. As אב *a Father*, sometimes denotes an *instructor, teacher*, see 2 K. ii. 12; so in this very chapter בני הנביאים *the sons of the prophets* are several times used for the *disciples or scholars of the prophets*, הלמדי, as the Targum explains it, ver. 3, 5, 7, 12. Comp. 1 K. xiii. 11, 12, 13. Amos vii. 14.
11. Construed with words denoting *punishment*, בן signifies *liable to, or worthy of*. בן הכות *A son of beating*, Deut. xxv. 2, בן מות *A son of death*, 2 Sam. xii. 5, mean persons *worthy of stripes or of death*.
12. Of inanimate things it denotes what *comes, or is produced, from another*. Thus בן קשת *the son of a bow*, Job xli. 20, or of the *quiver*, Lam. iii. 13; Sparks of fire are בני רשף *sons of the coal*, Job v. 7; בן גור *The son of the floor* is the *corn threshed in it*, Isa. xxi. 10.
- VII. As a N. fem. בנת (q. בנת, being dropped, as in שתי and שתיים, from שנה to *iterate*) plur. בנות. It is applied to females in nearly the same senses as בן to males.
1. *A daughter*. Gen. v. 4. xi. 29, & al. freq.
2. *A grand-daughter*. Gen. xxiv. 48. Also, *a more remote female descendant*. Gen. xxvii. 46. xxviii. 1, 6.
3. *The female offspring of a bird*. Isa. xiii. 21. xxxiv. 13.
4. Plur. בנות *Young women*. Gen. xxx. 13. Prov. xxxi. 29. So the French *filles*, which properly denotes *daughters*, is used also for *young women*, as in the French transl. of the last cited texts.
5. *My daughter*; a compellation of affection or kindness in speaking to a *younger or inferior woman*. Ruth iii. 10, 11.
6. בנות האדם *Daughters of men*, Gen. vi. 2, 4, denote the women of the apostate race of Cain. (Comp. under בן VI. 6.) And as believers are there called the *sons of the*, i. e. of the true, *Aleim*, so an idolatrous woman is styled *the daughter of a strange God*, Mal. ii. 11. Comp. Num. xxi. 29.
7. Referring to *age*; thus בת תשעים *A daughter of ninety years*, Gen. xvii. 17, is *a woman ninety years old*. So of a beast, Lev. xiv. 10.
8. Applied to *places*, *The daughter of Sion* of Jerusalem, of Tyre, is the *city, community*,

nity, or state of Sion, Jerusalem, or Tyre. Isa. xxxvii. 22. Ps. xlv. 13. Comp. Ps. cxxxvii. 8, freq. occ. So בנה עמי The daughter of my (the prophet's) people, Isa. xxii. 4. Lam. ii. 11, is the Jewish people or state.

9. In a different view, *Towns or villages* belonging to a metropolis or mother-city (comp. מִט IV.) are called it's daughters. Num. xxi. 25, 32. Josh. xv. 45. Jud. xi. 26. Jer. xlix. 2, & al.

10. Of disposition, בנה בלעל A daughter of Belial, 1 Sam. i. 16, is an abandoned, wicked woman. Comp. under בן VI. 9. above, and see בלעל among the Plurilaterals.

VIII. As a N. fem. with a formative מ, אבני, plur. (fem.) אבנים.

1. A stone in general, so called either from being disposed and built up, as it were, in regular strata, within the surface of the earth, or from it's being built up atom upon atom, by the action of the expansion on the chaotic mass at the original formation, and at the reformation of the earth after the deluge. Gen. xi. 3. xxxi. 46, & al. freq. The stone of darkness and of the shadow of death which man searcheth out, Job xxviii. 3, "must surely mean the metallic ore in the deep and dark parts of the earth." Scott.

On Habak. ii. 11, compare *Juvenal*, Sat. ix. l. 103, 4,

—servi ut taceant, jumenta loquuntur,
Et canis, et postea, et marmora—

—should trembling slaves not dare to squeak,
Beasts, dogs and posts and marble walls will speak.
OWEN.

2. A precious stone. Exod. xxv. 7, & al. freq. אבני אש Stones of fire, i. e. precious stones that glitter and sparkle with light, like fire. So Mr. Pope in his *Temple of Fame*, having admirably described the different precious stones that adorned "proud Fame's imperial seat," adds at line 254,

With various colour'd light the pavement shone,
And all on fire appear'd the glowing throne.

occ. Ezek. xxviii. 14, 16.

3. A weight, which no doubt was frequently, as with us, of stone. Deut. xxv. 13. 2 Sam. xiv. 26, & al.

4. A stone image, an idol of stone, Jer. ii. 27. iii. 9.

5. Plur. אבנים Vessels made of stone, stone-vessels,—troughs or—cisterns to hold water, Exod. vii. 19. So Exod. i. 16, *When ye deliver the Hebrew women, and see them על האבנים* by the stone-troughs; in which I suppose the newly-delivered women and their infants were washed, as was anciently the practice, and is common in some hot countries to this day. See Mr. Bate's Note on the place in his New Translation. Many of the Versions and Lexicons render it *seats* or *stools*, namely such as are used by women in labour; and Mons. *Goguet says, "there is frequent mention of such *seats* for facilitating delivery in physical writers †." I know not but there may, but surely they were hardly made of stone, as אבנים expresses.

6. Stones, "such as potters mould their clay upon." Bate. So LXX *ἐν τῶν λίθων*. Jer. xviii. 3, where see Dr. Blayney's Note.

7. Applied to hail-stones. Josh. x. 11, where LXX render גרלות אבנים by *αἱμας τῆς χαλαρῆς* hail-stones. Comp. Eccus. xli. 6. Isa. xxx. 30. Job xxxviii. 22, 23.

8. אבן הכבד A plummet, Eng. Marg. stone of tin. occ. Zech. iv. 10. It seems strictly to mean a piece of tin-ore (comp. Deut. viii. 9.), which is heavier than that of any other metal, and so more proper for a plummet.

בנט

Occurs not as a V. in the Hebrew Bible, but in Persic the cognate Root בנר denotes as a N. A BAND, knot, binding, ligature, belt, and as a V. To BIND, tie, oblige. See *Castell Lexic. Persic.* בנר.

As a N. with a formative מ, אבנט A belt, girdle. So LXX ζωνη. Exod. xxviii. 4. Lev. viii. 7, 13. Isa. xxii. 21, & al.

DER. To bind, a band, bandage, bond, bondage, &c. Also, Bonnet.

בנט Chald.

To rage with anger. Once, Dan. ii. 12. The Chaldee Targum uses it in the same sense.

בס

To trample upon, tread under foot. Ps. xlv. 6. Zech. x. 5. Isa. xiv. 18, & al.

* Origin of Laws, &c. vol. i. p. 200, note, edit, Edinburgh.

† See *Suidas* in *λογισμὸς* Hippot, tom. ii. p. 461,

† req.

freq. As Ns. fem. מְבוֹסָה Isa. xxii. 5, and חֲבוֹסָה, 2 Chron. xxii. 7, *A treading down, trampling under foot.*

בסר with the ס doubled, denotes, as usual, the repetition or violence of the action. See Isa. lxiii. 18. Jer. xii. 10. Ezek. xvi. 6, 22.

DER. French, *bas, baisser, abaisser*; whence Eng. *base, abase, &c.*

בסר

Occurs not in Heb. as a V. but the idea seems to be, *To reject, cast off*; for in Chald. and Syriac the Verb signifies *To despise, contemn*, or the like. As a N. (in Heb.) בסר *An unripe grape*, which is naturally rejected on account of its sour acerb taste. occ. Job xv. 33. Isa. xviii. 5. Jer. xxxi. 29, 30. Ezek. xviii. 2.

בער

Occurs not as a V. in Heb. but in Syriac and Arabic signifies *to remove, be distant*, and as a Particle in the latter language, *behind, after**.

Hence as an Hebrew Particle, בער always exhibits the same notion as the Latin post, *after, behind*, and imports the back or hinder termination of a thing, but yet distinct from the thing itself, *what being placed behind, or at the back of it* (it's fore part looking the contrary way), *bounds, separates*, and defends it, or intercepts the view thereof.

1. *After, behind.* Gen. vii. 16. Jud. ix. 51; in both which passages the LXX render it *χωρὴν without*. Comp. Isa. xxxii. 14. Lam. iii. 7. Jon. ii. 7. Job i. 20. Prov. vi. 26, *For (he that goeth) בער after an whorish woman (cometh) to a piece of bread.*

2. *Behind.* Gen. xxvi. 8. Comp. 1 Sam. iv. 18. Joel ii. 8, וְבַעַר הַשֵּׁלָל, *and behind the javelin they shall rush and not be cut.* See Tympii Not. r, in Noldii Partic.

בער 3.

Joel ii. 9, *They shall come בער החלונות behind the windows*, which is equivalent to our translation, *they shall enter in at the windows.* See Tympii Not. y, in Noldii Partic. בער 4.

5. *For, q. d. behind for, defence or protec-*

* For the explanation of this difficult word I am obliged to the Notes in the *Jena* edition of Noldii's Particles, where the learned reader may find the several applications of it more particularly illustrated.

tion. Gen. xx. 7. 1 Sam. vii. 9. Ezek. xxii. 30.

4. *Behind, without.* Jos. ii. 15, *And she let them down by a rope בער without the window.* So 2 K. i. 2, *Ahaziah fell בער without the lattice or latticed window in his upper chamber, namely into the court.*

5. With ס prefixed מבער *From behind, behind.* Eng. transl. *within.* Cant. iv. 1, 3. vi. 7.

DER. *To bound, limit.* Qu? French, *Bout*, end, extremity. Eng. *but, butment, about.*

בער

With a radical, though mutable or omisable, ה.

To swell, swell up or out.

I. In Niph. *To be bulged, swelling, or jutting out*, applied to a wall. occ. as a Particip. Isa. xxx. 13; where Eng. transl. *swelling out*. But the word may be a N. *A swelling*, as Bp. Lowth renders it.

II. In a Hiph. sense, *To cause to swell, or bubble*, as fire does boiling water, occ. Isa. lxiv. 1, or 2.

III. Chal. בער בעא *To seek, ask, request.* See Dan. ii. 13, 16, 49. vii. 16. As a N. בעו *A request, petition.* Dan. vi. 8. Fem. בעות The same. Dan. vi. 14. Isa. xxi. 12, וְאַתָּה תִּבְעִיךְ בְּעִי, *If ye will enquire, enquire ye—If ye Edomites, saith the Prophet, will enquire concerning the cause of your present calamities, and your duty in consequence of them, enquire ye; return, or be converted, come.* Thus *Varinga*, whom see. Isaiah addressing the Edomites may well be supposed to use בער in a dialectical sense; as Obadiah speaking of the same Edomites likewise does, ver. 6, *How are (the things of) Esau נחפשו נחפשו searched out, rummaged! נבעו מצפניו (how) are his hidden things sought up!*

בער occurs not as a V. in this reduplicate form, but hence as a N. fem. plur. with the formative מ, מבעעות *Tumours, pushes, or pustules*, like those which are filled with putrid matter thrown off from the blood in malignant and pestilential fevers. So LXX φλυκιδες *Pustules*. occ. Exod. ix. 9, 10. In the former verse five, and in the latter four, of Dr. Kennicott's Codices read מבעעות, as the Samaritan Pentateuch likewise does in both. Hence evidently the Greek Βουβων, and

Lat. f

Lat. and Eng. *Bubo*, of the same import as the Heb.

בעט

I. To kick up, as a pampered wanton heifer. occ. Deut. xxxii. 15. So LXX ἀπλάκτισεν, and Vulg. calcitravit. The V. is used in the same sense both in Chaldee and Syriac.

II. With ב following, To kick, spurn at. occ. 1 Sam. ii. 29, where Vulg. calce abjecistis.

בעל

I. To have or take possession of or authority over a thing. 1 Chron. iv. 22. Isa. xxvi. 13. As a participial Noun, בעל 'O עֲלֹוֹן, He who hath. Thus בעל שער, 2 K. i. 8, He who hath hair, hairy.

בעל מַח, Prov. xxii. 24, Angry.

בעל מִסְמוֹת, Prov. xxiv. 8, Having cunning or wicked imaginations, a cunning fellow.

בעל חֲלוֹמוֹת, Gen. xxxvii. 19, A master of dreams, a dreamer.

בעל לֶשֶׁן, Eccles. x. 11, Having a tongue, a talker, bubbler.

בעל בְּרִית אַבְרָהָם, Gen. xiv. 13, Having a covenant with Abraham, confederates with him.

בעל חֲצִידִים, Gen. xlix. 23, Armed with arrows, archers.

בעל מִשְׁפָּטִי, Isa. i. 8, Having a litigious cause, or judicial controversy with me, "Mine adversary," Eng. transl.

בעל, says Glassius (Philol. Sac. lib. iii. tract. i. Can. xxxv. 4.), denotes one who is in any manner given or addicted (deditum) to a thing, as Prov. xviii. 9, בעל מִשְׁחָתִים is one given to waste. Prov. i. 19, בעלֵי referring to gain, are persons given or attached to it. Comp. Prov. iii. 27. xvii. 8.

II. To marry, take possession of a wife, to have her, as we say; so Greek ἐχεῖν. See Deut. xxiv. i. xxi. 13. In Niph. To be married, taken possession of, as a wife. Isa. lxii. 4. Comp. ch. liv. i.

III. As a N. בעל Bôl, or Baal, i. e. the Ruler. By this name the Idolaters of several nations worshipped the solar fire, which is the most active, and, as to sense and appearance, the ruling principle in nature. Sanchoniathon (or whoever was the author of the Phœnician Theology, published in Greek by Philo Byblius, and

preserved by Eusebius, Præparat. Evang. lib. i. cap. 10.), speaking of the Sun (ἥλιον) says, Τούτον θεὸν ἐνομίζον μόνον οὐρανοῦ Κυρίον, ΒΕΕΛΣΑΜΕΝ καλοῦντες, ὁ δὲ παρὰ φοινίκῃ ΚΤΡΙΟΣ ΟΥΡΑΝΟΥ. This God the Phœnicians thought to be the only Lord of Heaven, calling him Beelsamen, which in their language is Lord of Heaven." Plautus in the Punic or Carthaginian language writes it Beelsamen. Pænulus, Act v. scen. 2. That בעל as an object of worship meant the solar fire, appears by it's being distinguished from שֶׁשֶׁן the solar light, 2 K. xxiii. 5, and by the emblem or idol, which was of the beeve kind, as we are expressly informed in Tobit ch. i. 5, where we meet with תְּיִבָּא בַּעַל דְּמַאֲלֵי the heifer Baal. And in that remarkable contest between Elijah and the Prophets of Baal (1 K. xviii.), answering by fire (ver. 24.), was to determine the superiority of Baal or Jehovah. At first, no doubt, the Idolaters worshipped Baal in conjunction with Jehovah, but afterwards in exclusion of him, and as the absolute and independent Ruler of the universe, and of all things therein, esteeming with the Phœnicians just mentioned the solar fire to be the ONLY Lord of Heaven; not as excluding however the other material agents (for Baal is called Aleim, see 1 K. xviii. 21, 24, 26, 28.), but as opposed to Jehovah. The Idol, Beeve or Bull, was in different places represented, as indeed * almost all their Idols were, with different insignia, or in different manners; and hence the various denominations of בעל בְּרִית, בעל מַעֲוָה, בעל מַעֲוָה, &c. and such diversified Baals seem to be what the Scripture calls in the plur. בעלים, Baalim. See Jud. ii. 11, 13. iii. 7. viii. 33, and Bate's Crit. Heb. And thus the Greeks and Romans had their several Jupiters or Joves, Olympius, Capitolinus, Feretrius, Latiarius, &c. Baal was equivalent to Molech of the Ammonites. Comp. Jer. xix. 5, with chap. xxxii. 35, and see Mr. Lowth's Note on the former text. It should seem therefore that the Idol was represented not as a mere Beeve or Bull, but of a form compounded of a Beeve and a

* The Reader may be easily convinced of this by looking into Montfaucon's Antiquité Expliquée. Alan.

Man. Comp. under מלך II. And as the most absurd fables of Heathen antiquity have generally some foundation in truth, I cannot help suspecting that the Cretan *Minotaur*, a monster partly a bull, and partly a man, and said to have been fed with human flesh*, was nearly related to the oriental *Baal* and *Molech*, who were treated with human sacrifices.

As the Carthaginians were descended from the *Phenicians*, so *Servius* on *Æn.* i. informs us, that *God* was called in the *Punic* tongue *Bal*; and this word accordingly enters into the composition of several names among the *Carthaginians*; as of *Hannibal* בלע חנני *Baal be gracious to me*; *Asdrubal* בעל עזר *Baal help him*; *Maharbal* מהר בעל *Hasten, Baal*. This is no more than one might naturally expect; but it seems not a little remarkable that the *Northern* nations should have retained the Hebrew word nearly in its physical sense. Thus the † *Runic* or *Islandic* *Baal* signifies a fire, the *Saxon* *Bæl*, and *Bæl-fyr*, a burning pile, a pyre, a bonfire.

Bel, Bal, or Beal, was the name of the chief deity of the ancient *Irish*, which according to *Col. Vallancy*, in the *Collectanea de Rebus Hibernicis*, vol. ii. p. 263, & al. they derived from the *Punic*.

בער

I. In *Kal* and *Hiph.* To clear off, take clean away. *Deut.* xiii. 5. xxvi. 13. 1 *K.* xiv. 10. xvi. 3. xxi. 21. xxii. 46. 2 *K.* xxiii. 24, & al. Hence *Ehg.* bare, and barren.

II. To clear away, consume, waste, burn up, as fire. *Ps.* lxxxiii. 15, As the fire תבער consumeth the wood. Also, To burn, or be burnt, as fire, or inflammable matter. *Jer.* xx. 9. (*Comp.* *Num.* xi. 1, 3. *Ps.* cvi. 18.) *Isa.* i. 31. xxx. 33. xxxiv. 9. 2 *Chron.* iv. 20. The expression in *Exod.* iii. 2, 3, seems remarkable, And he saw and behold the bush באש בער burned with fire.—And *Moses* said, I will turn aside now and see this great sight, why the bush לא יעור is not burnt or consumed. See *LXX.* The English phrase we see answers the Hebrew. In

* See *Plutarch* in *Theseo.* *Ovid*, *Metam.* lib. viii. fab. 2; and *Epir. Heroid.* X.

† “*bal. Baal est Incendium.* A. S. *bæl* & *bæl-fyr* est *Rogus, Pyra.*” *Ly’s Junius Etymol. Angl.* in *BONTINE.*

Kal and *Hiph.* Spoken to men, To burn, cause to burn, kindle, set on fire. *Lev.* vi. 12. *Jud.* xv. 5, 14. 2 *Chron.* xxviii. 3. *Jer.* vii. 18. *Ezek.* xxxix. 9. *Nah.* ii. 14. Hence *Eng.* burn. On such passages as *Exod.* iii. 2, 3. *Deut.* iv. 11, we may observe how strongly the traditionary notion of a miraculous light or fire being the token of a divine presence prevailed among the *Greeks* in the time of *Homer*, who, after relating, *Odyss.* xix. lin. 34, that the goddess *Minerva* attended on *Ulysses* with her golden lamp, or rather torch, and afforded him a refulgent light,

Χρυσιν ΑΤΧΝΟΝ ἔχουσα ΦΑΟΣ ΠΕΡΙΚΑΛΑΕΕ
τοῖσι,

makes *Telemachus* cry out to his father in rapture,

Ω πατήρ, ἡ μέγα θαύμα τοῦ ὀφθαλμοῖσιν ὀρωμαι·
Ἐμπης μοι τοιοῦτο μέγαρον, καὶ αἱ τι μισοδμαι,
ἐλπίσιν τι δοκοῖ, καὶ κίσις ὕψος ἔχουσις
ΦΑΙΝΟΝΤ' ὀφθαλμοῖς ὥσιν ἵΠΠΟΣ Αἰθιομένοιο.
Ἡ μάλ᾽ τις θεὸς ἔσθιν, ὡς ἔρανον τυρρὴ ἔχουσι.

What miracle thus dazzles with surprise!
Distinct in rows the radiant columns rise!
The walls, where'er my wond'ring sight I turn,
And roofs amidst a blaze of glory burn!
Some visitant of pure ethereal race
With his bright presences deigns the dome to grace.
POPE.

III. Applied to anger or the like, To be kindled or burn. *Esth.* i. 12. *Ps.* ii. 12. lxxix. 5. lxxxix. 47. *Comp.* under פתח V.

IV. To clear off, as a beast doth is grazing or feeding; to graze or feed, as a beast; also, to cause to be grazed, as a field. *Exod.* xxii. 4, or 5, When or if a man יבער shall cause to be eaten a field or a vineyard, and shall put in בעירו his beast, and it shall feed or graze in another's field, &c. *Comp.* *Isa.* iii. 14. Hence as a *N.* בעיר A brute animal, a beast that feeds itself without knowledge or regard to good or evil, or in the language of *Sallust*, “*quæ Natura prona ad ventri obedientia finxit.*” *Bell. Catilin.* ad *Init.* *Gen.* xlv. 17. *Exod.* xxii. 5, & al. Hence, perhaps, *Eng.* a boar, a bear, *Gr.* *Bopæ* food, properly of brutes, *Bpaw* and *Bpawena* to feed, whence *Bpawot* food, *Germ.* *Brot*, *Dan.* *brod*, and *Eng.* bread. Also *Lat.* *voro*, *devoro*, &c. whence *Eng.* voracious, voracity, devour, &c.

V. As

V. As a N. בער *A brutish person, one resembling a brute in stupidity and want of divine knowledge.* Ps. xlix. 11. lxxiii. 22. xciv. 8. Hence as a V. in Niph. *To be or become brutish or stupid.* It is spoken either of men. occ. Jer. x. 8, 14, 21. li. 17; or of counsel. occ. Isa. xix. 11. Hence Lat. *Baro* a blockhead, Eng. *A boor, boorish.*

בעת

To disturb, affright. 1 Sam. xvi. 14, 15. 1 Chron. xxi. 30, & al. freq. As a N. בעתה *Teirour, trouble.* Jer. viii. 15. xiv. 19. As a N. masc. plur. בעתות *Things terrible, or to be feared.* Job vi. 4. Ps. lxxxviii. 17. LXX φοβερισμους.

בץ

Occurs not as a V. in Heb. but in Arabic the reduplicate בצץ signifies, according to *Castell*, "*Tenui cute & pinguis, seu corpore molli fuit, to be thin-skinned and fat, or of a soft body*"; and from the things to which it is applied in Heb. I guess the idea to be *softness, smoothness*, or the like, in opposition to *hardness, ruggedness*, &c. For

I. As a N. בץ, or fem. בצה *Soft mud or mire.* occ. Jer. xxxviii. 22. Job viii. 11. xl. 16, or 21. In plur. fem. in Reg. once written with מ, בצמות, Ezek. xlvii. 11.

II. As a N. בץ, *Byssus*, of which very fine white garments, like linen, were made. *Mercer* says of it, "*In Palæstina nascens in folliculis, It grows in Palestine in pods.*" It is, I apprehend, the same as what we call *cotton*, which is well known to be the produce of that and the neighbouring countries, and is the *soft downy* substance formed in the inside of the pods of the shrub, called *Gossypium*. 1 Chron. xv. 27, & al. See *Harmer's Observations*; vol. ii. p. 358. *Goguet's Origin of Laws*, &c. vol. i. p. 127, 8, edit. *Edinburgh*.

III. As a N. masc. plur. בצים *The eggs of birds, and of some other animals, from the remarkable smoothness and softness of their texture.* occ. Deut. xxii. 6. Job xxxix. 14. Isa. x. 14. lix. 5.

בצ See under בץ I.

בצל

Occurs not as a V. in Heb. but in Arabic signifies, *To peel off the bark of a tree, or coats of an onion, or the like.* Comp. בצל.

As a N. בצל *an onion*, so named from

its several coats or integuments. So LXX κρούμυα. Once in plur. Num. xi. 5. "*Allium Ceba, Onion*"; by the *Arabs* called *Basal*. That this was one of the species of *onions* for which the Israelites longed, we may guess by the quantity to this day used in *Egypt*, and by their goodness there: Whoever has tasted *onions* in *Egypt*, must allow that none can be had better in any part of the universe; here they are sweet, in other countries they are nauseous and strong; here they are soft, whereas in the North, and other parts, they are hard, and the coats so compact that they are hard of digestion. Hence they cannot in any place be eaten with less prejudice, and more satisfaction, than in *Egypt*.—They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks in *Egypt* call *Kehab*, and with this dish they are so delighted, that I have heard them wish they might enjoy it in *Paradise*. They likewise make a soup of them in *Egypt*, cutting the onions in small pieces; this I think one of the best dishes I ever ate." *Hasselquist's Voyages*, p. 290. Comp. *Harmer's Observations*, vol. ii. p. 338.

בצע

I. *To break, or cut off.* Job vi. 9. Isa. xxxviii. 12. Joel ii. 8. Comp. Job xxvii. 8.

II. *To finish completely, complete*, q. d. *to break off from a work after completely finishing.* Isa. x. 12. Lam. ii. 17. Zech. iv. 9.

III. The Lexicons have given this Root the sense of *covetousness*, Prov. xv. 27. Jer. vi. 13. Ezek. xxii. 27, & al. but in many of the passages where it is supposed to have this sense, it literally signifies the *breaking or cutting off* pieces of metal, as, for instance, of silver; for in the times of Abraham and Moses, and long after, they used to weigh their silver, (see Gen. xxiii. 16. Exod. xxii. 17. Jer. xxxii. 9, 10.) and, no doubt, to *cut or clip off* pieces of it, to make weight in their dealings with each other, as is practised by some nations, particularly the *Chinese*, to this day.*

But to return—בצע בצע *Prov. i. 19. xv. 27, is rendered one that is greedy of*

* See *Goguet's Origin of Laws*, vol. i. p. 281, &c. edit. *Edinburgh*. *Modern Univ. Hist.* vol. viii. p. 246, 8vo. and under בקל III,

gain,

gain, but properly denotes one who cuts, or clips off, every scrap of money he possibly can. So *Schultens* on Prov. i. 19, explains the expression, "*Lucripetam turpem denotat hæc formula à notibne primaria secandi resecandi, quasi qui undique exsecant, derodunt, deradunt, quod crumenam farciat et distendat.*" Adding, "בצר *est* *κέρμα*, *αὐτο* *τὸ* *κείρειν*, unde *et* *κεματίζειν* *codem* *usu* *invaluit*, *κερδαίνειν* *quoque*, *et* *κερδος* *ex* *codem* *fonte* *dimanarunt.*" In this view, I think בצר is a covetous man, q. d. a clipper. Ps. x. 3. Hence,

- IV. As a N. בצר is used for gain, advantage. Gen. xxxvii. 26. Isa. xxxiii. 15, and in many of the texts where it is rendered covetousness, as Exod. xviii. 21. 1 Sam. viii. 3. Ps. cxix. 36. Prov. xxviii. 16. Jer. xxii. 17. Comp. Isa. lvi. 17. Mr. Green, in his *Poetical Parts of the Old Testament*, p. 57, translates Jud. v. 19. *The kings came and fought—for lucre of money which they carried not off—to far from it, adds he in the note, that they did not even escape with their lives.* And he remarks that the Vulg. gives the words the same turn, *Et tamen nihil tulere prædantes*, and yet they carried off no spoil.

As a V. To make a gain of, defraud, as a person. occ. Ezek. xxii. 12. Comp. Greek and Eng. Lexicon to New Testament in *Κέρμα*, and *Κερδος*.

בצר

To be made soft by moistening. So *Pagninus*, "*Maceratum est ut emollescat.*" In Arabic it signifies to spit, "*spuit, spavit.*" *Castell.*

- I. To be made soft or tender, as the feet by much walking. occ. Deut. viii. 4. Neh. ix. 21.

- II. As a N. בצר Meal moistened with water, paste, or dough unleavened. Exod. xii. 34, 39, & al.

I prefer the above interpretation of the Root to that which is commonly given, namely, swelling, and thence dough from its swelling; because I apprehend the swelling of dough is occasioned merely by the leaven or fermenting matter mixed with it: and the בצר mentioned Exod. xii. is expressly said to be unleavened. Comp. Hos. vii. 4.

בצר

- I. To restrain, shut up. Gen. xi. 6. Job xlii. 2. Comp. Jer. xxxiii. 3.

- II. To inclose with a wall, or the like, for safety, to fortify. Jer. li. 53, & al. freq. As a N. בצר Store or treasure so secured. Job xxii. 24. xxxvi. 19.

- III. To house, gather in, applied to grapes. Lev. xxv. 5. Judg. ix. 27, & al. freq. Comp. Jer. vi. 9. As a N. בצר The vintage. It implies the housing of grapes, and so the pressing and preparing of them for use. Lev. xxvi. 5, & al. Hence *Bassarcus*, a title of *Bacchus*.

- IV. As a N. fem. בצרת and בצרות Drought, want of rain, (so the LXX, *ἀσπογία*), when rain is shut up, or restrained from the earth, and consequently the earth also is shut up, and bears no fruit. occ. Jer. xiv. 1. xvii. 8. Comp. Lev. xxvi. 19. Deut. xi. 17. xxviii. 23. 1 K. viii. 35.

DER. A Bazar, a kind of covered market-place among the Eastern nations, somewhat like our Exeter 'Change in London, but frequently much more extensive. Lat. or rather *Panic*, *Byrsa*, the *Burse* at Carthage.

בק

To empty, empty out.

- I. In Kal, To be emptied, emptied out. occ. Nah. ii. 10, or 11. So in Niph. occ. Isa. xxiv. 3; and in Huph. occ. Nah. ii. 10, or 11.

- II. In Kal, To empty, empty out, exhaust, so cause to fail, as counsel. occ. Jer. xix. 7. In Niph. To be emptied out, or exhausted, to fail, as spirit or understanding. occ. Isa. xix. 3.

בק To make entirely empty. occ. Isa. xxiv. 1. Jer. li. 2. Nah. ii. 2, or 3. Hos. 1, in which last text the LXX renders בקק by *εὐκληματῶσα* abounding in shoots or branches, *Symmachus* by *ὕλοματῶσα* abounding in branches, and Vulg. by *frondosa* full of green twigs. And this sense is not only agreeable to Jacob's original blessing on Joseph, Gen. xlix. 22. (from whom Ephraim and Manasseh, the principal of the Israelitish tribes, sprung, comp. Deut. xxxii. 17.) but may likewise well suit the subsequent context. *Israel (was) a luxuriant vine, וְיִשְׂרָאֵל יִשְׁמַח בְּפֵרוֹ, his fruit was, accordingly, or he brought forth fruit accordingly: according to the multitude of his fruit he hath multiplied the (idolatrous) altars; according to the goodness of his land they have made goodly pictures.* On looking into *Glossius's Philologia*

lologia Sacra, I find that learned critic nearly concurs in this interpretation (lib. v. tract. 1, cap. 11, col. 1746, edit. Lips. 4to.) "*Quâ ratione vitis accipienda sit, Hos. x. 1, discrepantia est inter scripturarum expositores. Simplicissima interpretatio videtur esse illa: כָּפַר כָּפַר Vitis evacuat Israel est, hoc est, instar luxuriantis vitis copiosè fert fructum, ac si semel omnem evacuare fructum vellet, cæterum non bonos fert fructus, sed malos—Sequitur enim: Fructum ponit sibi; secundum multitudinem fructus sui multiplicat altaria, &c. Confer cap. ix. 7, 9.*" Comp. also Mr. Lowth's Note on Hos. x. 1, and Michaelis Supplem. ad Lex. Heb. p. 212.

However, since both the simple כָּפַר and the reduplicate כָּפַר are in every other passage of scripture, where they occur, used in a bad sense for *emptying, failing, or the like*, I would submit it to the reader's judgement whether Hos. x. 1, should not be rendered, *Israel (is) an emptying or wasting vine* ("that casts it's fruit," Taylor, "which casteth it's grapes," Bp. Newcome) כָּפַר עֲרֹוּ לוֹ *his fruit is accordingly, or he bringeth forth fruit accordingly*, i. e. he bears no fruit but such as is destined to destruction. That this interpretation agrees with the preceding context, see chap. ix. 11—17. Comp. Nah. ii. 2, or 3.

כָּפַר As a N. A bottle, whence liquors are emptied. occ. 1 K. xiv. 3. Jer. xix. 1, 10. LXX Βίλον, which word is a plain derivative from the Heb. כָּפַר.

כָּפַר A back or buck, a large vessel, whence bucket. Latin *Vaco, vacuus*, whence vacant, vacancy, vacuum, vacuity, evacuate, &c. Lat. *Bucca*, the hollow inner part of the cheek, whence Fr. *Bouche* the mouth.

כָּפַר

To separate contiguous or adjoining parts, to cleave, split, burst, or the like.

I. In Kal, Transitivity, To cleave, as God, by Moses, did the rocks in the wilderness. Ps. lxxviii. 15. Isa. xlviii. 21. Comp. Hab. iii. 9. Intransitivity, To cleave or be cloven asunder, as the ground. Num. xvi. 31.

II. Intransitivity, To come to cleave, or break forth, as a miner does waters in the rocks, Job xxviii. 10.—as God did fountains and streams in the wilderness.

Ps. lxxiv. 15. In Niph. To be caused to break or burst forth, as waters. Isa. xxxv. 6. To be burst or broken up, as the depths at the formation (Gen. 1. 9.), for the passage of the external waters into the central abyss. Prov. iii. 20.—as the fountains of the great deep (i. e. the passages or outlets from the central abyss for springs and fountains) were at the deluge. Gen. vii. 11. To be burst, as a cloud. Job xxvi. 8.—as skin-bottles. Job xxxii. 19. Comp. Josh. ix. 4, 13. In Hith. To be cleft out, as valleys, Mic. i. 4.

III. Transitivity, To split, cleave, as wood. Gen. xxii. 3.

IV. To divide, as the sea, to separate it's waters so as to afford a passage. Exod. xiv. 16. 21. Ps. lxxviii. 13. There is a remarkable passage in *Diodorus Siculus*, lib. iii. p. 174. relative to the dividing of the Red Sea. Παρα τοις πλησιον κατοικουσιν Ιχθυοφαγοις παραδοται λεγος εκ προγονων εχων φυλαττομενην την φημην, κ. τ. λ. Among the neighbouring Ichthyophagi is a tradition constantly derived from their ancestors, that on the happening of a great ebb or reflux of the sea, the whole bed of the bay became dry, and appeared green, the sea having retreated from it; and that after the ground at the bottom had been visible, a great tide came up, and restored the channel to it's former state." Compare *Artapanus's Account of the Israelites passing through the Red Sea*, in *Euseb. Præparat. Evang.* lib. ix. cap. 27, ad fin. V. To tear in pieces, as a wild beast. 2 K. ii. 24.

VI. To rip up, as pregnant women. 2 K. viii. 12. xv. 16. Hos. xiii. 16, or xiv. 1. Amos i. 13. The horrid barbarity of ripping up pregnant women has been practised in Persia, even in our own days. See *Hanway's Revolutions of Persia*, vol. iv. p. 246, 286.

VII. To break into, as an enemy's camp, country, or city. 2 Sam. xxiii. 16. 2 Chron. xxi. 17. xxxii. 1. 2 K. xxv. 4. VIII. To hatch, as eggs, i. e. break them for the exclusion of the young. Isa. xxxiv. 15. lxx. 5.

IX. To break forth, as the light through darkness. Isa. lviii. 8. So LXX παύσεται, and Vul. crumpet.

X. To

X. *To burst, or rush forth as a stormy wind.* Ezek. xiii. 11. Also, *To cause to rush forth.* Ezek. xiii. 13.

XI. As N. בקע *A breach in a building.* occ. Amos vi. 11. בקע Nearly the same. occ. Isa. xxii. 9.

XII. As a N. בקע *A shekel broken in two, a half-shekel.* occ. Gen. xxiv. 22. Exod. xxxviii. 26, which see, and comp. שקל IV.

XIII. As a N. fem. בקעה *A valley, or rather a comb or gill, a break between mountains.* Gen. xi. 2. Deut. viii. 7. xi. 11, & al. freq. Comp. Ps. civ. 8. This is a strictly just and philosophical name; for *vallies* were really formed after the deluge by the waters in their descent to the abyss, *tearing and breaking away* the several strata which impeded their course, and which are still constantly found posited in a horizontal situation in the neighbouring mountains. But for further satisfaction on this curious and highly interesting subject I with great pleasure refer to the late learned Mr. Catcott's Treatise on the Deluge, p. 159 of the 1st, and p. 247, &c. of the 2d edit. and to the Rev. William Jones's excellent Physiological Disquisitions, p. 472.

בקר

The LXX have generally as a V. rendered it by *επισκοπεῖν* to look upon, survey, look accurately or diligently, and this seems the ideal meaning of the Root.

I. *To look, search, examine.* occ. Lev. xxvii. 33, לא יבקר בין טוב לרע *He shall not look or search between good and bad, i. e. whether it be good or bad.* Comp. Prov. xx. 25. Chald. The same. Ezra iv. 15, 19, & al. With ל following, *To look or search for.* occ. Lev. xiii. 36.

II. *To look for, seek.* Ezek. xxxiv. 11, *And I will enquire for my flock* ובקרתים *and seek them.* Ver. 12, כבקר רעה *Like a shepherd's seeking his sheep in the day that he is among his sheep that are scattered* (comp. ver. 5, 6); so מבקר will I seek my sheep. As a Participle Benoni in Kal, בקר Seeking, or rather overseeing, occ. Amos vii. 14.

III. *To seek, enquire.* occ. 2 K. xvi. 15. Ps. xxvii. 4.

IV. As a N. fem. בקרה *An enquiry, or perhaps animadversion, notice taken, so LXX* εἰσαγγελία. occ. Lev. xix. 2a.

V. As a N. בקר *The morning or morning-light, which springing forth upon the earth, surveys and searches out all things.* Gen. i. 5. xliv. 3. So in Luke i. 78, it is said of the spiritual day-spring, or dawn of the gospel-day, ΕΠΙΣΚΕΥΑΤΟ ἡμας ANATOLĒ ἔξ ὕψους, *The day-spring from on high hath looked upon us.* Virgil, Æn. vii. lin. 148,

Postera cum primâ lustrabat Lampade Terras Orta Dies.

Soon as the following morn survey'd the earth.

Comp. Æn. iv. lin. 6. Æn. viii. lin. 153. So of the Sun, Æn. iv. lin. 607,

Sol qui terrarum flammis opera omnia lustras.

Thou Sun, who view'st at once the world below. DAYDEN.

Homer, in like manner, long before, II. iii. lin. 277.

ἥλιος ὦ, ὅς περ' ἑορπαῖς!

Thou all-surveying Sun!

VI. As a N. בקר *A beete, and collectively beeves, i. e. bulls and cows, or a herd of such, so called, perhaps, from their staring eyes, (whence Homer's epithet Βοωπίς ox-eyed, applied to Juno), and their steady look* (comp. שׁוֹר under שׁוֹר). freq. occ. The steady, composed look of the Beete kind is observed by Plato, and by him attributed to Socrates, even when he held in his hand the fatal draught, and was looking at the executioner—ὡσπερ στωθεῖς, ΤΑΥΤΗΔΟΝ ὑποβλέψας πρὸς τὸν ἀνδρωπῶν. Phædon, § 66. p. 311, edit. Forster, where see the note.

בקר *A son of the herd, a calf.* Gen. xviii. 7, & al.

DER. Perhaps Lat. vacca a cow.

בקש

In general *To seek.* So the LXX usually render it by ζητεῖν, or it's compounds.

I. *To seek, endeavour to find, what is lost or missing.* Gen. xxxvii. 15, 16. 1 Sam. x. 2, 14, 21.

II. *To seek what was before unknown.* 1 Chron. iv. 39.

III. *To seek, require.* Gen. xxxi. 39. xliii. 8. *To require* (בקש) *the blood of another at any one's hand, is, to punish him for his death.* 2 Sam. iv. 11. Comp. Ezek. iii. 18. Prov. xxix. 10.

IV. To

IV. *To seek, endeavour to obtain.* Num. xvi. 10. As a N. fem. in Reg. בקשׁת *A request.* Esth. v. 3, 7.

V. With ל and an infinitive Verb following. *To seek to do a thing.* Gen. xliii. 29. Exod. ii. 15.

VI. *To seek Jehovah, is, to apply to him by acts of worship.* Exod. xxxiii. 7. Deut. iv. 29. But *to seek the face of Jehovah, in 2 Sam. xxi. 1, peculiarly denotes to apply to him, by means of the High Priest, for an oracular answer, which was delivered by Jehovah from above the mercy-seat, from between the two Cherubim.* So Vulg. in Sam. consuluit oraculum Domini, consulted the oracle of the Lord. See Exod. xxv. 22. Num. vii. 89.

VII. בקשׁ את נפשׁ *To seek the life, is to endeavour to kill.* Exod. iv. 19. 1 Sam. xxiii. 15, & al.

בר
It denotes in general, *To clear, cleanse, purify, or the like.*

I. *To clear, cleanse, as corn from the chaff.* occ. in Hiph. Jer. iv. 11. Hence as a N. בר *Corn so cleansed.* Jer. xxiii. 28, *What has the chaff to do with the pure corn?* freq. occ. Hence Latin *Far, Corn.*

As a N. בר *Clean.* Prov. xiv. 4. So LXX καθαρος.

In Hiph. Spoken of arrows, Jer. li. 11, הבר *Clean, or, as the Eng. transl. Make bright the arrows.* Comp. Isa. xlix. 2.

As a N. fem. ברָה *Pure, bright, כִּסְמָה as the solar flame.* Cant. vi. 10. Comp. Ps. xix. 9. As a N. ברִי *The pure, clear, bright matter of the heavens, the pure ether.* Job xxxv. 11. Comp. under טָהַר.

From בר compounded with הָלַל *to shine, perhaps French briller, whence Eng. brilliant, brilliancy.*

H. As a N. בר *The clear, open field or country, as opposed to the dwellings and cultivation of men.* Job xxxix. 4, where it is rendered *corn*; but the animals there mentioned do not thrive with corn, but with the few shrubs and hardy plants growing in the open country or desert; "in agro," Schultens. The N. is used in the same sense in Chald. with the מ emphatic postfixed, בְּרָא. Dan. ii. 38. iv. 9, 12, 18, 20, 22, 29, or 12, 15, 21, 23, 25, 32. That the מ is em-

phatic appears, because in almost all these texts בְּרָא is joined with the emphatic plur. שְׂמִיָּה. Comp. Scott on Job xxxix. 4.

III. As a N. בור plur. בִּרְוֹת *A pit, whence the earth, &c. is cleared out.* Gen. xxxvii. 20, 22, 24. So *a well, dungeon, grave, or the like.* Lev. xi. 36. Deut. vi. 11. 2 Chron. xxvi. 10. Exod. xii. 29. Ps. vii. 16. Jer. xxxviii. 6. & al. freq.

Hence *A burrow, to bury, and old Eng. burn, a spring.*

IV. In Kal, *To purify ceremonially, or with sacred rites.* 1 Sam. xvii. 8. בִּרְוֹ *Purify for you a man to fight with me.* Does not this exposition heighten the spirit of the challenge? So in Niph. Isa. liii. 11, הִבְרֹ Be ye pure, ye that bear the vessels of the Lord.

V. *To purify or be pure, in a spiritual sense.* 2 Sam. xxii. 27, נָבַר תְּחַבֵּר *With the pure thou wilt shew thyself pure.* Comp. Ps. xviii. 27. As a N. בר *pure, purity.* Job xi. 4. xxii. 30. Ps. xxiv. 4. Comp. 2 Sam. xxii. 21, 25, & al.

VI. As a N. בֶּרֶךְ *"A son or child, an innocent, a term of affection."* Bate. occ. Ps. ii. 12. (comp. Acts iv. 27, 30.) Prov. xxxi. 2. So fem. בְּרָה *is applied to a daughter.* Cant. vi. 8, or 9. בֶּרֶךְ *is also used for a son in Chaldee.* Ezra v. 1. Dan. iii. 25. vii. 13, & al. So in the New Testament we have Bar-Jona, Bar-Timéus, Bar-Jesus, Bar-nabas.

Hence Old Eng. a *bern or barn, a son, and perhaps a brat.*

VII. In Kal, *To declare, make clear, plain, or manifest.* Eccles. iii. 18. ix. 1.

VIII. As a N. בְּרִית *A purifier, purification, or purification sacrifice.* See Gen. xv. 18. Exod. xxiv. 8. Jer. xxxiv. 18. Ps. l. 5. Comp. under כָּרַת V. It is used as a personal title of Christ, the real purifier and antitype to all the sacrificial ones. Isa. xlii. 6. xlix. 8. Zech. ix. 11. Comp. Greek and Eng. Lexicon to New Test. under Διακαθαρις II. and Περικαθαρις.

Also, *Some purifying or cleansing herb or composition.* occ. Jer. ii. 22. Mal. iii. 2. In Jer. the LXX render it by Ποιαν or Ποαν *the herb*; Jerome and Vulg. by Herbam Borith, *the herb Borith.* In Mal. the LXX translate בְּרִית מְכַבְּשִׁים *the herb of the washers*; Vulg. by Herba Fullonum, *the herb of the*

the fullers. "With respect to the herb —*Borith*, says Mons. Goguet, I imagine it is *Salt-worth* (*Salt-wort*). This plant is very common in Syria, Judea, Egypt, and Arabia. They burn it, and pour water upon the ashes. This water becomes impregnated with a very strong *lixivial salt*, proper for taking stains or impurities out of wool or cloth." Origin of Laws, &c. vol. i. p. 132, edit. Edinburgh. Professor Michaelis however (Supplem. ad Lex. Heb. p. 230), thinks *ברית* means, not the herb or plant *Kali*, but the *alkaline* or *lixivial salt* procured from the ashes of that and other plants; though he owns that in Jer. ii. 22, it may also be rendered *soap* made of such salt. But in Mal. iii. 2, he understands *ברית מנבכים* of the *alkaline salt* itself, such as fullers indeed use, but which in this passage he apprehends is mentioned only in respect to its use in *liquefying* and *purifying metals* (ver. 3), by causing their impurities to vitrify, and melt down into *Scoriæ*, thus leaving the metal pure. And in like manner he interprets

IX. As a N. *בר*, or, according to the reading of thirty-three of Dr. Kennicott's Codices, *בור*, *Lixivial* or *alkaline salt* used in purifying metals. Isa. i. 25, *I will melt down*, as (with) *alkaline salt*, *thy dross*, and *I will remove all thy base metal*. And every one knows that this salt is applied also to *purifying* other things, comp. therefore Job ix. 30.

X. *Baal Berith*, i. e. *Baal the Purifier*, mentioned Judg. viii. 33. ix. 4, and called also *ברית אל* the God, or Lord, *Berith*, Judg. ix. 46. The children of Israel are expressly said, Judg. viii. 33, to have made *Baal Berith* their *Aleim*; whence we may fairly collect, that though the *ox* or *bull*, the representative of the *fire*, (comp. under *בעל* III.) was the prevalent or predominant figure in the idol, yet they did not mean entirely to exclude the other agents of nature in the worship of *Baal Berith*, any more than Aaron and Jeroboam, in setting up the calf as an emblem of Jehovah, intended absolutely to reject the second and third persons of the uncreated Trinity. Both Aaron and Jeroboam call their respective calves *Aleim*, and Aaron says, *הֵנָּה אֱלֹהִים* are thy *Aleim*, they which

have brought (*העלו* plur.) thee out of the land of Egypt. See Exod. xxxii. 4. 1 K. xii. 28. and comp. under *עֵל* VII.

By this name *Baal Berith*, the idolaters not only denoted the *purifying nature* of fire (that *ἁγνιστικὸν ἀκαθάρτων* unsullied element, *φῶς ἀμωγνόν* unpolluted light, as the Orphic hymn to *Ἡφαίστος* calls fire), but also expressed their expectation of the great *ברית* or *purifier from sin*, to come from this their supreme God. And there seems no reason to doubt but to this *Baal*, as well as others, they burnt their sons with fire for burnt-offerings, as they are charged by the Prophet Jeremiah, ch. xix. 5, (comp. ch. xxxii. 35); thus, through a horrid perversion of the original revelation of a Redeemer, giving their first-born for their transgression, the fruit of their bodies for the sin of their souls. See Micah vi. 7, and comp. under *בכר* I. and *מלך* II. *Ζεὺς Καθάρσιος*, one of the appellations of *Jupiter* among the Greeks*, is a literal translation of *בעל ברית*.

From this idol the city of *Berytus*, now *Beirut*, in Syria, seems to have received its name.

XI. As a N. *בירה* *A palace* or *sumptuous building*, probably so called from its *glorious shew*. 1 Chron. xxix. 1, 19. Also, *A metropolis* or *capital city*; so Montanus, Metropoli. Neh. i. 1. Esth. i. 2, 5. ii. 3, 5, & al. Chald. As a N. fem. *בירתא* *A Palace*. occ. Ezra vi. 2.

As a N. fem. plur. *בירות* *Palaces* or *castles*. occ. 2 Chron. xvii. 12. xxvii. 4. From *בירה* we have the Greek *Βασις* a *palace* or *castle*, which is a word often used by the LXX, and in that version answers to the Heb. *בירה*, Dan. vii. 2, (and according to some copies, Neh. ii. 8), and to the Chald. *בירתא* Ezra vi. 2. And by this name *Βασις*, Josephus Ant. xv. cap. 11. § 4. informs us, that the *castle* adjoining to the temple of Jerusalem was anciently called by the *Asmonæan* Princes who built it, till *Herod the Great*, by whom it was repaired and strengthened, named it *Antonia*, in compliment to his friend and patron *Mark Antony*. Comp. Tacitus Hist. lib. v. cap. 11.

* See Pott's Antiquities, book ii. ch. 6.

בר As a V. To cleanse, purify, or purge thoroughly. occ. Dan. xi. 35. Ezek. xx. 38, ברוני (ו being substituted for the last letter; four however of Dr. Kennicott's Codices read ברוני) And I will thoroughly purge out of you the rebels. In Hith. To shew oneself pure. occ. Ps. xviii. 27. Also, To be purified. occ. Dan. xii. 10. As a participle or participial N. ברוי Pure, clean, cleansed. Spoken of a bright arrow, Isa. xlix. 2.—of men purified or sanctified for sacred offices, 1 Chron. ix. 22. xvi. 41. (comp. Isa. lii. 11.) But how the sense of purified is applicable to 1 Chron. vii. 40, I see not. I shall just hint that the Syriac translator for ברוי seems to have read ברוי, for he renders the word ברוי in their generations.—of animals clean for food, Neh. v. 18.—of a pure religious profession, Zeph. iii. 9. Used as an Adverb, Purely or clearly. Job xxxiii. 3.

ברב occ. 1 Kings iv. 23, or v. 3, ברב, אבוסים. The Chaldee, Syriac and Vulgate, not to mention the modern vernacular versions, with one consent render these words *fatted fowls*. And if this translation be admitted, I should think that as ברות clean is applied to sheep, Neh. v. 18, so ברב is a general name for clean fowl. But, says Michaelis (Supplem. ad Lex. Heb. p. 228), "What? if you should derive ברב from the Chaldee ברא, Syriac and Arabic [and he might have added Hebrew] בר denoting a field, a desert, all that is without (extra, external to) the cities and habitations of men, whence Chald. בר wild brasts, Dan. ii. 38, תור בר a wild bull, הרנגל בר the wild cock, &c. &c. so that ברבים might signify creatures living in the fields, woods, and deserts, which are taken by hunting, as opposed to those that are domesticated. And thus the word might both comprehend fowls, (one of which is called by the Samaritans ברב q. d. the desert-bird, see Vers. Samar. in Lev. xi. 17), and also wild animals, such as stags and deer. Solomon's table then was furnished with all these, and that not only as nature had offered them to the hunter, but also fatted. This explanation is favoured by the previous mention of stags and deer," and by the

word Νομαδων at the end of the verse in the Complutensian LXX, which term, as Michaelis observes, perhaps means wild animals feeding freely in the desert.

ברא

Denotes the production either of substance or form, the creation or accretion of substance or matter.

I. To create, produce into being. Gen. i. 1, In the beginning the Aleim created the heavens and the earth. This cannot relate to form, because, as it follows in the next verse, The earth was תוה without form, or in loose atoms. So ver. 27, The Aleim created man in his own image, refers to the creation of the human soul, as well as to the formation of the body; for the image of the Aleim eminently consists in righteousness and true holiness, seated in the spirit of the mind. See Eph. iv. 24. Col. iii. 10.

II. To form by accretion or concretion of matter. Gen. i. 21, So the Aleim formed the great aquatic monsters, no doubt of pre-existent matter; and ver. 27, ברא formed man, male and female. Comp. ch. ii. 7. v. 2. Isa. xlv. 12. Eccles. xii. 1, ובר את בראך Remember thy Creator. "The plural is employed, says Stockius, to shew the plurality of persons in the unity of essence, namely the Father, Son, and Holy Spirit. For these three divine persons consulted together concerning the creation of man. Gen. i. 26*." Isa. xlv. 7. Forming the light, ברא concreting the darkness. Amos iv. 13, ברא concreting the spirit. Ps. cii. 19, עם לברא a people to be produced, or born. Comp. Ezek. xxi. 30. xxviii. 13, 15. Josh. xvii. 15, ובראת And plant, cause to grow, for thyself there—ver. 18. For the mountain shall be thine, for that is the יער or wood-country (mentioned ver. 15) ובראתו and thou shalt plant it, and it's utmost extremities shall be thine. Comp. under Sense V. As a N. ברא is rendered fat, but rather means plump, grown full in

* I do not however wish to dissemble that very many of Dr. Kennicott's Codices in Eccles. xii. 1, read בראך and many others בראך without the ו. But it is very easy and obvious to account for the Jewish transcribers dropping the plural in their copies; though very difficult to assign a reason why any of them should insert it, unless they found it in their originals.

flesh,

- dead, or substance. See Gen. xli. 2, 5. Dan. i. 15. As a Participle, or participial N. fem. בררה, or, according to twenty-six of Dr. Kennicott's Codices, בררה, *Plump, well fed.* occ. Hab. i. 16. As a V. in Hiph. *To make fat, to batten.* occ. 1 Sam. ii. 29.
Hence Gr. *βριζω* to be robust, strong.
- III. *To do or perform somewhat wonderful and extraordinary, to make, as it were, a new creation.* Num. xvi. 30. *But if Jehovah בררה בררה create a creation, i. e. work an unprecedented miracle.* So Exod. xxxiv. 10. Jer. xxxi. 22.
- IV. In Niph. *To be renewed, in a natural sense.* Ps. civ. 30. In Kal, *To renew, make anew, in a spiritual sense.* Ps. li. 12. Comp. Isa. lxxv. 17, 18.
- V. To this V. the learned Cocceius assigns the sense of *preparing*, Josh. xvii. 15, 18. Imperat. ברר, Ezek. xxi. 19, or 24, *And prepare a hand, i. e. a place, at the head of the way to the city prepare (it).* Infin. ברר, אומותן בחיכות, *and dress or trim (exornabunt, Cocc.) them with their swords.* "It may be an *Ozymoron*," says Cocceius, i. e. "a figure in rhetoric, when that which at first hearing seems ridiculous or contradictory, yet bears very good sense and wit, as Γλυκύκατος a bitter-sweet, Δωρον ἀδωρον, Vivum cadaver," &c. Littleton's Dictionary. For examples of this mode of expression in Scripture, see Glassius, Phil. Sac. lib. v. tract. 2, cap. 7, who instances in Job xxii. 6. Jer. xxii. 19. Acts v. 41. 2 Cor. viii. 2. 1 Tim. v. 6. But to return to Ezek. xxiii. 47, it is evident from a comparison of this verse with ch. xvi. 40, that ברר in the one must, some how or other, be equivalent to ברק to cut in pieces in the other text; and the prophet having in verses 40, 41, of the xxxiii chap. mentioned the adulteresses having dressed and prepared themselves for their paramours, seems to have chosen the word ברר at ver. 47, rather than one more literally expressive of their enemies destroying them with their swords. Hence perhaps Lat. *parare* to prepare.
- VI. Chald. As a N. ברר The field. See under בר II.

ברר
I suspect the radical idea of this word to be *congelation*, or the like; for in Arabic

- it is used for being cold, particularly in an intense degree, also for firmness, stability.
- I. As a N. ברר *Hail, congealed rain.* Exod. ix. 18, & al. freq. Hence once used as a V. *To hail.* Isa. xxxii. 19.
- II. As a participial N. masc. plur. בררים *Grisled, marked with white spots like hail upon black or other colour.* occ. Gen. xxxi. 10, 12. Zech. vi. 3, 6.

ברר

With a radical, though mutable or omisable, ה.

"To feed, eat, or take food." Bate. occ. 2 Sam. xii. 17. xiii. 6, 10. In Hiph. *To cause to eat.* occ. 2 Sam. iii. 35. xiii. 5. As a N. ברר Food, victuals. occ. 2 Sam. xiii. 5, 7, 10. Also, "Fed, i. e. well fed." Bate. occ. Ezek. xxxiv. 20, where three of Dr. Kennicott's Codices read בררה, comp. ver. 3. As a N. fem. בררה Food. occ. Ps. lxxix. 22. Lam. iv. 10. So the LXX render בברות in Ps. by εἰς τὸ βρωμα, and in Lam. by εἰς βρωσις for food.

ברר

I. *To pass from place to place, to flee, flee away.* Gen. xvi. 6. xxvii. 43, & al. freq. In Hiph. *To cause to flee, to drive or chase away.* 1 Chron. viii. 13. xii. 15. As a N. ברר A runaway, a fugitive. Isa. xv. 5. xliii. 14; which latter verse is thus rendered and explained by the learned Vitringa (whom see): *Thus saith Jehovah, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon (i. e. the Medes and Persians under Cyrus, comp. ch. xliii. 3), and have made all the fugitives בררים go down (towards the river Euphrates, or the vessels lying there, comp. ch. xliii. 10), even the Chaldeans (the most valiant of the Babylonish soldiers, comp. Jer. v. 13), באניות רנחם in their pleasure-boats or barges, in order to make their escape from the enemy.*

II. In Kal and Hiph. *To pass or shoot along, as a bar through rings.* occ. Exod. xxvi. 28. xxxvi. 33. Hence, as a N. ברר A bar, which thus passes or shoots along. Exod. xxvi. 26, 28. Deut. iii. 5. Jud. xvi. 3, & al. freq. Hence, A bar, barrier.

III. In Kal and Hiph. *The straight serpent.* occ. Job xxvi. 13. Isa. xxvii. 1. In Isa. xxvii. 1, where it is contradistinguished from נחש עקלתון the tortuous, sinuous, or coiling serpent, it seems to denote the crocodile, whose

whose body is remarkably *straight, rigid, and inflexible*, so that he cannot readily turn himself in pursuing his prey. In Job xxvi. 13, נחש ברך may signify any *sea-monster* (comp. Amos ix. 3) of a *straight make*, which is there represented as *slain* by the preceding storm. See *Schultens* and *Scott*, and on Isa. xxvii. 1, *Vitringa* and *Bp. Lowth*.

ברך

To couch, lie down, as a beast on it's knees to rest, *accumbo, procumbo*; for the LXX and Vulg. appear to have given the ideal meaning of the Verb in Hiph. Gen. xxiv. 11, ויברך הנמלים *and he caused the camels to couch, or kneel* the former rendering it by κοιμίσας, the latter by *fecisset accumbere, caused to couch*.

I. *To couch, rest, as on the knees, to kneel*. 2 Chron. vi. 13, ויברך על ברכיו *and he kneeled on his knees*. So Ps. xcvi. 6, and (Chald.) Dan. vi. 10, or 11, where *Theodotion* καμπύλων *bending, couching*. In Hiph. *To cause to couch or kneel*. Gen. xxiv. 11, as above. Dr. *Shaw*, Preface to Trav. p. xi. describing the manner of resting at night during his travels in the eastern deserts, says, "Our camels were made to kneel down in a circle round about us, with their faces looking from us, and their respective loads or saddles placed behind them." Hence as a N. ברך, plur. ברכים, *The kneec, on which men and other animals couch, and which is plainly formed for this purpose*. Isa. xlv. 23. Jud. vii. 5, & al. freq. Comp. Sense IV.

II. As a N. fem. ברכה *A reservoir or pool where waters, as it were, couch or lie*. 2 Sam. ii. 13. Eccles. ii. 6, & al. freq. So רבץ which properly signifies *to lie down* as a beast, is in like manner applied to the *great abyss of waters* within the earth, Gen. xlix. 25. Deut. xxxiii. 13.

III. In Kal and Hiph. *To bless*, as God doth man, or a superiour his inferiour, *to give, promise, or wish him rest, quiet, happiness*. Gen. i. 22. ix. 1. xii. 3. xiv. 19. xlvii. 7. So God בֵּרַךְ *blessed* the seventh day, Gen. ii. 3, "by sanctifying it, says *Clark*, and appointing it to be a day wherein he would bestow the choicest blessings on his servants in the use of his holy ordinances." In Niph. *To be blessed*. occ. Gen. xii. 3. xviii. 18. In Hith. *To bless oneself, or be blessed*. Gen. xxii. 18.

xxvi. 4. Deut. xxix. 19, & al. As a N. fem. ברכה *A blessing*. Gen. xxvii. 12. Deut. xxxiii. 23, & al. Comp. Joel ii. 14.

IV. *To bless*, as man doth God, or an inferiour his superiour, i. e. *To bow, as it were, the knee to him, and so ascribe one's present or expected rest and happiness to him*. Gen. xxiv. 48. 2 Sam. xiv. 22, & al. freq. Comp. Isa. xlv. 23. Phil. ii. 10. As a N. fem. ברכה *A blessing, i. e. a token of blessing, or of respect, a present*. Gen. xxxiii. 11. Jud. i. 15. 1 Sam. xxv. 27. 2 K. v. 15, & al.

V. *To salute, wish a blessing to*. 1 Sam. xiii. 10. 1 K. i. 47. viii. 56. 2 K. iv. 29. x. 15. So the Latin *saluto*, whence Eng. *salute*, &c. is from the N. *salus, health, prosperity*.

VI. The Lexicons have absurdly, and contrary to the authority of the ancient versions, given to this Verb the sense of *cursing* in the six following passages. 1 K. xxi. 10, 13. Job i. 5, 11. ii. 5, 9. As to the two first the LXX render בָּרַךְ in both by εὐλογεω, and so the Vulg. by *benedico, to bless*. And though Jezebel was herself an abominable idolatress, yet as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth upon the false accusation of *blessing the heathen Aleim and Molech*, which subjected him to death by Deut. xiii. 6. xvii. 2-7. Job's fear, ch. i. 5, was, lest his sons should have *blessed the false Aleim*; so *Aquila* εὐλογήσαν, and Vulg. *benedixerint*. Ver. 11, should be translated, *And indeed stretch forth thy hand now, and touch all that he hath, לא אכא surely* (comp. 1 K. xx. 23) *he hath blessed* (בֵּרַךְ being used, in a past sense, as תבא ver. 7, and יעשה ver. 5.) *thee to thy face*, i. e. hypocritically. LXX and *Theodotion*, η μὲν εἰς προσωπον σε εὐλογήσει *truly he will bless thee to thy face*, Vulg. *nisi in faciem benedixerit tibi, unless he hath blessed thee to thy face*. Satan brings the same charge of *hypocrisy* against Job, ch. ii. 5, which the LXX, *Theodotion*, and Vulg. render in the same manner. And at ver. 9, his wife says to him, *Dost thou yet retain thy integrity, thy regard for the true God, בָּרַךְ אלהים ומת blessing the Aleim and dying, or even to death*.

Some

Some learned men have supposed that ברך signifies to bid farewell to, and thence to renounce, relinquish, and that in several of the above cited passages, as in 1 K. xii. 10, 13. Job i. 5. ii. 9, it might best be explained in that sense. But there is no proof that ברך ever properly denotes to bid farewell to, much less to renounce. In both Gen. xlvii. 10, and 2 Sam. xix. 39, which are produced as instances of the former signification, there was not a common farewell, but a patriarchal benediction. (Comp. Heb. vii. 7.) And in all other passages where the Verb ברך is joined with יהוה or אלהים it constantly means to bless. See Gen. xxiv. 48. 1 Chron. xxix. 20. Ps. lxxvi. 8. lxxviii. 27. ciii. 1, 2, 20, 21, 22.

DER. From ברך the knee, perhaps the Gaulish bracca, a part of dress covering the knees, and Eng. breeches.

ברך

I. Occurs not as a V. in Heb. but as a participial N. masc. plur. ברכים Rich apparel, Eng. transl. so Montanus vestium pretiosarium, sumptuous vestments. Once, Ezek. xxvii. 24.

The Verb in Arabic signifies to twist or be twisted closely together as threads, and thence the Ns. ברית, and מברם in that language denote, a thread formed by twisting several parts together, also a kind of garment made of the same sort of thread, both for warp and woof. It seems probable, therefore, that twisting closely together, or the like, is the idea of the Heb. word.

II. Chald. As a Particle ברך But truly, but. Dan. ii. 28. iv. 12, or 15, & al.

ברך

I. To lighten, send forth lightning. occ. Ps. cxliv. 6. As a N. ברק Lightning, a flash. Exod. xix. 16. 2 Sam. xxii. 15, & al. freq. The word has the same sense in Arabic; whence the miraculous beast, who, according to the Mahometan creed, carried Mahomet in the twinkling of an eye from the neighbourhood of Mecca to Jerusalem, had his name Al Borak, on account of his moving with the velocity of lightning*.

II. As a N. ברק A glitter or glister. Ezek. xxi. 10, 15, 28, or 15, 20, 33. Comp.

* See Prideaux, Life of Mahomet, p. 55, 1st ed. 8vo. Modern Universal Hist. vol. I p. 66.

Deut. xxxii. 41. So Virgil, Æn. iv. liu. 580,

—Vaginâque eripit enses

Fulmineum.

He draws his lightning sword.

Comp. Nah. iii. 3. Hab. iii. 11. So Homer, Il. x. lin. 153, 4, describing the spears of Diomed and his companions,

—τηλε δὲ χαλκας

λαμπρὴς ἄς ἀστερόπησσοιτο; Διός

—far flash'd the'r brazen points,

Like Jove's own lightning—

Also, A glittering or bright weapon. Job xx. 25.

III. As a N. fem. ברקת A kind of precious stone, a carbuncle. "A precious stone, "shining like lightning, or a coal of "fire+." "Carbunculi a similitudine Ignium, appellati," says Pliny, Nat. Hist. lib. xxxvii. cap. 7. occ. Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13.

IV. As a N. ברקן A kind of thorn, with very sharp, pointed prickles. occ. Jud. viii. 7, 16. In ver. 7, Aquila εν ταῖς τρακαναθαῖς, Symmachus εν τοῖς τριβουλοῖς, Vulg. tribulis. But the LXX, perhaps because they could not recollect any Greek word to express it, retain the original name Βαρκαννίμ.

DER. Bright.

ברש

Occurs not as a V. in Heb. nor do I know the ideal meaning of it, but

I. As a N. ברש plur. ברשים The fir- or, according to Celsius, the cedar-tree. 2 Sam. vi. 5. Isa. xli. 19, & al. freq. The LXX render it so variously, as to shew they knew not what particular species of tree it meant; the Vulg. generally by abietem the fir-tree. Comp. מור under רח.

II. Plur. ברשים Some things made of fir or cedar. Spoken of spears, Nahum ii. 4.—of musical instruments, 2 Sam. vi. 5. "No kind of wood (says that learned philosopher and musician, the Rev. William Jones, Physiological Disquisitions, p. 204) being more elastic than fir, from it's fibrous construction, it is the most proper for musical instruments, and was therefore applied to that use by the Hebrews from the most remote antiquity. See 2 Sam. vi. 5."

DER. Brush. Qu?

+ Assembly's Annotations.

G 3

ברת

ברת

As a N. masc. plur. ברותים *Trees of the cypress kind*, so LXX κυπαρισσοί, & Vulg. cupressina. Most probably they are the same, as *Pliny*, Nat. Hist. lib. xii. cap. 17, mentions by the name of *bruta*, and which he there describes as being like a wide spreading cypress with whitish branches, and yielding an agreeable scent in burning. Once, Cant. i. 17.

בש

To flag, fail, grow flaccid, spiritless or inactive, be confounded, flaccescere, confundi (as the Vulg. often renders it) whether through fear, 2 K. xix. 26. comp. Jud. iii. 25.—or disappointment, Job vi. 20. Psal. xxii. 6.—or modesty, 2 K. viii. 11. Ezra viii. 22.—or the importunity of others, 2 K. ii. 17.—or through a sense of guilt, *to be ashamed*, Ezra ix. 6. Psal. xxxv. 4, & al. It is once applied figuratively to the *דומה* or *solar fire*. Isa. xxiv. 23. In Hiph. *הוֹבֵשׁ* with the ו after ה, as if from *יֵבֵשׁ*, *To abash, make ashamed*. 2 Sam. xix. 6. But thirty-six of Dr. Kennicott's Codices here want the ו. Also, *To act shamefully*, *הִבְשִׁיתָ* *hath done shamefully*, according to the reading of nine of Dr. Kennicott's Codices. Hos. ii. 5, or 7. In Huph. *הוֹבֵשׁ* *To be made ashamed, abashed*. Jer. x. 14. li. 17, (with ו, as well as י, inserted according to many of Dr. Kennicott's Codices), & al. freq. either in Kennicott's printed text, or in his various readings. As Ns, fem. *בוֹשָׁה* *Abashment, shame*. Ps. lxxxix. 46. Ezek. vii. 18. *בִּשְׁתָּ* The same. Job viii. 22, & al. Also, *A shameful idol*, i. e. Baal, or Baal-Peor. Jer. xi. 13. Hos. ix. 10. So *Jerub-baal* (see Jud. vi. 31, 32.) is called *Jerub-besheth*, 2 Sam. xi. 21. *בוֹשָׁה* *Shame*. occ. Hos. x. 6. As a N. masc. plur. in Reg. *מְבוֹשִׁים* *The pricy parts, pudenda*. occ. Dent. xxv. 11.

To this Root may also be referred *בִּיבֶשֶׁת*, with a slight dialectical variation for *בִּיבֶשֶׁת*, the name of a city in Egypt, Ezek. xxx. 17, which the LXX render by a word evidently corrupted from the Hebrew or Egyptian name, *Βουβαστος*, so the Vulg. Bubasti; in which city, according to *Herodotus*, lib. ii. cap. 59, 137, was a famous temple to the Egyptian idol *Βουβαστις*, who, says he, is in Greek

called *Απεργμης*. Now the Grecian *Απεργμης* physically denotes the *Moon*, whose emblem, among the Egyptians, was a *cat (perhaps from the remarkable increase and decrease of the pupil of it's eye, and it's seeing and being most vigilant and active in the night); whence, as *Herodotus* further relates, lib. ii. cap. 67, *cats*, which in Egypt were sacred, were, when dead, carried to be interred under the sacred roof at *Bubastis*. A cat, then, or a human figure with a cat's head (such as may be seen in *Montfaucon's Antiquité Expliquée*, tom. ii. tab. 126.), was most probably the emblem under which they worshipped the *Moon* at this place, which might from this idol be called *בִּיבֶשֶׁת* *The countenance of the shy or shame-faced Goddess*, for cats seem remarkable for being so.

To flag very much, loiter, delay. occ. Exod. xxxii. 1. Jud. v. 28. In Hith. *To flag through shame, be abashed or ashamed of oneself, to be quite confounded*. Gen. ii. 25.

See Mr. Bate's Crit. Heb. on this Root.

DER. *Bashful, abash*.

נשל

In general, *To concoct, coquere*.

I. *To ripen*, as corn by the solar heat. Joel iii. or iv. 13. In Hiph. *To cause to ripen*. Gen. xl. 10.

II. *To dress with fire*, as by *roasting*, Deut. xvi. 7. 2 Chron. xxxv. 13.—by *boiling*, 1 Sam. ii. 13, 15, & al. freq.—or by *baking*, 2 Sam. xiii. 8. As a N. fem. plur. *מְבוֹשָׁה* *Boiling places, places for dressing victuals*. occ. Ezek. xlv. 23.

III. As a Particle, *בִּשְׁלֵי*, compounded of ב in, ו that which, and ל for, see under ו IV.

בש

Occurs not as a V. in Heb. but in Chaldee *בִּשְׁלֵי* and *בִּשְׁלֵי*, and in Syriac *בִּשְׁלֵי* signify *to be sweet, agreeable, or the like*. (See *Castell.*) Hence as a N. *בִּשְׁלֵי* pl. *בִּשְׁלֵי* *A spice or aromatic, from it's sweet agreeable smell*. Exod. xxxv. 8, 28, & al. freq.

Also, *An odoriferous plant or flower*. Cant. iv. 14, 16. v. 13. viii. 14. See *Harmer's*

* See *Plutarch*, De Isid. & Osir. tom. ii. p. 376. D. E. edit. *Xylandri*, where other reasons also are assigned; and *Pluche's Hist. du Ciel*, tom. i. p. 155. Outlines

Outlines of a Comment on Solomon's Song, p. 163, 298.

בשר

Perhaps of the same import as בָּסַט (Isa. lxiii. 18. Jer. xii. 10.) *To tread, trample.* Once, Amos v. 11, where ten of Dr. Kennicott's Codices read בָּשַׁט without the ו.

בשר

I. The general idea of this word seems to be, *To spread, spread out, spread abroad.* It occurs not, however, simply in this sense as a V. but as a N. applied to the Cherubs, Ezek. x. 12, וְכָל בָּשָׂרָם, *and the whole extent of them*; Vulg. *et omne corpus eorum, and their whole body.* So Eng. transl.

II. As a V. in Kal and Hiph. *To spread, spread abroad*, as praises, Isa. lx. 6.—news or tidings, whether bad, as 1 Sam. iv. 17, comp. 2 Sam. i. 20. xviii. 20; or more usually good, 1 Sam. xxii. 9. 2 Sam. iv. 10, & al. freq. In Psal. lxxviii. 12, מְבַשְּׂרוֹת “is feminine, and points out the women who with music, and songs, and dancing, celebrated the victories of the Israelites over their enemies, according to the custom of those times, Exod. xv. 20. 1 Sam. xviii. 6.” Chandler's *Life of K. David*, vol. ii. p. 65*. It is applied to the glad tidings of the gospel, Isa. xl. 9. lii. 7. lxi. 1. The LXX generally render it by *εὐαγγελισμός*. In Hith. fut. יִבְשֹׁר It (*some-what*) will be told, or let somewhat be told, i. e. *there are tidings.* occ. 2 Sam. xviii. 31. As a N. fem. בְּשָׂרָה and בְּשֹׂרָה *News, tidings.* 2 Sam. xviii. 20, 22, 25, 27, & al.

III. As a N. בָּשָׂר *Flesh, that soft muscular substance which is spread over the bones, blood-vessels, and nerves of the animal body, according to that of Job x. 11, Thou hast clothed me with skin and flesh.* It is variously applied.

1. *Flesh of men or animals, strictly so called*, Gen. ii. 21. Jer. xix. 9. Gen. xli. 2, 3, 4.—of fishes, Lev. xi. 11. So in 1 Cor. xv. 39, Σαρξ, *Flesh*, is applied to fishes, as well as to men, beasts, and birds. And in Heb. בָּשָׂר is also spoken of reptiles. See Gen. vii. 14, 15, 16, 21.

* Comp. *Glauii Philol. Sacra*. lib. iii. tract. 1, can. 31, col. 610, edit. Lips. 4to. *Michælis in Louth's Prælect.* p. 562, edit. Götting. Note. Bp. Louth's Note on Isa. xl. 9.

2. The Heb. N. בָּשָׂר, like the Arabic بَشَر, appears plainly to denote the skin which is spread over the human body, and is so rendered by our translators, Ps. cii. 6. Comp. Job iv. 15. xix. 20, where עוֹר seems to mean the cuticle or outer skin, בָּשָׂר the inner. Comp. Job x. 11. Lam. iv. 8. and see *Michaelis*, Supplem. and Lex. Heb. p. 236, and *Anonym.* Note on Ps. cii. 6, in *Merrick's Annotations*.

3. *Man considered as infirm or weak.* Jer. xvii. 5.

4. It denotes what is soft and pliable. Ezek. xi. 19. xxxvi. 26.

5.—*Wholly carnal or sensual, given up to fleshly appetites and passions.* Gen. vi. 3.

6.—*Near relation, consanguinity.* Gen. xxix. 14. xxxvii. 27.

7.—*The secret parts.* Ezek. xvi. 26, xxxiii. 20.

8. *All flesh*, signifies either all mankind, as Gen. vi. 12, 13; or all animals, as Gen. vi. 17, 19.

בת

Occurs not as a V. in Heb. but evidently denotes capacity, power of receiving or containing, room, place.

I. As a N. בת *A Bath*, the largest measure of capacity next to the Homer, of which it was the tenth part. See Ezek. xlv. 11, 14. It was equal to the Ephah, i. e. to seven gallons and a half English, and is always in Scripture mentioned as a measure of liquids.

II. As a N. masc. plur. בָּתִּים *Receptacles, places to receive staves or bars.* Exod. xxv. 27, (where LXX Θηκας) xxvi. 29, & al. freq.

III.—In Reg. בָּתִּי *Boxes to hold perfumes.* Isa. iii. 20. Comp. under נִשְׁח II.

IV. As a N. fem. plur. בָּתוֹת q. d. *Capacities.* occ. Isa. vii. 19, נְחִלֵּי הַבָּתוֹת *vallies of capacities, capacious vallies*; LXX, τὰς παραγχεῖς τῆς χωρᾶς *the vallies of the country.*

V. As a N. masc. בית, plur. בָּתִּים

1. *Capacity.* 1 K. xviii. 32, כְּבֵית — *as great as would contain*; LXX, χωρησάων *holding.*

2. *The in- (or receiving) side of a place, as opposed to the outside.* Gen. vi. 14, & al.

3. *A House, q. d. a receptacle, for man.* freq. occ. *A den or receptacle for wild beasts*, Job xxxix. 6. *A nest for birds*, Psal.

G 4

Psal. lxxxiv. 4. *A place in reference to something it contains*, Neh. ii. 3.

4. *A Household or family*. Gen. vii. 1, & al. freq.

5. *A House, household, estate, substance*. 1 K. xiii. 8. Comp. Esth. viii. 1, 2. Οἶκος and Οἶκος are used in the same sense in Greek; see *Greek and Eng. Lexic.* in Οἶκος III. So LXX in K. οἶκος.

6. *A Temple, dedicated, whether to the true God, see 1 K. vi.—or to a false one*, Jud. xvi. 26, 27, 29, 30. 1 Sam. v. 2, 5. 1 K. xvi. 32. 2 K. v. 18. x. 14, 21, & al. But when in the books of Moses or Joshua we read of the בית or *Beth* of such or such an idol in the land of Canaan, we must not imagine that the בית implies a *house or covered building*, because it does not appear that the Canaanites had any such in those early times. Moses, who in Deut. vii. 5. xii. 3, is very particular in commanding the Israelites to destroy the other appendages of the Canaanites' idolatry, never mentions their *sacred buildings*, nor do we ever read of them in the book of Joshua. Their *Beths* seem to have been nothing more than *sacred inclosures*, like the Grecian *Τεμενὴν*.

7. Masc. plur. בתים *Hangings to form a receptacle for an idol, canopies, or some things of that kind*, French *translat. des pavillons, pavilions*, 2 K. xxiii. 7. Comp. Ezek. xvi. 16, and סמל IV.

8. As a Particle בית *In, within* (comp. Sense II, above.) Ezek. i. 27. Comp. Prov. viii. 2, where LXX ἀναμυσσόν *in the midst*, so Vulg. in mediis.

VI. As a N. ביתן *A Palace, a large and beautiful house*. occ. Esth. i. 5. vii. 7, 8. *Castell* says, some think it a *Persic* word, because it occurs only in this book.

VII. As a N. בת *The pupil of the eye*. See under בת II.

VIII. As a N. fem. בת, *A daughter*. See under בת VII.

IX. Chald. As a V. *To pass the night*. Once Dan. vi. 18, or 19. It is often used in the same sense by the Chaldee Paraphrasts, and in the Syriac language.

בתל

Occurs not as a V. in Heb. but in Arabic signifies, *To separate, sever*, "separavit, segregavit," *Castell*. And as Nouns in that language בתל and בתלה denote the

* *sucker of a palm-tree now fit to be separated from its parent tree, and to bear fruit for itself, and hence a marriageable virgin, who being separated from her mother may now bear fruit of her own*. And in this latter sense the N. is applied in Heb.

I. As a N. בתולה *A marriageable virgin*. "Virgo matura, nubilis, ac integra adhuc & incorrupta." *Castell*. Comp. *Robertson*, *Thesaur.* Gen. xxiv. 16. Lev. xxi. 14, & al. freq. In Lev. xxi. 14, בתולה is contradistinguished from a widow, a divorced woman, one deflowered (חללה) and an harlot. Comp. Ezek. xlv. 22. In Joel i. 8, it denotes an *espoused virgin before consummation*. Comp. Deut. xxii. 23. Job xxxi. 1.

נער or נערה is a *girl, a young woman*, whether married, Deut. xxii. 15, 16, 20, 21; or unmarried, Gen. xxiv. 16, 28, 55, 57. 2 K. v. 2. Esth. ii. 2, 3; בתולה (as above) a *marriageable virgin*; עלמה a *maid, a virgin*, whether marriageable or not. See Gen. xxiv. 43. Exod. ii. 8.

On Isa. xxxvii. 22, *Vitranga* observes that *societies and states*, when in a regular, orderly, flourishing, free condition, or enjoying a respectable and lawful government, are continually in Scripture on these very accounts compared to *virgins*. Comp. Lam. i. 15. Jer. xxxi. 21. xlvii. 11. Isa. xlvii. 1. On which last text see more in *Vitranga*.

II. As a N. masc. plur. בתולים *The signs or marks of virginity*. Deut. xxii. 14, 15, 17. Also (ימים being understood) *Days or time of virginity, virgin stute*; so

* Dr. *Shaw*, *Travels*, p. 144, speaking of the palm-tree in Barbary, says, "They are propagated chiefly from *young shoots*, taken from the roots of full grown trees: which if well transplanted and taken care of, will yield their fruit in the sixth or seventh year; whereas those that are raised immediately from kernels will not bear till about their sixteenth." "It is well known," adds the Doctor, "that these trees are *male and female*, and that the fruit [of the female] will be dry and insipid without a previous communication with the male." p. 144, where see more; as also in *Schreubner* *Phys. Sacr.* on Exod. xv. 27, and on Job xxix. 18; and in *Hamelquist's* *Trav.* p. 416. The circumstance just mentioned from Dr. *Shaw* shews the remarkable propriety of the oriental applications of the N. בתל. † See *Castell's* *Lex. Heptag.* in בתל AR and Professor *Robertson's* *Clavis Pentateuchi*, No. 1356, 2476,

it

may be rendered *virginity*. Lev. xxi. 13, & al.

Little doubt, I presume, will remain in the reader's mind, but the common and obvious interpretation of Deut. xxii. 14—17, is the true one, when he considers the following account of the marriages of the *Arabs*, cited from *D'Arvieux*, by Mr. Harmer in his *Outlines of a New Commentary on Solomon's Song*, p. 11. "*D'Arvieux* tells us, that the bridegroom and bride being brought in ceremony to the place of marriage, the men and women sit down to table in different huts, where the marriage feast is celebrated; that in the evening the bride is twice presented to the bridegroom; that the third time he carries her into the tent where the marriage is to be consummated; and that after the consummation, the bridegroom returns to his relations and friends (whom he had left feasting together) with such a proof of the virginity of his bride, as Moses supposeth the Jews were wont to preserve with care, that in case the honour of their daughters should afterwards be aspersed, they might be freed from the reproach; which being shewn, the bridegroom is complimented afresh, and passes the rest of the night in rejoicing." See more on this subject in Niebuhr's *Description de l'Arabie*, p. 31, &c. In the *Complete System of Geography*, vol. ii. p. 19, the reader may find a similar custom observed in some towns of *Turkey* at their marriages, and I have read of the like among the *Tartars*. Dr. Russell, in his *Nat. Hist. of Aleppo*, p. 113, note, says, "The tokens of virginity are expected by all sects in this country, but more indecently exposed by the Turks than any other." Mons. Savary speaking of the marriages of the *Egyptians*, says, "Quand c'est une fille, il faut que les signes de virginité paroissent; autrement, il (le Mari) est en droit de la reavoyer à ses parens, & c'est le plus grand deshonneur qui peut arriver à une famille." *Lettres sur l'Egypte*, tom. iii. p. 38.

From this Root may be derived the Greek *Batalos*, effeminate, and *βαταλιζομαι* to live effeminately.

בתק

To cut in pieces. So Chaldee Targ. יבועניך. They shall cut thee in pieces, i. e. alive

—a dreadful punishment sometimes inflicted by the Babylonians. Once, Ezek. xvi. 40. Comp. Dan. ii. 5, and see *Michaelis Supplem. ad. Lex. Heb.* p. 239.

בתר

I. To divide asunder. Gen. xv. 10. As a N. masc. plur. in Reg. בתרי *Parts so divided, divisions*. Jer. xxxiv. 18, 19. בתר in Cant. ii. 17, seems rather an appellative than a proper name, and so בתר will be *Mountains* of intersection or cragginess, i. e. intersected, craggy mountains, LXX, ὄρη κοιλωμάτων mountains with hollows.

II. Chald. בתר A Particle, After. Dan. ii. 39. It is also written בתתר Dan. vii. 6, 7.

PLURILITERALS ב. בלערי

בלערי

The meaning of this word has been much disputed, and various are the senses which ancient and modern interpreters have assigned to it. I embrace that of the learned *Bochart*, Hierozoic. P. II. lib. v. cap. 5, and so render it as a N. Pearl. This precious substance, which is naturally hard, white, smooth, and glossy, is found in many parts of the world, and produced in the shell of the pearl-oyster, with which the *Persians* gulph in particular abounds. Perhaps the Hebrew name is from בר singular and לו smooth, as being the only gem naturally smooth and polished. Or as "all pearls, says *The New and Complete Dictionary of Arts*, &c. are formed of the matter of the shell, and consist of a number of coats, spread with perfect regularity one over another, in the manner of the several coats of an onion, or like the several strata of the stones found in the bladders or stomachs of animals, only much thinner," may not the Hebrew name בלערי, according to this account, be a derivative from בלר to divide, and לו smooth, a smooth stratum, or the like? occ. Gen. ii. 12. Num. xi. 7. Comp. Exod. xvi. 31.

בלערי

A Particle (from בל not, and ערי into). Without, besides, except. Gen. xiv. 24. xli. 44, & al. With ס prefixed, סבלערי. The same, Num. v. 20. & Sam. xxii. 32. בלעל

בליעל

As a N. from בל *not*, and על *profit*. See the learned *Merrick's Annotation* on Ps. xviii. 5.

I. As an abstract N. *Unprofitableness, worthlessness, wickedness*. See Deut. xiii. 13. xv. 9. Prov. xix. 28. 1 Sam. i. 16. xxv. 25. 2 Sam. xvi. 7. 1 K. xxi. 13; in which three last passages observe that ה emphatic is prefixed, q. d. *the greatest or most abandoned wickedness*. דבר בליעל *An affair of wickedness*, Eng. transl. *a wicked thing*, Ps. ci. 3. xli. 9, *A word, or matter, of Belial*, i. e. *a heinous accusation, is poured out upon him*. *Vitringu* on Isa. xlix. 7, explains this expression of the *crime of treason* against the Roman emperor, of which the Jews accused Jesus Christ before Pilate, John xix. 12, 15.

II. As an Adjective, *Worthless, wicked, good for nothing*, Αχρηστος, Nequam. Job xxxiv. 18. Comp. Nah. ii. 1.

III. In a concrete or collective sense, *Worthless, or wicked, men*. 2 Sam. xxii. 5. xxiii. 6. Ps. xviii. 5. Nah. i. 11.

ברזל

As a N. *Iron*, a well known metal. The name ברזל may be derived from בר *bright* (like the *solar flame*, Cant. vi. 10.), and לזל *to fuse, melt with heat*, (dropping the ז as usual). For it has been observed by * chemical writers, not only that *iron*

* *Iron ignites long before it fuses; nor melts without a violent fire; and this the most slowly of all metals.* *Boerhaave's Chemistry by Shaw*, vol. i. p. 93.

Iron—requires the strongest fire of all the me-

melts slowly even in the most violent fire, but also that it *ignites*, or *becomes red-hot* long before it *fuses*; and any one may observe the *excessive brightness* of iron when *red-* or rather *white-hot*, ברזל therefore, q. d. *the bright fuser*, is a very descriptive name for it. Num. xxxi. 22. Deut. viii. 9, & al. freq.

Since *iron* requires the *strongest fire* of all metals to fuse it, hence there is a peculiar propriety in the expression כור הברזל *A furnace for iron*, or an *iron furnace* for violent and sharp afflictions. See Deut. iv. 20. 1 K. viii. 51.

ברזל Chariots (q. d. *chariotry*) of or with *iron*, probably mean *chariots covered or plated with iron*, so as not easily to be broken or cut in pieces. occ. Josh. xvii. 16, 18. Jud. i. 19. iv. 3, 13. In Jud. the Vulg. renders the words *currus falcatos, chariots armed with scythes*. But this does not seem the natural sense of the Heb. neither is there any proof that war-chariots of this kind were so early invented. *Cyrus* was the first who introduced them among the *Persians*. See *Xenophon*, *Cyropæd.* lib. vi. p. 324, edit. *Hutchinson*, 8vo. and note 4.

גם בשגם See under גם

בר בשכבר See under שכבר

שלמי בשלמי See under שלמי

tals to melt it.—It grows red-hot long before it melts, and is known to be approaching towards that state by it's becoming *whitish*, and by it's *sparkling*.—Iron exposed to the focus of a great burning glass, instantly grows red-hot, then turns *whitish, sparkles and flames*, and immediately after melts.—New and Complete Dictionary of Arts, in IRON.

ג

גדל

With a radical, but mutable or omissible, ה.

I. *To increase, rise, swell, grow higher and higher*, as waters. occ. Ezek. xlvi. 5. *To grow*, as a bull-rush. occ. Job viii. 11.

To increase, as affliction. occ. Job x. 16. As a N. גאון *Rising, swelling*, as of waters. Job xxxviii. 11. Jer. xii. 5. xlix. 19. l. 44. It is plain from a comparison of 1 Chron. xii. 15, with Josh. iii. 15. iv. 19, that the river *Jordan* (probably from the melting

melting of the snow on mount Libanus) began, in * some years at least, to overflow it's banks towards the beginning of the first month, our March O. S. and continued so to do all the time of harvest, i. e. till the end of May or the beginning of June†. Maundrell, in his *Journey*, at March 30, thus expresseth himself concerning this river: "After having descended the outermost bank, you go about a furlong upon a level strand, before you come to the immediate bank of the river. This second bank is so beset with bushes and trees, such as tamarisks, willows, oleanders, &c. that you can see no water till you have made your way through them. In this thicket anciently (and the same is reported of it to this day) several sorts of wild beasts were wont to harbour themselves; whose being washed out of the covert by the overflowings of the river, gave occasion to that allusion, Jer. xlix. 19, and l. 44, *He shall come up like a lion from the swelling (נאן) of Jordan.*" Comp. Ecclus. xxiv. 26. *Michaelis* (Supplem. ad Lex. Heb. p. 241.) says, that the signification of the swelling of the Jordan is very unsuitable (*ineptissima*) to the Heb. נאן דירן in Jer. xii. 5; yet the Chaldee paraphrast seems to have given a very natural sense to the end of this verse—"How thinkest thou to do with respect to the wild beasts of the field, which (are or appear) on the swelling of the Jordan?" And in this exposition the Targumist has been followed by Mr. Lowth, and other commentators.

In Zech. xi. 3, the second bank or thicket itself, above mentioned by Maundrell, seems to be called נאן דירן.

As a N. fem. נארת *A rising up*, as of smoke, Isa. ix. 18. Also, *A swelling*, as of the sea, Ps. lxxxix. 10.

- II. As a N. נא plur. נארת *A valley*, or more properly, *a rising ground*, or *lawn* "rising from the bottom to the adjoining hill. Num. xxi. 20, *And from Bamoth to the נא in the country of Moab to the top of Pisgah*, i. e. they encamped on the rising ground—to the top of the hill." Bate, freq. occ. נ (without the א) is used in the same sense. Deut. xxxiv. 6. Josh. xy. 8, & al. freq. As a N. fem.

plur. נארת The same. Ezek. vii. 16. & al.

- III. As a V. *To be exalted* in glory or honour. Spoken of Jehovah, occ. Exod. xv. 1, 21. As a N. נאן *Exaltation, excellency*, as of God, Exod. xv. 7. Job xxxvii. 4. Mic. v. 3, or 4, & al.—of the people of Israel, Nah. ii. 2, or 3.—of the land of Canaan, Ps. xlvii. 5. נארת Nearly the same. Ps. xciii. 1. Isa. xii. 5.

- IV. As a Participle, or participial N. נאן *Proud, vainly elated, or lifted up*. Job xl. 6, 7. Isa. ii. 12. נא The same. Isa. xvi. 6. As Ns. נאן and נארת *Elation, pride, haughtiness*. I must say with Mr. Bate, "I know not what the difference is between these two Nouns." They occur together, Isa. xvi. 6. Jer. xlviii. 29. As a N. נאן (formed as נאן from נאח) *Proud, haughty*. occ. Ps. cxxiii. 4. So LXX υπερηφανοις, and Vulg. superbis. As a N. fem. נארת *Pride*, used for a proud person or persons, the abstract for the concrete. Ps. xxxvi. 12; as נארת Vileness for vile persons, Ps. xii. 9. Comp. נאן Jer. l. 31, 32.

DER. Greek γαίω to be proud, exult, French and Eng. gay, gaiety. Also, perhaps, Italian gioia, French joie, Eng. joy, &c.

נאל

In general, *To vindicate, avenge, recover, retrieve, or deliver, vindicare.*

- I. *To vindicate, recover, or deliver, that to which one has some right, from evil or wrong*. So LXX, πορμαί. Gen. xlviii. 16. Exod. vi. 6.

- II. *To vindicate or redeem an inheritance, to recover it for a price to it's proper owner*. See Lev. xxv. 24, &c. As a N. נאל *A near kinsman*, one who by the Mosaic law had a right to redeem an inheritance, and also was permitted to ; vin-

† The ancient Greeks "had no public officer charged by the state to look after murderers. The relations of the deceased alone had the right to pursue revenge. Homer shews it clearly (Il. ix. lin. 628, &c.) We may add to the testimony of this great poet that of Pausanias, who speaks in many places of this ancient usage (lib. v. c. 1, p. 376. lib. viii. c. 34, p. 669.), an usage that appears to have always subsisted in Greece (See Plat. de Leg. l. ix. p. 930, 931, and 933. Demosth. in Aristocrat. p. 736. Pollux, lib. viii. cap. 10, segm. 118)." Goguet's Origin of Laws, &c. pt. 2, book 1. art. 8, vol. ii. p. 71, edit. Edinburgh.

dicare

* See *Harmer's Observations*, vol. ii. p. 214.

† Id, vol. i. p. 41.

dicare or *avenge* the death of his relation, by killing the slayer if he found him out of the cities of refuge, (see Num. xxxv. 19, 21, &c.) and so was a type of him who was to *redeem* man from death and the grave, to *recover* for him the eternal inheritance, and to *avenge* him on Satan, his spiritual enemy and murderer. See inter al. Job xix. 25. Ps. xix. 15. cvii. 2. cxix. 154. Isa. xxxv. 9. xliii. 1. li. 10. lii. 3. lix. 20. lxi. 4. Hos. xiii. 14. *Hutchinson's Works*, vol. vi. p. 341, &c. and *Bate's* Crit. Heb. in נאל. Masc. plur. in Reg. נאל, rendered in our translation *kinsfolks*, 1 K. xvi. 11. In Ruth ii. 20, thirty-one of Dr. Kennicott's Codices read נאלנו, and nine נאלנו, with the plural נ. Comp. Targ. and LXX, and Ruth iii. 12. As a N. fem. נאלה *Redemption, right of redemption*. Lev. xxv. 24, 26, 29. Also, *Price of redemption*. Lev. xxv. 51, 52. Translated, *kindred*. Ezek. xi. 15. נאל הורם *The avenger of blood, he who (as above) had a right to avenge the blood of his relation*. Num. xxxv. 19, & al. freq. And because the *avenger of blood* was often *defiled* with the blood of the slayer, or perhaps because the people were apt to regard him as *polluted* by it, (see *Gusset*, *Comment. Ling. Heb.*) hence in the latter Hebrew writers.

III. As a V. *To pollute, defile*. In Niph. נאלו they were polluted with blood. Lam. iv. 14. So Isa. lix. 3. Comp. Zeph. iii. 1. In Kal and Huph. Mal. i. 7, *Ye offer bread polluted upon my altar, and ye say, wherein נאלנו have we polluted thee?* Comp. ver. 12. Neh. xiii. 29. In Hith. *To defile oneself*. occ. Dan. i. 8. In Niph. with כן following, *To be put away, or removed from, as polluted*, q. d. *To be polluted from*. occ. Ezra ii. 62. Neh. vii. 64.

IV. *To avenge, take vengeance on*. occ. Job iii. 5. *Let darkness and the shadow of death נאלו take vengeance on it*, LXX ελαστοι αυτης seize it, alluding, perhaps, to the *avenger of blood's* seizing the offender. As a N. fem. sing. with a formative נ in Reg. נאלה "Vengeance". occ. Isa. lxiii. 3, *Their blood shall be sprinkled upon my garments, and (on) all my raiment נאלה my vengeance*, i. e. in taking of it he should be daubed with

the slaughter." *Bate*. One of Dr. Kennicott's MSS. reads נאלה I have polluted it. See Bp. Lowth's note.

נב

Occurs not as a V. but the idea is evident from the things to which it is applied, namely, *Gibbosity, protuberance, prominence*, or the like.

I. As a N. נב *The back* of a man considered as *raised or hunched up*. occ. Ps. cxxix. 3. Comp. Dan. vii. 6. Ezek. x. 12, in which last passage thirty-two, at least, of Dr. Kennicott's Codices read נב with the plural נ.

II. *The base of an altar, "Dorsum sustinens altare, The back supporting the altar."* Cocceius. occ. Ezek. xliii. 13. French translation, Ce (sein sera) le dos de l'autel, *This (bosom shall be) the back of the altar*. But does not this seem a forced application of the Heb. נב, as denoting a *back?* and shall we not rather suppose that in this text Ezekiel uses נב in the Chaldee sense, and adopt the Vulgate translation, Hæc quoque erat fossa altaris, *This also (i. e. what was formed by the דוק and the border) was the foss of the altar?*

III. As a N. נב plur. נב, and, in the construct used for the absolute form, נבי and נבי *The locust in it's caterpillar state*, so called, either from it's *shape* in general, or from it's continually *hunching out it's back*, in moving. occ. Isa. xxxiii. 4. Amos vii. 1. Nah. iii. 17. And to explain these passages I observe, that it is in their *caterpillar* state that the locusts are the most destructive, *marching directly forward*, and in their way eating up every thing that is green and juicy; that in and near the Holy Land they are in this state in the month of April, which corresponds to the beginning of the *springing up of the latter growth after the King's seedings, which were in March*; and lastly, that in the beginning of June, נב קרה in the time of cooling, when the people are retired to their cool summer-houses or country-seats, the caterpillar-locusts of the second brood are settled in the *scenes* נדרת, whether the parent-locusts had retired to lay their eggs. But for the further illustration of these particulars, I must request the reader attentively to peruse Dr. Shaw's Travels, p. 187, 3d edit.

ad edit. and compare with *Harmer's Observations*, vol. i. p. 225, &c. and vol. ii. p. 466, &c.

IV. As a N. masc. plur. גבים *Vaulted or arched rooms*, as of the temple. occ. 1 K. vi. 9, and *cotered* גבים the arched rooms or arches (vault-beams, Eng. marg.)—*with cedar*.

V. As a N. נב *A vaulted or arched room*, such as prostitutes dwelt in. occ. Ezek. xvi. 24, 31, 39. So Fornix, a vault, (whence Eng. *fornication*) is used in the Latin writers for a brothel; and the LXX render נב in Ezekiel twice by πορνείον, and once by οὐρανία πορνείον, and the Vulg. by lupanar.

VI. As a N. masc. plur. גבים, Jer. xiv. 3, *Arched or vaulted reservoirs* of waters, or rather *arched or vaulted aqueducts*; those, namely, made by king Hezekiah, 2 Chron. xxxii. 30, to bring the water of the fountain of Gihon (which was situated on the western side of the city of David, inclining to the south*) *underground*, straight to the city of David. So the author of Eccles. ch. xlviii. 17, or 19, *Ezekias fortified his city, and εισοργαγεν εις μεσον αυτης υδατα*, (so *Complut.* and MS. Alex.) ΩΡΤΞΞ (EN) ΣΙΔΗΡΩΙ ΑΚΡΟΤΟΜΟΝ, και φαεινομενε κρηνας εις υδατα, and brought in water into the midst thereof, he digged the hard rock with iron, and built fountains for waters. And *Tacitus* describing the city of Jerusalem, Hist. lib. v. cap. 12, particularly mentions "Fons perennis aquæ, cavati sub terrâ montes, & piscinæ cisternæque servandis imbris," A never failing fountain of water, the mountains scooped, or bored through, underground† [plainly for the passage of the water], and pools and cisterns for preserving the rain."

VII. As a N. masc. plur. in Reg. גבי *The bosses or umbos of shields which project in the middle of them*. occ. Job xv. 26.

VIII. As a N. masc. plur. in Reg. גבי, Ezek. i. 18, *The fellows or rings of the wheels*, which do not appear to have had any naves. And so, 1 K. vii. 33, גבי are the fellows or rings of the wheels, and

דשיר the naves. Comp. below under דשיר.

IX. As a N. fem. plur. גבות *Felloes or bearing rings of wheels*. occ. Ezek. i. 18.

X. As a N. fem. plur. גבות *The arched prominent flesh over the eyes, or the eye-brows themselves*. So LXX οφφύς, and Vulg. supercilia. occ. Lev. xiv. 9.

XI. As a N. masc. plur. גבים *Heaps, banks, or ridges of earth*. occ. 2 K. iii. 16, "Make this valley גבים גבים full of banks, to stop the water from running down the valley." *Bate. Virgil*, Georg. ii. lin. 236, uses crassa terga, stiff backs (i. e. of earth ploughed up) for ridges. So terga, Georg. i. lin. 97. Job xiii. 12, גבי חסר גביים, "Your swelling heaps (are) swelling heaps of mire. He means their swelling heaps of words; their high-flown discourses, in particular, on the happy condition of pious and virtuous persons even in the present world." *Scott's* note. Such heaps of mire required no efforts to destroy them, they would dissolve and fall of themselves.

XII. Chald. גב and in the emphatic form גבא, Nearly the same as Heb. גבא, A pit or dungeon, used as a den of lions. Dan. vi. 7, 12, & al. So LXX λακκος, and Vulg. lacus.

XIII. As a N. masc. plur. with a formative י, גביות *Husbandmen*, "who turn up the land in ridges or backs." *Bate. occ. Jer. lii. 16, and 2 K. xxv. 12, according to the Complutensian edit. and at least forty-seven more of Dr. Kennicott's Codices. Also, Lands to be so cultivated. occ. Jer. xxxix. 10. Comp. Sense XI.*

XIV. As a N. with a formative נ, גבן *Gibbous, hump-backed*. occ. Lev. xxi. 20. So LXX κυρτος, and Vulg. gibbus. With the נ doubled, גבנין *A mountain of gibbositities, i. e. with several protuberances*. occ. Ps. lxxviii. 16, 17; where LXX ορος τελευρωμενον, a cheese-like hill. See the following word. But on Ps. lxxviii. 16, 17, I add, agreeably to Mr. *Merrick's* note on this text, that the Chald. גביות signifies gibbous, גביות gibbosity, summit, and גביות the eye-brows; so Syr. גביות the eye-brow, summit (see *Castell*, Lexic.); that *Bochart*, (Chanaan, lib. i. cap. 42.) in speaking of the Montes Gebennæ or Cebennæ (Les Cévennes), which are called by *Strabo* Παγίς

* Comp. *Maunder's Travels*, April 9, with *Shaw's Plan of Jerusalem*, Trav. p. 277.

† Not as the pompous Mr. *Gordon* erroneously renders it, "The mountains were all scooped into streets." For what?

Παρυς ορεινῆς, a mountainous back or ridge, says, Thus נבנא in Syriac is the brow of a hill, Luke iv. 29; and that the same learned writer observes from Camden, that the British word *Keven* signifies the ridge of a mountain. So Mr. Richards in his Welsh Dictionary, "Cefn, the back of a man or beast, a promontory, or hill lying out, a ridge of a mountain.—Hence in all probability—the *Cetennes* in France, *Kevin* or *Chevin* in Yorkshire, and doubtless many other such names in England, Scotland, and France, &c.

XV. As a N. fem. נבנה, or, according to some printed copies, and many of Dr. Kennicott's MSS. נבניה *Cheese*. So LXX *τυπη*, and Vulg. caseum. occ. Job x. 10. "Dr. Shaw, in his account of the *Barbary cheeses*, (Travels, p. 168), tells us, they are small, rarely weighing above two or three pounds, and in shape and size like our penny-loaves. One would imagine the ancient Jewish (or Eastern) cheeses were of the same shape, since the same word signifies an hill, which in Job x. is translated *cheese*. So the LXX translate the high hills, Ps. lxxviii. 15, 16, by a word that signifies *cheese-like hills*." Harmer's Observations, vol. i. p. 285.

DER. *Gibbous*, &c.

נבא

As a N. *A pit, ditch, or pool*. occ. Isa. xxx. 14. Ezek. xlvii. 11. Chald. נבא. See under נב XII.

גבה

With a radical, fixed and immutable ג.

I. In Kal, *To be high, elevated, tall, lofty*. Job xxxv. 5. 1 Sam. ix. 2. x. 23. In Hiph. *To exalt, make high*. Ezek. xvii. 24. 2 Chron. xxxiii. 14. Also, *To mount up*: Job xxxix. 27. "The eagle is of all birds that which mounts to the greatest height." Buffon, Hist. Nat. des Oiseaux, tom. i. p. 115. As a N. גבה *High, height*, Gen. vii. 19. Deut. iii. 5. 1 Sam. xvi. 7. xvii. 4. *Majesty*, Job xl. 10. נבהא fem. with the formative מ instead of ה after the Chaldee form. Ezek. xxxi. 5, but eight of Dr. Kennicott's Codices read נבהה. נבהה joined with לב *the heart*, Prov. xvi. 5, with רוח *the breath*, Prov. xvi. 18. Eccles. vii. 8; with אף *the nose*, Ps. x. 4, with עיניים *the eyes*, Ps. ci. 5. (comp. Ps. xviii. 28.) beautifully describes pride

and haughtiness, from the swelling hearts, strong and quick breathing (see Acts ix. 1.), contemptuous and high looks (comp. Prov. xxx. 13.) of such persons. But see Mr. Bate on the word. Hence,

II. *To be elated, haughty, proud*. Isa. iii. 16. Jer. xiii. 15. Zeph. iii. 11. As a N. גבה *Haughtiness*. Jer. xlviii. 29. Fem. גבהה used adverbially, ב גבהה, being understood, *Haughtily, proudly*. 1 Sam. ii. 3. Comp. Isa. ii. 11, 17. But

III. As there is a good and commendable, as well as an evil and blameable *elation*, or *elevation of heart*, so גבהה *his heart was lifted up* is once used in a good sense, for he took courage, grew confident or bold. 2 Chron. xvii. 6.

DER. *Gibbet*.

גבה

As a N. Bald before, fore-head bald. So LXX *Αναφαλλαντος*. occ. Lev. xiii. 41. Fem. גבהת *The bald fore-hand*. So LXX *Αναφαλλαντωσα*. occ. Lev. xiii. 42, 43, 55. But in the last Text it is spoken of cloth or skin, and seems to denote their fore- and outer, or right side.

גבל

I. *To set up a boundary, to bound, terminate*. occ. Deut. xix. 14. Josh. xviii. 20. Zech. ix. 2. In Hiph. *To bound, set bounds to*. occ. Exod. xix. 12, 23. As a N. גבל or גבל *A bound, limit, border*. Gen. x. 19. xxxiii. 17, & al. freq. As a N. fem. גבלה, in Reg. גבלות, plur. גבלות and גבלת The same. See Isa. xxviii. 25. Ps. lxxiv. 17. Num. xxxii. 33. Comp. Exod. xxviii. 14, 22. xxxix. 15.

II. As a N. גבל *The mark of a boundary, a land-mark*. Deut. xix. 14. xxvii. 17. Prov. xxii. 28. Fem. plur. in Reg. גבלות *Land-marks*. Job xxiv. 2.

DER. *Gabble*, a mixt language, such as is spoken on the confines of different countries; *Islandic gabl*, a bound, (see *Junius Etymol. Anglic.*) and Eng. *gabel* (end of a house).

גבן See under גב

גבע

Occurs not as a V. in Heb. but the idea is evident from the things to which it is applied, namely, *conicalness* of form, though not in a mathematical, but in a popular sense.

I. As a N. fem. גבעת, and in Reg. גבעות *A mountain or hill, from it's conical form*; for

for as * an excellent writer has well observed, "*Mountains and hills have generally on all sides a regular descent or inclination from their tops, greater or less, longer or shorter, and when separately considered, and without attending to every little inequality, may be said to be of a conical or pyramidal shape.*" Exod. xvii. 9, 10. 1 Sam. x. 5. Isa. xxxi. 4, *For Mount Zion, and גבעתה its slope; on which the temple stood.*

- II. As a N. נבר *A large drinking vessel, a goblet, shaped, I suppose, as sometimes to this day, like a truncated cone.* occ. Gen. xlii. 2, 12, 16, 17. Jer. xxxv. 5; from which last text, compared with the former, it appears that נבר or נבר is a *larger vessel* out of which the wine was poured into the *drinking cups*. It answers perhaps to the Greek *κρατήρ*, as כסות to the *κυπελλα* or *δεπατα*. Thus Homer, Il. iii. lin. 247, 8,

— φησι δὲ ΚΡΗΤΝΡΑ φαεινὴν
Καυρὴν ἰδαναι, καὶ χυρυστοῦ ΚΥΠΕΛΛΑ.

lin. 295,

Οἷον δ' αὖ ΚΡΗΤΗΡΟΣ ἀφυσταμένον ΔΕΠΑΕΣΣΙΝ
ἔκχυσεν—

- III. As a N. masc. plur. נבריעם, and נבעם *The bowls of the golden candlestick.* These are expressed to be כשקדים *shaped like almonds*, i. e. approaching to a *conical form*. occ. Exod. xxv. 31, 33, 34. xxxvii. 17, 19.

- IV. As a N. fem. plur. סנברעות *The caps or bonnets of the Jewish Priests, which, when fixed to their heads, had probably the form of a truncated cone.* occ. Exod. xxviii. 40. xxix. 9. xxxix. 28. Lev. viii. 13.

נבר

- I. In Kal, *To be strong, powerful, to prevail.* Gen. vii. 18, 19, 24, & al. freq. In Hiph. The same. occ. Ps. xii. 5. Also, *To make strong, establish, confirm.* occ. Dan. ix. 27. In Hiith. construed with *על* against, *To strengthen oneself, exert one's strength.* occ. Isa. xlii. 13.— with *אל* *To strengthen oneself against, to*

be stout or insolent towards. occ. Job xv. 25. Absolutely, *To behave oneself stoutly or insolently, to be insolent.* occ. Job xxxvi. 9. As נס. נבר and נבר, *Strong, powerful, mighty.* Gen. vi. 4. x. 8, 9, & al. freq. Fem. נבירה *Strength, might.* Eccles. ix. 16. Job xxxix. 19, & al. freq. Also, *Mastery, victory.* Exod. xxxii. 18.

- II. As a N. נבר *A man, as distinguished from a woman or child, on account of his superiour strength, Lat. vir, which in like manner from vis, strength.* See inter al. Deut. xxii. 5. Jer. xliii. 6. Exod. xii. 37. נבר *A male child, as distinguished from a female; so LXX ἄρσεν.* Job iii. 3. Comp. Jer. xxxi. 22. It sometimes, like homo in Latin, and man in Eng. denotes the *species*. See Ps. xxxiv. 9. Job iv. 17. xiv. 10, 14. *Any or every man.* Jer. xvii. 5, 7.

In Joel ii. 8, נבר is applied to *locusts*, whom the prophet in the verse immediately preceding had compared to נבריים *mighty men*. It is equivalent to *איש* every one, each, in the 8th verse.

The prohibitory law, Deut. xxii. 5, seems directed against an idolatrous usage, which from this text appears to be as ancient as Moses, and which later writers inform us was to be found among several nations in after times, and that too attended with the most abominable practices. From *Plutarch*† we learn that the Egyptians called the *moon* the mother of the world, and assigned to her φύσιν ἀρσενόβηλον, a nature both male and female; and *Boysen*‡ says of *Diana, Luna* or the *Moon*, that "the Egyptians worshipped this deity both as male and female, the men sacrificing to it as *Luna*, the women as *Lunus*, and each sex on these occasions assuming the dress of the other." (But Qu?) "Indeed this goddess was no other than the *Venus Urania* or *Celestis* of the *Assyrians*, whose worship and rites the *Phœnicians* brought into Greece." The *Assyrian Venus* was of both sexes, and accordingly she was worshipped by her votaries, sometimes in the attire of men, sometimes in that of women, the men and women mutually changing dresses with each

* See Mr. *Catcott's* Treatise on the Deluge, p. 247, &c. 2d. edit. where the reader may find the evidence for the deluge arising from the form and structure of mountains stated with great precision and force.

† De Isid. & Osir. tom. ii. p. 368, edit. *Xylandr.*
‡ Pantheon, p. 72, 3d edit.

other.

other*. Macrobius†, after observing that some persons corrupt that line in *Virgil* (*Æn.* ii. lin. 632.) by reading *Dea Goddess*, instead of *Deo God*, meaning *Venus*, and that *Acterianus* affirms, that in *Cqlvus* we should read *Pollentemque Deum Venerem*, *Venus* that powerful *God*, *non deam*, not *goddess*, adds, that "there is an image of her in Cyprus with a beard, but in a female dress with a sceptre, and the stature of a man, and they think that she is both male and female‡. *Aristophanes* calls her *Αρροδιον*.—" *Philochorus* also in his *Atthis* affirms, that she is the moon, and that the men sacrifice to her dressed as women, and the women as men, because she is thought to be both male and female||."

It is no difficult matter to guess at the consequences of these holy masquerades. *Julius Firmicus*, however, *De Errore profanarum Relig.* cap. 4. does not leave us to conjecture; for, speaking of the Assyrians, he says, "The Assyrians and part of the Africans reckon the air the principal of the elements, and this they worship under an artificial image (*imaginatâ figuratone*) and have consecrated it by the name of *Juno* or the *Virgin Venus*, &c." And a little after—"Whom their company of priests cannot duly serve unless they effeminate their countenances, smooth their skins, and disgrace their male sex by female ornaments. *Videre est in ipsis templis*

* Univ. Hist. vol. iv. p. 358, 8vo. and *Gutbrie's General Hist.* vol. ii. p. 24, 5.

† *Saturnal.* lib. iii. cap. 8.

‡ As the Latin of *Macrobius* (edit. *Hen. Steph.* Paris, 1585.) is here confused and apparently corrupted, I shall give *Servius's* Note on *Virgil*, *Æn.* ii. lin. 632, which is clearer to the same purpose—"Est in Cypro simulacrum barbata [Veneris scilicet] corpore & veste muliebri, cum sceptro & naturâ virili, quod *Αρροδιον* vocant, cui viri in veste muliebri, mulieres in virili veste sacrificant. There is in Cyprus an image of a bearded Venus, with the body and dress of a woman, but with a sceptre and the sex of a man, which they call *Αρροδιον*; masc. and to which the men sacrifice in a female dress, the women in a masculine one."

|| *Arnobius*, *advera.* Gent. lib. iii. derides the Heathen for praying to deities, without knowing whether they were gods or goddesses. "*Conquestis in precibus, sive tu Deus, sive tu Dea, dicere.*" *Tertulian*, *Apolog.* cap. 16, "Lunus et Luna."

|| *Philochorus* quoque in *Atthis* eandem affirmat esse Lunam, & ei sacrificium facere viros cum veste muliebri, mulieres cum virili, quod eadem et mas estimatur et femina. *Macrobius* ut sup.

cum publico gemitu, miseranda ludibria, & viros muliebria pati, & hanc impuri & impudici corporis labem gloriosâ ostentatione detegere." Which words, expressive of the most abominable impurities, I hope I may be excused from translating. Comp. under קוש V.

II. As a N. נביר *A lord, master, chief.* Gen. xxvii. 29, 37. Fem. נבירה *A lady, mistress*, a title of the Queens of Judah. 2 K. x. 13. 2 Chron. xv. 16. Jer. xiii. 18. נבירה *A mistress.* Gen. xvi. 4, 8. Isa. xlvii. 5, 7.

DER. Greek κυβερνω, *Latin gubernare*, French *gouverner*, English *gubernation, govern*, &c.

נבש

Occurs not as a V. in Heb. but in Arabic signifies to shave off, as hair, "*abrasit pilos.*" *Castell.*

I. As a N. נביש *Hail* from it's smoothness, as it occurs in the compound N. נבליש used for large hail-stones, as appears by these several contexts. occ. Ezek. xiii. 11, 13. xxxviii. 22, in which last text the LXX render it by χαλαζης hail. Comp. Josh. x. 11. Job xxxviii. 22, 23. Ps. xviii. 12. Isa. xxx. 30. Rev. viii. 7. xvi. 21. נבליש seems a plain compound of נב lord, and נביש hail, q. d. grando dominans, and perhaps refers to some idolatrous notion they entertained about hail. It is certain that the latter heathen attributed the sending of hail to their *Jupiter*, and looked upon any remarkable showers of it as proofs of his anger. So *Horace*, ode ii. lib. 1,

Jam satis terris nivis atque diræ Grandinis mihi Pater, &c.

Too long, alas! with storms of hail and snow, Jove has chastis'd the world below.

MEYERWARRING.

Comp. *Virgil* *Æn.* iv. lin. 120, 161. *Æn.* ix. lin. 669. and *Livy*, lib. ii. cap. 62. and lib. xxvi. cap. 11; and see *Daubuz* on Rev. viii. 7. The learned Mr. *Spence*, in his *Polymetis*, plate 29, fig. 2, gives us a medal, on which *Jupiter Pluvius*, or the Rainy, is represented "seated on the clouds, holding up his right hand; and pouring a stream of hail and rain from it upon the earth, whilst his *Fulmen* is held down in his left."

II. As a N. נביש *An union or large pearl*, or perhaps *crystal*, (Greek κρυσταλλος ice) probably

probably so called from it's smoothness or resemblance to *hail*. Once, Job xxviii. 18.

גג Occurs not as a V. in Heb. but in Arabic signifies to *expand*. "1. expandit," *Castell*. As a N. in Heb. גג The flat expanded roof of a house or other building, such as are usual in the East to this day, and which were adapted to the various purposes for which we find them used in Scripture. See inter al. Deut. xxii. 8. Josh. ii. 6. Jud. xvi. 27. 2 K. xxiii. 12. Jer. xix. 13. Zeph. i. 5. Dan. iv. 26, or 29. In *Galilee* and *Judæa*, as well as at *Aleppo*, they frequently sleep on the roofs of their houses, and so they appear from 1 Sam. ix. 25, 26, to have done anciently; for those verses tell us that, after they descended from the high place, Samuel conversed with Saul on the house-top, and that at the spring of the day Samuel called Saul (on) the house-top, saying, Up, that I may send thee away; and Saul arose, i. e. from his bed on the house-top, where he had lodged all night †. Comp. LXX on ver. 25.

The flat extended roof or top of an altar. Exod. xxx. 3.

To this root may be referred מגג *Agag*, which appears to be the common name of the kings of the Amalekites (as *Pharaoh* of the Egyptians, *Abimelek* of the Philistines) from the comparatively large extent of their dominions. See Num. xiv. 7, 20. 1 Sam. xv. 7, 8, 9.

גד I. In Kal, "To assault, attack, or rush upon." Bate. occ. Gen. xlix. 19. Ps. xciv. 21. Hab. iii. 16. Hence the patriarch *Gad* had his name, Gen. xlix. 19. xxx. 11, where not only the *Keri*, but seven of Dr. *Kearcott's* Codices, במגד נגד A troop cometh. So Targ. Onkelos נגד אמת.

II. As a N. fem. plur. גדות *Banks* of a river, which are continually beaten upon by it's waters. occ. Josh. iii. 15. iv. 18. 1 Chron. xii. 15. Isa. viii. 7. There is a peculiar propriety, Josh. iii. 15. iv. 18. 1 Chron. xii. 15. in mentioning all the banks of the Jordan; for from *Maundrell's* Journey, March 30, this

river appears to have had several. (See under נהר I.) And the same propriety we may observe in Isa. viii. 7, where there is a manifest allusion to the river *Euphrates*, which in like manner used to overflow all it's banks in spring and summer, as we learn from the express testimonies of *Arrian* and *Ammianus*, cited by *Vitringa*, on the text.

III. As a N. masc. sing. גדי, plur. גורים, and plur. fem. in Reg. גריות, A *Kid*, probably so called from the remarkable manner in which they push or butt at each other. This *Virgil* has observed, *Georgic*. 2, lin. 530;

————— *Pinguetque in gramine lato
Inter se adversis luctantur cornibus hædi.*

————— *Butting with adverse horns
The kids sport wanton.*—————

Gen. xxxviii. 17. 1 Sam. x. 3. Cant. i. 8. —Thou shalt not boil גדי a kid in his mother's milk. Exod. xxxiii. 19. "This law, say some, was to teach them to abhor cruelty: but I should rather think it was given in opposition to an idolatrous custom mentioned by Dr. *Cudworth*, in his discourse on the Lord's Supper, from an old *Karaite* writer, who says, 'It was a custom of the ancient Heathen, when they had gathered in all their fruits, to take a kid, and boil it in the dam's milk, and then, in a magical way, to go about, and besprinkle with it all their trees and fields, and gardens and orchards, thinking by this means they should make them fructify, and bear again more abundantly the following year.' And to confirm this explanation of the law against boiling a kid in it's mother's milk, it is observable, that it is both here and in ch. xxxiv. 26, joined with the command of bringing the first fruits into the house of *Jehovah* their *Alcim*; and in Deut. xiv. 21, with that of paying tythe." Editor's Note on Bate's New and Literal Translation, Exod. xxiii. 19.

—Hence Lat. *hædus*, and Eng. goat and kid.

IV. As a N. גדי A species of strongly aromatic plant, *coriander* (so LXX Κοριανδρον, and Vulg. coriandri), from it's pungent, inciding qualities. occ. Exod. xvi. 31. Num. xi. 7.

V. As a N. גיד A nerve, tendon, or sinew, composed

* See Dr. *Stow's* Travels, p. 210, 211, 2d edit. Dr. *Russell's* Nat. Hist. of Aleppo, p. 2, 12, 90. and Bishop *Lewin* on Isa. xxii. 1. † See *Harmer's* Observations, vol. i. p. 169.

composed of *nervous fibres*. occ. Gen. xxxii. 32. Job x. 11. xl. 12. Isa. xlviii. 4. Ezek. xxxvii. 6, 8. This is a very proper and philosophical name for the nerves, which are continually affected by the *impulses of the nervous fluid*, or *animal spirits*, passing through them; which impulses on the one side, perpetually convey *sensations* of all kinds from the external organs to the brain, and on the other, by the action of the will or mind on the origin of the nerves at the brain, direct the *voluntary motions* of the animal. That the *nerves are the instruments of sensation and voluntary motion*, may be proved by *demonstrative experiments*, and is, I think, allowed by all; and that they are so, by means of some *very subtle fluid derived through them* to every part of the body, has been the opinion of some of the greatest names in philosophy and physic. Sir Isaac Newton was, as he himself * declares, of opinion, that "all sensation is excited, and the limbs of animals moved at pleasure, by the vibrations of a *very subtle fluid*, which are propagated through the solid capillaments of the nerves, from the external organs of the senses to the brain, and from the brain into the muscles." And the learned Boerhaave, speaking of this fluid, tells us, that † "it is found to exhale of its own accord in an instant, not to concreate by fire, but entirely to vanish into the air;" and infers from an induction of particulars, "that the particles which compose it are the most solid, *subtile, active, simple and fluid* of all the humours of the body." And on the whole, after the best consideration I have been able to give this very difficult and curious subject, it appears to me that the

* "Adjicere jam liceret nonnulla de spiritu quodam subtilissimo, cujus vi & actionibus—Sensatio omnis excitatur, & membra animalium ad voluntatem moventur, vibrationibus scilicet hujus spiritus per solida nervorum capillamenta ab externis sensuum organis ad cerebrum & a cerebro in musculos propagatis." Scholium Generale in Principia. See also his 24th Qu. at the end of his Optics.

† "Sponte quam citissime exhalare, nec ad ignem conconcrevere, sed penitus in auras ubique deprehenditur—partes hoc fluidum componentes esse solidissimas, tenuissimas, mobilissimas, simplicissimas, fluidissimas omnium humorum nostri corporis." Institut. Med. § 275. edit. tertius.

nervous fluid or *animal spirits* are the *finest part of the animal* STEAM secreted from the blood in the brain, and thence detached through every *nerve and nervous fibre* of the body; and that the great and perpetual waste of this *most subtile fluid*, which is always exhaling through the cutaneous nerves, and perhaps into the various internal cavities of the body, is supplied from the *large quantity* of blood continually sent up to the brain for this most important purpose: But for further satisfaction I must beg leave to refer the inquisitive and philosophical reader to Boerhaave's account of the Brain and Nerves, in his *Medical Institutions*, to Haller's Physiology, Lect. xii. and to Hutchinson's Human Frame, ch. viii. ix. and x.

VI. As a N. גר Gad, "the name of a god among the idolaters." We find a place in Canaan called גרל the tower or temple of Gad, Josh. xv. 37, and another in the Valley of Lebaon גרל Baal Gad, Josh. xi. 17. xii. 7. xiii. 5. Both the meaning of the idol, and the nature of the service performed to him, may be explained from Isa. lxxv. 11, 12, Ye are they—that prepare a table לגר for Gad, and that furnish a drink-offering לסני to Meni; therefore מניתי I will allot you to the sword, and ye shall all bow down ללכוד to the slaughter; "where the allotting answers to Meni, and the slaughter to Gad," and therefore Gad, or Baal Gad, denotes the destructive troops (see Job xxv. 3.) of the heavens in thunder, lightening, storm, tempest, fiery winds, and the like; and they worshipped the heavens under this attribute, for the same reason as the Indians are said to worship the devil, namely, that they might not hurt them. To this purpose Mr. Bate, to whose Crit. Heb. I refer for further satisfaction. And comp. מני under מנה IX. VII. Chald. גר (perhaps from the Heb. גר, which see) To cut or hew down. occ. Dan. iv. 11, 20, or 14, 23. and so the Vulg. in both these passages succidite, and Theodotion in the former εκκοψατε, but in the latter εκτιλατε pluck up; and indeed the Hebrew sense of attacking, or the like, would very well suit these texts. גר I: As a V. in Hith. To assault or attack oneself. Deut. xiv. 1, Ye are the children

children of Jehozah your Aleim, לא תתגדדו, *ye shall not cut yourselves* (says our translation) *for the dead*; but the word is more general, and includes all assaults on their own persons from immoderate grief, such as *beating the breasts, tearing the hair, &c.* which were commonly practised by the heathen, who had no hope of a resurrection, (see II. xix. lin. 284, 5. Æn. iv. lin. 673.) particularly by the Egyptians (*Herodotus* ii. 85.) which might afford a particular reason for the Mosaic prohibition. Comp. 1 Thess. iv. 13, 14. So the word is used also Jer. xvi. 6. xli. 5. xlvii. 5. On Deut. xiv. 1, we may observe, that among the Romans it was ordained by one of the laws of the XII Tables, *Mulieres genas ne radunto, neve lessum funeris ergo habento.* Cicero De Leg. ii. 23.; which proves what the Roman custom was, previously to this law. No doubt the law itself was immediately borrowed from the Athenian (*translata de Solonis jere legibus*, says Cicero) of which it seems a literal translation. *Let not women tear their faces, or make lamentations or dirges at funerals.* Comp. under שרט.

In 1 K. xviii. 28, the priests of Baal *assaulted themselves* with knives and lances, which was indeed equivalent to *cutting themselves*. Nor was this frantic custom confined to the priests of Baal; the Galli, and other devotees of the Syrian Goddess; ταυνοῦνται τε τοὺς πηχεῖας καὶ τὰς νῆρας ἑαυτοῦ ἀλλήλους τυπῶνται, *cut their arms, and scourge each other's backs*, according to *Lucian De Syria Dea*, vol. ii. p. 910. edit. Bened. "Baal's priests," says Dr. Leland †, "were wont to cut and slash themselves with knives and lances, 1 K. xviii. 28. The same thing ‡ was practised in the worship of Isis, according to *Herodotus*, and of *Bellona*, as *Λampridius informus us*, to which also

Lucan refers, *Pharsal. lib. i. ver. 565, 7.*—Many authors take notice of the solemnities of *Cybele*, the mother of the Gods, whose priests not only emaculated themselves, but in their sacred processions made hideous noises and howlings, *cutting themselves till the blood gushed out, as they went along.*" Comp. under נסדו III. and see *Le Clerc's* note on 1 K. xviii. 28. As a N. fem. plur. נדרו *Wounds, cuts.* occ. Jer. xlviii. 37.

II. As a N. נדר *A party of invading soldiers, or of such as make inroads.* See 2 K. v. 2. xxiv. 2. Also, "An invasion or inroad. 2 Sam. iii. 22, *Joab came from (making) an inroad.*" Bate. 2 Chron. xxvi. 11. *Uzziah had an army (of men)—יורא עבא לנדר—who went to war for invasion, or to make inroads, for נדר here may be a Verb infinitive. As a V. in Hith. from the sense of the N. נדר, To gather or assemble themselves in troops, as invaders.* Mic. iv. 14, or v. 1. Comp. Jer. v. 7, where Chaldee Targ. מכתיען *gathering themselves together*, from V. מיע.

III. As a N. masc. plur. in Reg. נדרים appears to denote the particles of light, or of the celestial fluid, moving and acting regularly, but powerfully. occ. Job xxv. 3.

IV. As a N. נדר seems also used for "the surface of the ground, which is continually harassed or invaded by the plough, spade," &c. Bate; according to that of *Ovid*,

—Tot adunci vulnera aratri
Rastrorumque fero, totoque exercetor anno.

occ. Ps. lxxv. 11, נדרה ברביבים חסונגנה *(as for) it's surface, thus dissolveth it with showers.*

נדל

"It denotes any kind of greatness or augmentation in quantity, quality, time, age, dignity, riches, or the like, as the use of it in Scripture shews." *Marius de Calasio*. In short it is used in as extensive a sense, and applied to as various subjects, as the word *great* and it's relatives are in English.

I. In Kal, Intransitively, *To increase, grow, become great.* See Gen. xxi. 8. xvi. 13. xli. 40. In Kal and Hiph. Transitivity, *To make great, cause to grow, bring up.* Isa. xlv. 14, *He planteth an ash, and the rain*

H 2

* Potter's Antiq. book i. p. 164, 1st edit.

† Advantage and Necessity of the Christian Religion, part i. ch. 7, p. 170, 8vo edit.

‡ Not quite the same thing. The words of *Herodotus*, lib. ii. cap. 40, are "Καιομενοι δε των λεων, τρωμενοι σπονδης" ενος δε αποτυφωται, δευτα τρωμενοι τα ελαιοτα των λεων. While the sacrifices are burning, they all beat themselves; and after they have done beating, the remains of the sacrifices are set on for a banquet."

] In *Commodo*, cap. 9.

raih נרל causes it to grow. Isa. i. 2, נרלתי I have brought up children. So *Symmachus* and *Theodotion* ἀγαθὰ, and *Vulg.* enutriti. *Comp.* Isa. xlix. 21. Hos. ix. 12, and Isa. ix. 2, or 3, which may be rendered, *Thou hast multiplied* (or “exalted,” *Bate*) a nation (which) לא הנרלת thou didst not bring up; (so *Symmachus* ἐπαγαθῶνας το αἶνος, ὁ οὐκ ἐμυγαθῶνας) they rejoice with joy before thee. Or if, with the *Keri*, and at least ten of *Dr. Kennicott's* Codices, we read נר, we may with bishop *Lowth* translate, *Thou hast multiplied the nation, thou hast increased their joy; they rejoice before thee.* As a N. נרל and נר Great. Gen. i. 16. xii. 2, & al. freq. On Cant. v. 13, see under הנל IV.

As a N. masc. plur. נרלים *Cones*, or conical clusters growing bigger and bigger from the apex or point, like the flowers of our horse-chestnut. It is spoken of the conical flowers which the Jews were commanded to wear on the four quarters of their garments, Deut. xxii. 12, and which are expressed by צרצרים flowers, or flower-like fringe, Num. xv. 38. “These flowers were a very proper and striking emblem of the *radiation* or *emission* of light (see under נר). What therefore could the command to the Jews for wearing them mean, but that they were to consider themselves as clothed with the sun or light of righteousness (see Isa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.), as having put on Christ the divine light (see Rom. xii. 14. Gal. iii. 27.), and that therefore they should walk as children of light, Eph. v. 8. *;” or, as it is expressed, Num. xv. 39, that ye may look upon it (the flower-like fringe) and remember all the commandments of Jehovah, and do them?

2dly, נרלים is applied, 1 K. vii. 17, to the cones or clusters of pomegranates (*comp.* 2 Chron. iii. 16. Jer. lii. 23.) which hung in seven unequal clusters from the inside of the net-work covering the top of the crowns or chapters placed on each of the brazen pillars which stood before Solomon's temple. No doubt these hundred pomegranates in clusters, together with the hundred placed in the meshes of the net-work, all of which hung

with their eyes or flowers facing the opening of the crown, were to represent the fixed stars confined in their stations by the circumferential density of the universal system. See Job ix. 7, and נרמן under נרמ.

III. As a N. מנרל plur. מנרלים and מנרלות A tower or turret growing wider from the top to the bottom. See 2 Chron. xiv. 7. Cant. iv. 4. vii. 4. viii. 10. and Mr. *Bate* on the word.

Also, A kind of pulpit (LXX Βήματος), so called from it's form resembling a tower or turret. Neh. viii. 4.

IV. In Kal, To magnify, make great, illustrious, or considerable. Gen. xii. 2. Josh. iii. 7. iv. 14. Also, To esteem greatly, set much by. 1 Sam. xxvi. 24. In Hiph. To grow great or proud, to swell, triumph, or the like, Ps. xxxviii. 17. Iv. 13. Ezek. xxxv. 13; in all which passages the LXX render it by μεγαλοφρονεῖν to speak great things, and Eng. translat. in the last by boasted.

נרע

To break, cut, or cast down or off, to demolish. See Deut. vii. 5. Jud. xxi. 6. 1 Sam. ii. 31. Isa. xiv. 12.

נרד

In Kal and Hiph. To reproach, revile, blaspheme, defy. Num. xv. 30. 2 K. xix. 6. Ps. xlii. 17, & al. As a N. fem. נרדה A reproach. occ. Ezek. v. 15. Isa. li. 7. Plur. masc. נרדים Reproaches. occ. Isa. xliii. 28. Zeph. ii. 8.

נרד

To make a fence, fence in, inclose with a fence, i. e. with a wall. As Ns. נרד and fem. נרדה A fence of stones, a wall. See Ezek. xiii. 5. xiii. 30. 1 Sam. xxiv. 4. On Isa. v. 5, *Vitringa* observes, that the difference in signification between משובח and נרד is, that משובח denotes the outer thorny fence, or hedge of the vineyard, נרד the wall of stones surrounding it (in Lat. maceria, as that word is often applied by the writers on country business); and that the chief use of the משובח was to keep off men, of the נרד, beasts. This remark is confirmed from Prov. xv. 19. xxiv. 31. *Comp. Harmer's Observations*, vol. i. p. 452—8, and vol. iv. p. 83, &c. The V. נרד and the Nouns נרד and נרדה seem indeed always to refer to a wall of stones. See Num. xxii. 24, 25. Eccles. x. 8. Isa. lviii. 12.

* *Comp. Greek and English Lexicon in K&obolden.*

viii. 12. Lam. iii. 9. Hos. ii. 6.; which explains Ezek. xiii. 5. xxii. 30. Comp. *Michaelis* Supplem. ad Lex. Heb. p. 270. As a N. fem. plur. גדרות, and גדרות, joined with גדר, *walled folds* or *cotes* for sheep. Num. xxxii. 16, 24, 36. 1 Sam. xxiv. 3. LXX in Num. *επαυλεις folds*. As a N. masc. plur. גדרים *Masons, wall-makers*. 2 K. xii. 12. So the LXX *τειχιςαις*.

From this Root the *Phœnicians* called any *inclosed place* Gaddir, and particularly gave this name to their settlement on the south-western coast of Spain, which the Greeks from them called Ταδαιρα, the Romans *Gades*, and we *Cadiz*. See *Bochart*, vol. i. 608, 734.

גד

Occurs not as a V. in the Hebrew Bible, but the idea evidently is to *heap, heap up*, as appears not only from the rabbinical application of it, and from Targum *Jonath.* applying the N. גדרשומא to *heaping up* the measure or bushel with corn, Lev. xix. 35, but also from the biblical use of the following Hebrew N.

- I. As a N. גדרש A *heap of corn* in the straw; not a stack, for the Easterns used not anciently to *stack* their corn in the straw, to remain for a considerable time, as we do, but to carry it together in *heaps*, and then presently thresh it in the field; and they observe the same practice to this day. occ. Exod. xxii. 6. Jud. xv. 5. Job v. 26, *As a heap of corn comes up* (on the threshing floor, namely) *in it's season*, i. e. when fully ripe. Comp. under שר and מר. And if the reader wishes to form a clear and strong conception of what is meant, Exod. xxii. 6. Jud. xv. 5, let him consult *Harmer's Observations*, vol. iv. p. 145, &c.

- II. A *heap of stones or earth* raised over a body interred. So *Aquila* and *Theodotion* *Θημεντας*, and another Hexaplar version *Σωρα*. occ. Job xxi. 32, where we may render it by the Latin *tumulus*, or Eng. *a tomb*.

גד

The idea of the word seems to be, *To repair, restore to it's former state, sanare*. occ. Ezek. xlvii. 13, where the Chaldee *Paraphrast* and the LXX, either not understanding, or mistaking it for מן *this*, have been followed by the *Vulgate* and modern

translations. Six of Dr. *Kennicott's* Codices likewise now read מן, as four more did originally; the transcribers, I apprehend, substituting the easier word מן, which also occurs again ver. 15, for the more difficult one מן which they did not understand. I think that מן is a Verb in the Imperative Mood, and that מן מן should be rendered, *Repair the limit or boundary, i. e. restore it to it's former state*. For hence, as a participial N. may be deduced מן מן in the sense of *restoration*, Job xxii. 29. Also

גד To *heal entirely, restore entirely to it's former state, to make a complete cure*. occ. Hos. v. 13, from which passage it seems to be more than מן. The LXX render it *διαπαυση shall cease*. As a N. fem. גדה A *curative medicine*. occ. Prov. xvii. 22, גדה ישיב *will make a good medicine* (comp. Prov. xxx. 29. Hos. x. 1.), LXX, *ευσταειν σωσει, causeth to be well*, French translation, *vaut une médecine, is as good as a medicine*. For גדה מן גדה Jer. xviii. 18, see under בלג.

גדר

To *stoop, bend downwards*. So LXX *εκυρην, διεκαμψεν, συνεκαμψεν*, and *Vulg.* incurvavit se. occ. 1 K. xviii. 42. 2 K. iv. 34, 35. The posture of *Elijah*, 1 K. xviii. 42, was, no doubt, *devotional*; comp. *Jam.* v. 18, and *Macknight* there; and so was that of *Elisha*, 2 K. iv. 34, 35, comp. 1 K. xvii. 21; and a similar posture is sometimes used by the people of the Levant in their *devotions* to this day. See *Shaw's Travels*, p. 233, and *Harmer's Observations*, vol. ii. p. 506.

Hence the Gr. *γυρος*, curved, round; (so *Γυρος εην αμμοισιν* he was *round-shouldered*, *Odys.* xix. lin. 246.) Lat. *Gyrus*, whence Eng. *Gyrations*, &c.

גד

Occurs not as a V. but the idea seems to be, *To form into a mass or body*.

- I. As Ns. גו and גת A *body*. Prov. x. 13. Isa. li. 23. Job xx. 25.
- II. As a N. גו A *society or a body of men associated*. Job xxx. 5.
- III. As a N. גו A *multitude or congregation of men associated together, or formed into one body, a nation, a people*. freq. occ. See especially *Josh.* v. 6. Also in plur. גוים, with a י as usual for a י. *Nations, peoples*. occ. Gen. xxv. 23. Ps. lxxix. 10.

H 3

But

- But in both passages many of Dr. Ken-
nicott's Codices have נח.
As the prophet Joel, ch. i. 6, applies the
term נח a nation to the locusts, and So-
lomon calls the ants עַם a people, Prov.
xxx. 26, so Homer, II. ii. lin. 87, has
ΕΘΝΕΑ μέλισσων ἀδινῶν the nations
of swarming bees, and lin. 469, Μυιαὶν
ἀδινῶν ΕΘΝΕΑ πολλὰ the numerous
nations of swarming flies (comp. lin.
458, 9); and Orpheus, De Lapid. in Co-
rall. lin. 94, expressly mentions ΑΚΡΙ-
ΔΟΣ ἀπλετον ΕΘΝΟΣ, an innumerable
nation of locusts. See more in Bockart,
tom. iii. 467, 8, and in Scheuchzer's
Physica Sacra on Joel i. 6.
- IV. As a N. fem. נח An animal body,
alive or dead. Gen. xlvii. 18. Jud. xiv. 8.
1 Sam. xxxi. 10, & al. freq.
- V. Spoken of the mind, As a N. נח
Firmness, sturdiness, obstinacy. occ. Job
xxxiii. 17. Jer. xiii. 17. See Bate's Cri-
tica Heb.
- VI. Chald. נח, נח The body or midst of a
thing. Ezra v. 7. vi. 2. Dan. iii. 6.
iv. 7, & al.
- נח
With a radical, fixed and immutable, as
in נח, נח, &c.
- I. To labour or pant for breath, to breathe
with pain and difficulty, as a person in
great affliction and distress. occ. Psal.
lxxxviii. 16; where LXX εν κοποῖς in la-
bours, troubles, so Vulg. in laboribus.
Eng. transl. ready to die.
- II. To expire, breathe out one's breath with
pain and difficulty. Gen. vi. 17. vii. 21.
xxv. 8, 17. xxxv. 29, & al. freq. It
doth not so strictly express as imply
death, from the obstruction of breathing
that accompanies it. So in the three
last cited passages it precedes נח dying,
as being something distinct from, and
previous to, it.
- נח
I. In Kal, To take off or away. Num.
xi. 31. Ps. lxxi. 6. So Targ. קעב. Comp.
Ps. xc. 10.
- II. As a N. נח occ. Ps. lxxii. 6. It is ren-
dered mown grass; but as it is not usual
in the Eastern countries to mow grass,
but to eat it down, it seems rather to
mean grass that has been eaten down.

* See Shew's Travels, p. 238, 2d edit.

- The Targum here is remarkable, נחמנח
נחמנח Grass eaten down by the locusts.
As a N. masc. plur. in Reg. נח Feedings,
grazings. occ. Amos vii. 1. There is rea-
son to think that the King's feedings were
in the month of March, which is the only
time of the year that the Arabs to this
day feed their horses with grass. See
Harmer's Observations, vol. ii. p. 466.
- III. In Kal, To cut off or away; so To
shear as sheep. occ. Gen. xxxviii. 13.
Deut. xv. 19. As a N. נח and נח Wool
shorn off, a fierce. See Deut. xviii. 4.
Job xxxi. 20. Jud. vi. 38.
- IV. To clip short, or poll, as the hair of the
head. So LXX κείρειν Vulg. tondere,
Job i. 20. Jer. vii. 29. Michaelis, Sup-
plem. ad Lex. Heb. p. 288, remarks that
this was done in token of great grief;
and cites Curtius, lib. x. c. 14, (cap. 5,
edit. Varior.) in proof that the Persians
did the same on the death of Alexander the
Great according to their custom in
mourning (cois suo more detonsis), and
refers to Lucian (De Sacrific.) that thus
likewise the Egyptians lamented the fu-
neral of their Apis, and (De Dea Syr.)
the Syrians, the death of Adonis.
- V. As a N. נח Stone that hath been chip-
ped, hewn or polished, stone. Exod. xx. 25.
1 K. v. 17, & al. freq. See Bockart, vol.
ii. 480, & seq.
- VI. As a N. with a formative נ, נח A
lopping or pruning, "putatio—colluca-
tio," Castell, whom see. occ. Cant. vi. 11.
The LXX and Vulg. render it nuts. But
נח נח seems rather to mean a garden
kept in order by lopping or pruning,
"hortos putatos," Tremellius.
- נח To shear; the נ being doubled to ex-
press the repetition of the same action in
shearing. Gen. xxxi. 19, & al. freq.
- DER. נח. נח
נח
I. To take away by violence, to plunder, ra-
ge. Gen. xxi. 25. xxxi. 31, & al. freq.
Comp. Job xxiv. 19, where see Scott.
- II. As a N. נח The young of pigeons,
occ. Gen. xv. 9.—of eagles, occ. Deut.
xxxii. 11, because exposed to rapine, say
Leigh and Glorius; but as I see not how
this can be affirmed of eaglets, and as the
word is in the active form, it rather seems
that they are both denominated from
this root, because both are remarkably

parvus.

voracious. Bochart (vol. iii. 178.) shews from *Albertus* and the ancients, that *eagles*, though they lay several eggs, can rarely breed up more than *one young one**. *Pigeons*, in like manner, generally bring up no more than *two*. The word גור therefore is with great propriety used in Scripture for the young of these two kinds of birds.

DER. Guzzle. Qu?

גור

Occurs not as a Verb in Hebrew, but in Syriac signifies *To cut short*, in Ethiopic, *To cut down*, and in Arabic, *To amputate, cut off*. As a N. גור *A kind of locust* (says Bochart, vol. iii. 443), which are furnished with very sharp teeth, and *gnaw off* not only grass and corn, and the leaves of trees, but even their bark, and more tender branches. But Professor *Michaelis*†, agreeing with the LXX translation κατατρυγν, and Vulg. eruca, thinks it means the *caterpillar*, which from the *sharp sickle* with which it's mouth is armed, and with which it *cuts* the leaves of trees *to pieces*, might well have it's name from this root, and which, according to Joel i. 4, begins it's ravages long before the locust, as *caterpillars* in fact do. occ. Amos iv. 9. Joel i. 4. ii. 25.

גור

Occurs not as a Verb in Hebrew, but in Arabic signifies *To cut, cut off*. As a N. גור *A stump or stock of a tree that hath been cut down*. occ. Job xiv. 8. Is. xi. 1. xl. 24. So in Greek τρυφή, from τρυφω *to cut*, is used for the *stem or trunk* of a tree in *Homer*, ll. i. lin. 235.

גור

1. *To divide, cut off, or in two*. 1 K. iii. 25, 26, Ps. cxxxvi. 13. In Niph. *To be cut off*. Ps. lxxxviii. 6. Is. liii. 8. As a N. fem. plur. גורות *Instruments for cutting, axes, or the like*. occ. 2 Sam. xii. 31. ארץ גורד *A land of cutting off*, where their iniquities should, by the atonement, be entirely cut off from them. Lev. xvi. 22. See *Bate's Crit. Heb.*

*So *Buffon*, "La femelle ne pond que deux ou trois (œufs)—mais dans ces œufs il s'en trouve souvent d'infecunds, & il est rare de trouver trois aiglons dans un nid: ordinairement, il n'y en a qu'un ou deux." Hist. Nat. des Oiseaux, tom. i. p. 116.

† Supplement. ad Lex. Heb. p. 290, compared with *Récueil de Questions*, p. 63.

II. *To cut, or chew eagerly, with the teeth*, as persons almost famished. occ. Isa. ix. 19, or 20, where see *Vitringa*, and *Michaelis Supplem.* ad Lex. Heb. p. 292.

III. In Arabic it sometimes signifies *To slaughter*, and seems thus used in Heb. Hab. iii. 17, *Though—one* (meaning the invading enemy) *slaughter the flock from the fold*. Thus *Michaelis Supplem.* ad Lex. Heb. p. 292.

IV. *To cut, polish*, as a precious stone. It occurs not as a V. in this sense, but as a N. fem. in Reg. גורת *A polish, polishing*. occ. Lam. iv. 7.

V. *To decree, decide*, i. e. *cut short* a controversy, or the like, as we say. Esth. ii. 1. Job xxii. 28. Chald. As a N. fem. in Reg. גורת *A decree*, Dan. iv. 14, 21.

VI. Chald. As a N. masc. plur. גורין and emphat. גורין *Soothsayers*, who pretended to foretell future events, by *cutting up* animals and inspecting their entrails. To this purpose *Symmachus*, in Dan. ii. 27, renders it *ῥαγας sacrificers*, and the Vulg. excellently throughout, *aruspices*, which is a compound of the old word *aruga* or *haruga* (from Heb. הרובה *slain*) *a sacrifice, victim*, and *specio to behold*: and that this method of divination was practised by the Babylonians (as well as by the Greeks and Romans) is certain from Ezek. xxi. 21, *The King of Babylon—consulted with Teraphim*, he looked in the liver. Comp. under כבר IV. occ. Dan. ii. 27. iv. 4. v. 7, 11.

גור

I. In Kal and Hiph. *To break, burst, or thrust forth, erumpere, exerere*. It is applied to the waters *bursting forth* from the great deep at the deluge. Job xxxviii. 8. (comp. Mic. iv. 10, and under רום II.) Job xl. 18, or 23, *He (the Behemoth) will be secure though Jordan will rush against his mouth*. This circumstance is applicable both to the *elephant* and to the *hippopotamus*, but rather more properly to the latter; for if the former * "will with great composure walk through deep and rapid rivers, provided he can but carry his trunk, through which he draws fresh air, above water, and if, notwithstanding his unwieldy bulk, he will, where there is depth enough, swim as

* *Scott's Note* in his *Boetical Translation* of Job. H 4 well

well as any other creature; it is said [but Qu?] that the *Hippopotamus* can* remain several hours under water without coming up to breathe†. It is also applied to an ambush *rushing forth*. Jud. xxi. 33. —(Chald. Aph.) to winds *rushing forth* on the sea, *Theodotion*, *πρὸς ἑλάνον*, Dan. vii. 2, as *Virgil*, *Æn.* i. lin. 89,

Unde Eurisque Notisque ruunt, crebergue procellis Africus.

—to the King of Egypt, under the notion of a *crocodile*, *thrusting up himself* or *rising* above water. Ezek. xxxii. 2, *Thou didst emerge in thy rivers*. Transitive as a Particip. Benoni in Kal, to *bring forth* a child out of the womb, Ps. xxii. 10, where LXX *ἐσπασας* Vulg. *extraxisti*, *thou hast drawn forth*—to *thrusting forth*, or *labouring to bring forth*, as a woman in travail, Mic. iv. 10.

II. As a N. נחל, and נחל, *The belly and breast*, i. e. *the under part of the body* of such reptiles as have no feet, as of the serpent, earth-worm, &c. but move along by *thrusting* first the hinder, and then the fore part, of their bellies against the ground. occ. Gen. iii. 14. Lev. xi. 42. Comp. Root נחל.

נחל

Occurs not as a V. in Heb. but from the application of the N. נחל in Scripture, and from the plain traces of this Root in the Northern languages, the idea seems to be *to glow, shine*, or the like; for from the Heb. נחל appear to be derived the Islandic *gloa*, Saxon *glopan*, Danish *gloe*, and Eng. *glow*; as also the Welsh *glo* a coal, *goleu* light, bright, *goleuo* to give light, &c. in Armoric, to dart lighting. From this same Heb. Root may

* See Kolben's Nat. Hist. of the Cape, p. 31, Brooker's Nat. Hist. vol. i. p. 94, and Bechart, vol. iii. 765, &c.

† The *Hippopotamus* goes to the bottom in three fathoms water; for I have observed him myself, and have known him stay there *more than half an hour* (plus d'une demi-heure) without coming up again.† Capt. Covent in Buffon's Hist. Nat. tom. x. p. 212, note (s). Comp. under נחל I.

And further to illustrate Job xl. 18, or 23, it may not be amiss to add from Maundrell's Travels, p. 83, 2d edit. that when he visited the river Jordan, March 30, "the water was very turbid, and *so rapid to be runum against*. For it's breadth it might be about twenty yards over, and in depth it far exceeded my height."

also be deduced the Greek *χλαιο* to be *hot*, and *χλιαρος* *hot*.

I. As a N. masc. נחל *A live coal*. Lev. xvi. 12. Is. xlv. 19, & al.

II. In plur. *Fiery Meteors, flashes of fire, lighten.ing*. occ. 2 Sam. xxii. 9, 13. Ps. xviii. 9, 13. Comp. Job xli. 12.

III As a N. fem. נחל *A live coal*. occ. Isa. xlvii. 14. Also figuratively, *An only Son*, who alone could prevent the family from being *extinguished*. occ. 2 Sam. xiv. 7. Comp. 1 K. xv. 4.

DER. *A coal*. Qu?

נחל

Occurs not as a V. in Heb. but in Chaldee signifies *To bow down, fall down flat* or *prostrate*, "inclinavit, incurvavit se; procidit, procubuit," *Castell*. And to this Heb. Root is generally referred the N. נחל or נחל *The under part of the body* of prone or prostrate reptiles. occ. Gen. iii. 14. Lev. xi. 42. Comp. under נחל II.

The verb נחל (with the נ softened into ה) is often used in the Syriac versions of the Old and New Testament in the same sense as the Chaldee נחל. See *Michaelis* Supplem. ad Lex. Heb. p. 294.

נחל and נחל See under נחל II. and נחל III.

נחל See under נחל IV.

נל

Denotes *reciprocation* or *circularity of motion*, any *rotundity of motion* or *form*.

I. Transitive, *To roll*, as a stone, by *turning* it round. Gen. xxix. 10. Josh. x. 18. 1 Sam. xiv. 33. In Hith. *To roll oneself*. Gen. ix. 21, *והוא* And he rolled himself, *volutabat se, in the midst of the tent*. The Translators after the LXX *ἐγγυμνωθη*, and Vulg. *est nudatus*, have generally rendered it *he uncovered himself*, or *was uncovered*, as if the word were from נל, but that particular is, I apprehend, rather implied in the circumstances of the narration than expressed by this Verb; and it is observable that the Greek Translation published by Ammon in 1790, from the Venetian MS. has *εκυλισθη* *rolled himself*.

II. Intransitive, *To roll*, as the earth by it's diurnal and annual motion. 1 Chron. xvi. 31. Ps. xcvi. 11, in which two passages, as the נל of the earth is joined with other physical effects, I see not why it may not be understood in a proper sense, though in other texts, as Ps. xcvi. 1.

Isa.

Isa. xlix. 13, the figurative one may be preferable. Hence Gr. κυλιω, κυλισμα, κυλιφρος, and Eng. Cylinder.

III. To roll up, roll together, as a scroll. Isa. xxxiv. 4. As a N. גל rendered in our translation *A roll*. Isa. viii. 1, where *Aquila* translates it by κεφαλιδα, *Symmachus* by τευχος, LXX by τομον, *Theodotion* by διφθερωμα, and *Vulg.* by librum; all which words denote or imply a roll of a book. But see under גל V. As a N. fem. גלגל *A roll or volume of a book*. Ps. xl. 8. Jer. xxxvi. 2, et seq. It is well known that the ancient Jewish books did not like ours consist of distinct leaves bound together, but were, as the copies of the Pentateuch used in the Jewish Synagogues still are, long scrolls of parchment, rolled upon two sticks, with the writing distinguished into columns.

Hence Gr. κυκλος, and Eng. cycle.

IV. To roll, as waters. Amos v. 24. So *Silius Ital.* lib. xvii. lin. 18. *Amnis præceps* volvitur, Headlong the river rolls. As a N. masc. plur. in Reg. גלים *Waves, billows*, q. d. rollers, Job xxxviii. 11. Ps. lxxix. 10. Isa. xlviii. 18, et al. freq. *Ovid Trist.* lib. i. el. 2, lin. 19,

Me miserum! quanti montes volvuntur aquarum!
Ah me! what wat'ry mountains roll!

As a N. גל *A spring of water*. Cant. iv. 12. Comp. Job viii. 17. Plur. fem. גלגלים *Springs, fountains*. Josh. xv. 19. Jud. i. 15. Hence Eng. *A well*.

V. As a N. fem. גלגל *The bowl of the candlestick from it's roundish form, and springing with oil*. Zech. iv. 2, 3. Hence גלגל *The golden bowl*, Eccles. xii. 6, according to the learned Dr. Smith (in his *King Solomon's Portraiture of Old Age*, p. 191, &c.) means particularly and eminently that part of the brain in which the nervous fluid or animal spirits are formed (comp. גל under גל V.) and which he says is that exquisite membrane immediately and closely investing the brain, called by anatomists *pia mater*, and denominated by Solomon golden, on account of it's yellowish colour, not unlike that of gold, but chiefly from it's excellency and universal use in preparing the nervous fluid.

VI. As a N. גל seems to denote revolution, and so continuance of time. occ. Dan. i. 10, גלגל *According to, or of,*

your revolution or continuance, i. e. under the care of the chief eunuch, or perhaps, of your age; as Theodotion συναλμα, Vulg. coævis. Hence, perhaps, Eng. while.

VII. In Kal and Hiph. To exult, leap, or jump up and down, turn this way and that for joy. It is a word of gesture, and denotes the outward expression of joy by the motions of the body. So the LXX generally render it by αγαλλιασθαι, which is nearly of the same import as the Hebrew word, and seems a derivative from it. Prov. xxiii. 24. Isa. lxx. 19. Ps. ix. 15, xiii. 5, & al. freq. It is spoken of the joyous motion of the heart, Ps. xiii. 6. —of the liver, Ps. xvi. 9. —of the bones, Ps. li. 10. As Ns. גל Exultation, leaping for joy, Prov. xxiii. 24. גל and fem. גלגל The same, Hos. ix. 1. Joel i. 16. Isa. lxx. 18. Hence Eng. glee.

VIII. With the particles על upon, or לה to, following, it imports reliance, trust, dependance upon. Ps. xxxvii. 5. גל על יהוה Devolve thy way upon Jehovah, i. e. commit or trust it to him; *Montanus* excellently, devolve. So Prov. xvi. 3. (Comp. 1 Pet. v. 7.) Ps. xxii. 9, גל על יהוה He trusted to or on Jehovah, LXX ηλπισεν επι he hoped on. Comp. Mat. xxvii. 43. Πιστοιθεν επι he trusted on.

IX. As a N. גל *A roundish heap of stones, or the like, rolled or tumbled together*. (Comp. Sense I.) Gen. xxxi. 46, 52. 2 K. xix. 25, Hosea xii. 12, "As common as heaps of stones. See Isa. v. 2. Palestine was a stony country." Bishop Newcome.

X. As a N. fem. plur. גלגל and גלגל *The round or hemi-spherical tops, convex without, and concave within, of the chapters or crowns placed on the two brazen pillars before Solomon's temple. These גלגל resembled the top or cross-ring part of a royal crown, namely that which covers the top of the head, in contradistinction from the diadem or hoop part which surrounds it*. Comp. כתר under כתר. occ. 1 K. vii. 41, 42. 2 Chron. iv. 12, 13.

XI. As a N. גלגל *A globular drop of dew*, occ. Job xxxviii. 28.

XII. As a N. גלגל *A sickle, from it's circular form and motion in using*. occ. Jer. l. 16. Joel iii. 18, or 13.

גלגל With the last radical doubled expresses the doubling or repetition of the action.

I. In Kal, *To roll over and over*. Gen. xxix. 3, 8. Prov. xxvi. 27. As a Participle Huph. *Rolled over and over*. Isa. ix. 4, 5. In Hith. *To roll oneself over and over again, to welter, wallow*. 2 Sam. xx. 12. Also with the particle על upon following, *To roll oneself upon*, as it were, *to rush upon*, and so *crush or oppress*. Gen. xliii. 17. Comp. Job xxx. 14, *As a desolation* הוֹלֵלִים they rolled themselves upon me, Eng. transl. so Vulg. devoluti sunt. As a participial N. masc. plur. גֹּלְלִים *Folding*, or rather *turning backwards and forwards on the same post or centre*. occ. 1 K. vi. 34. Comp. Ezek. xli. 23, 24, and see Bate's Crit. Heb. p. 114, col. 1.

II. As a N. masc. plur. גֹּלְלִים *Some things of a circular form, Rings, or according to Mr. Bate, Rollers or pullies*. occ. Esth. i. 6. Also, *Bracelets*. occ. Cant. v. 14. *His hands* גֹּלְלִים bracelets of gold. Mr. Bate justly remarks, "there is no comparison betwixt rings and hands." And Mr. Harmer in his Outlines of a New Commentary on Solomon's Song, as he judiciously refers Cant. vii. 1, 3, 5, to the dress of the spouse; so (p. 118) he takes ch. v. 14, 15, to relate to the dress of the bridegroom, and consequently makes—his hands are gold rings set with the beryl—equivalent to, bracelets are on his wrists, set with jewels. "So D'Herbelot, adds he, enumerating marks of royalty, mentions bracelets, and the Amalekite, who said he slew Saul, brought unto David his crown and his bracelet, 2 Sam. i. 10."

III. As a N. fem. גֹּלְלָה *A border, limit, from it's turning or winding*. occ. Ezek. xlvi. 8. plur. גֹּלְלוֹת *Circuits, borders, confines, limits*, Josh. xiii. 2. xxii. 10, 11. Thus the Lexicons in general interpret the word; but should it not rather be rendered, especially in the two last cited passages, *windings, meanders*?

IV. As a N. גֹּלְלָה with ב prefixed, בגֹּלְלָה is used as a Participle, *Because of, by means of one, q. d. by his bringing it about*. It is applied both to persons and things. Gen. xii. 13. Deut. xviii. 12, & al.

V. As a N. גֹּלְלָה *Dung, ordure*. The feces seem to be so called from their roundish form. occ. 1 K. xiv. 10. Job xx. 7. Ezek. iv. 12, 15. Zeph. i. 17. The Text in Ezek. iv. 12, does by no means in-

tend that the Prophet was to eat bread mixed with human ordure, but such as was dressed or baked with that abominable kind of fuel instead of cow dung (comp. ver. 15), which latter is * usually applied to this purpose in the East, as indeed it is commonly used for fuel by the poor in some parts of England. In Sandys's Travels, p. 85, I meet with a passage which may serve to illustrate Ezek. iv. 12; for speaking of the country-people of Egypt he says, "A people breathes not more savage and nasty, crusted with dirt, and stinking of smoke by reason of the fuel (stercus hominum, human dung) and their houses which have no chimnies." Hence,

VI. As a N. masc. plur. גֹּלְלִים and גֹּלְלִים, spoken in contempt of idols, *Dungy gods*. Mr. Bate justly observes, that "this is a name of the idols only, and in the mouth of those who thought and spoke of them, as filth and dung, accompanying it with other names of abhorrence." See Lev. xxvi. 30. Deut. xxix. 17. So in after times the Jews changed the name of the idol Baal-zebub, *The Lord, the cause of fluidity, to Beel-zebul the Lord of dung*. See Greek and Eng. Lexicon, under BEEAZEBOTA.

A further and more particular reason of this appellation גֹּלְלִים might be taken from the bestial and obscene form of their idols. Ezek. viii. 10, *So I went in, and saw, and behold, every form of creeping things and abominable beasts, and all the גֹּלְלִים of the house of Israel, pourtrayed upon the wall round about*. Comp. Ezek. xvi. 36.

VII. Chald. גֹּלְלָה, Eng. Marg. *Stones of rolling*, i. e. Great stones. occ. Ezra v. 8. vi. 4.

With both radicals doubled to denote the continued repetition of the action.

I. In Kal, *To roll over and over again*. occ. Jer. li. 25. In Hith. *To roll oneself thus*. occ. Job xxx. 14.

II. As a N. גֹּלְלָה *The matter of the heavens in continual circulation, or rather the whirl-wind, turbo, which accompanied the storm*. Ps. lxxvii. 19.

* See Harmer's Observations, vol. i. p. 259, &c. and Lettres de quelques Juifs à M. de VOLTAIRE, p. 338. Or, Lettres of certain Jews to M. de Voltaire, vol. i. p. 433, &c.

III. Any

III. *Any light thing rolled over and over again, or whirled by the wind.* Ps. lxxxiii. 14. Is. xvii. 13, in which latter passage our translation renders it a *rolling thing*, or *thistle-down*, Marg.

IV. *A wheel, which is formed for rolling or turning round.* Isa. v. 28. xxviii. 28. Jer. xlvii. 3. It is also thus rendered, Ezek. x. 2, 6. But in these latter Texts it seems rather to mean the *celestial fluid in circulation* (see Sense II.) with which the *cherubim* were surrounded; 1st, because there is a different word to express the wheels, namely, *רוטנים* (see ver. 6, 9, 10); and 2dly, because this interpretation best agrees with the context, with which compare Gen. iii. 24: Ezek. i. 4. 2 Sam. xxii. 9, 13. Ps. xviii. 9, 13, 14.

" Ezek. x. 13, *As for רוטנים the wheels it was cried to them in my hearing הגלגל* Revolution—intimating that those, whom the cherubs represented, having each a wheel—was going to exert his power to bring to pass the great scene here represented: Each (cherub) had a *wheel*, revolution, administration, a share in *turning things about*, which was saying they would soon or certainly perform the vision." Bate.

Eccles. xii. 6, *Or כר the pitcher be broken at the fountain, or הגלגל the wheel be broken at the בור pit.* These words contain an allusion to the *circulation of the blood*, and it's cessation at death. In order to understand them, it will be necessary briefly to remark, that all the blood returned from the extremities of the human body by the veins, is conveyed through the two trunks of the *vena cava*, to the right auricle of the heart, thence to it's right ventricle, from which it is distributed by the pulmonary artery and it's branches throughout the lungs, whence it is brought by the four pulmonary veins (uniting in the left *sinus venosus*) to the left auricle of the heart, and thence to it's left ventricle, whence it is thrown into the *aorta*, or *great artery*, by whose ramifications it is distributed to every part of the body, to be again received by the veins, at their * *inosculation*s or inser-

* However, as that great and accurate anatomist, Dr. Frank Nicholli, with whose acquaintance and friendship I was for many years honoured, used to state this matter somewhat differently, I cannot do

tions into the arteries, and through the smaller veins to be re-conveyed to the larger venal branches, and so through the *vena cava* back again to the right auricle of the heart. See Haller's *Physiolog.* lect. iv. § 68, 70, vol. i. p. 60, 61, edit. *Mihles*.

Now this being tolerably understood, what seems the most probable meaning of *the pitcher's being broken at the fountain*, on the approach of death? Is it not † *the collapse of the arteries*, particularly of *the aorta*, whereby it becomes incapable of any longer conveying the blood from the *left ventricle* of the heart, from which, as from a *fountain* or *spring*, it used to be distributed to the whole body, the whole *earthly house of this tabernacle*? And if this be admitted, let us consider what is meant by *the wheel's being broken at the pit*. A wheel was used by the ancients, ‡ as it still is in many countries, to draw water out of wells or *pits*, and we may observe in the words of a § learned Anatomist and Physician, that in every inspiration of the lungs "the *bronchia* or branches of the wind-pipe are every way increased both in length and diameter; at the same time the pulmonary blood-vessels, which are wrapped up together with the *bronchia* in a covering of the cellular substance, are likewise with them extended in length, and spread out from smaller into larger angles, by which means the circulation is rendered easier through them. While this is performing, the vesicular substance

better than present the Reader with a passage on this subject from *Nicholli's Vita* by the learned Dr. Thomas Lawrence, the intimate friend of Dr. Nicholli, pag. 20. "Ex arteriis minimis sanguinem deferentibus iter continuum eidem progressuro in venarum ramos exilissimos esse dicunt recentiora res anatomici nullo parenchymate interposito. Quod paulo secus esse Nichollius demonstravit; quando quidem arteriæ, quæ in tunicas venarum sanguinem important, in ipsas majores venas, quibus nutriendis inservierant, sanguinem suum, functo officio, continuo infundunt."

† From this collapse of the arteries, and the stoppage of the circulation of the blood through the lungs (see the following page in the Text) it is, that as Haller observes, *Physiolog.* lect. iv. § 57, "after death, the veins are found fuller of blood than the arteries, and that the arteries of a dead body commonly contain only a small quantity of blood."

‡ See Shaw's *Travels*, p. 408, and plate in p. 291; and Niebuhr, *Voyage en Arabie*, tom. i. p. 120.

§ Haller, in his *Physiolog.* lect. x. § 292, edit. *Mihles*.

or flesh of the lungs themselves filled out with air, increases those spaces through which the capillary blood-vessels of the lungs make their progress, whereby the pressure of the vesicles upon each other, and upon those vessels adjacent is lessened: thus, therefore, the blood will flow with greater ease and celerity into and through the larger and smaller vessels of the lungs; and thus the lungs at every inspiration receiving blood from the right ventricle of the heart, are like a wheel 'drawing water out of a pit'. On the other hand, "† the effects of expiration are a compression of the blood-vessels in the lungs, a reduction of the bronchia or branches of the wind-pipe into more acute angles, a pressure of the reticular small vessels by the weight and contact of the adjacent larger vessels; by which means part of the blood, hesitating in the capillary arteries, is urged forward through the veins to the left side of the heart, while at the same time that part of the blood is resisted, which flows in by the artery from the right ventricle. In this manner a fresh necessity follows for repeating the respiration, because the collapsed vessels of the lungs resist the blood repeatedly expelled from the right ventricle of the heart." But on the near approach of death, respiration becomes more and more difficult; the distensive power of the lungs diminishes; and the blood being impeded in its passage through them, concretes or becomes grumous; till after the last expiration the wheel is broken at the pit, the lungs become incapable of another inspiration, and so can receive no more blood from the right ventricle of the heart, and consequently the circulation ceases, and the man dies.

V. As a N. fem. גלגלה *The human skull*, from its round or spherical shape. Jud. ix. 53. 2 K. ix. 35. 1 Chron. x. 10. The word is sometimes applied to reckoning men by the head or poll, as we speak. Exod. xvi. 16, *An omer לנגלה* a head according to the number of your persons; so Exod. xxxviii. 26. Num. i. 2, *Take*

ye the sum of all the congregation—every male לנגלה by their poll; so ver. 18. From this word we have in the New Testament the name of *Golgotha*, which is, say the Evangelists, *the place of a skull*: In this word the second ל is dropped for the sake of easier pronunciation, as usual. See *Greek and English Lexicon* in GOA-ROGA.

גלה Chald.

From the Heb. גלה *To discover, reveal*. occ. Dan. ii. 22, 29, 47.

גל

As a N. *A barber or shaver*. Once in plur. Ezek. v. 1.

DER. *Glib*, Greek γλυφω to scrape, &c. Latin *glaber*, smooth, bald, without hair, whence *glabry*, smoothness, baldness.

גל

Occurs not as a V. in Hebrew, but in Chaldean signifies, *To congeal, condense, crust over*, and as a N. in that language, *the bark of a tree, a crust, concretion, ice, the skin*, &c. So in Arabic *Ice, a skin or hide, to be affected with the hoar-frost or ice*. See *Castell*. Hence, as a N. גלד *A skin or hide*. Once Job xvi. 15.

DER. The Latin *gelidus* (cold), whence Eng. *gelid, gelidness, gelidity*. Welsh *caled*, hard. Eng. *cold, gold*, (Qu?) from its density and tenacity, *clod, cloud, clad*. (Qu?)

גלה

With a radical, though mutable or omissible, ה.

I. In Kal, Intransitively, *To remove or be removed*. 1 Sam. iv. 21, 22, גלה כבוד *The glory is removed or departed from Israel*. Here, as כבוד is masculine, the ה in גלה must be radical. Isa. xxiv. 11, כושש *The mirth of the land גלה* is gone, or departed. 2 Sam. xv. 19. *And do thou also גלח* (masc.) *remove to thy place*.

In Kal and Hiph. Transitivity, *To remove, carry away*. 2 K. xvii. 6, 11, —as *did the heathen whom Jehovah הגלה* removed from before them. ver. 26, *The nations whom הגלות* thou hast removed and placed in the cities of Samaria—ver. 33, *They feared Jehovah, and served their own Aleim, according to the custom of the nations אשר הגלו אחם משם* whence they had removed them. Job xii. 22, מנלה עמקת *Removing, or turning up the lower parts or hemisphere (of the earth namely)*.

* It must however be observed, that the pulsations of the heart and arteries are much more frequently repeated than the inspirations and expirations of the lungs. See *Haller*, § 310.

† Ibid. § 297, 298.

namely) out of darkness, and bringing out to the light the shadow of death. Chald. in Aph. The same. Ezra iv. 10. v. 12.

In Niph. To be removed. Isa. xxxviii. 12. In Huph. Esth. ii. 6.

As a N. fem. גלה *A transmigration, transplantation, or removal from one country to another, Meroveisia.* Jer. xxix. 16. xlviii. 7, 11. xlix. 3. Comp. Ezek. xii. 11.

Also, *A number of persons or things so removed.* 2 K. xxiv. 14, 15. Jer. xxviii. 6. xxix. 1, 4, & al. freq. As a N. fem. גלות The same. See Ezek. xxxiii. 21. 2 K. xxv. 27. Isa. xlv. 13, & al. Chald. גלות The same. Dan. ii. 25. v. 13, & al.

—The transplanting of people or nations has been practised by more modern conquerors. Thus in the year 796, "*Charlemagne* transplanted the Saxons from their own country, to oblige them to remain faithful to him, into different parts of his kingdom, either *Flanders*, or the country of the *Helvetians*, &c. Their own country was re-peopled by the *Adrites*, a *Sclavonian* nation*." So in much later times, "It was the policy of *Abbas I.* (who ascended the throne of *Persia* in 1585) to transplant the inhabitants of conquered places from one country to another, with a view not only of preventing any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy†."

- II. It is particularly applied to removing or turning back garments or coverings. Deut. xxii. 30. *A man shall not take his father's wife, nor* יגלה *remove his father's skirt, i. e. "lie with his father's wife.* For this is a modest phrase borrowed from the ancient custom in those countries; where the bridegroom, when he brought his bride into the *chuppa* [חופה] as they called it, or bridal chamber, spread the skirt of his robe over her, to signify his right to her and power over her, and that he alone might lawfully enjoy her. Ruth iii. 9. Ezek. xvi. 8." Note in *Parker's Bibliotheca Biblica*. So Deut. xxvii. 20. Jer. xiii. 22, *For the greatness of thine iniquity* גללו שרית *are*

thy skirts removed. (Comp. ver. 26.) Nah. iii. 5, וגללתי שריתך *And I will remove or turn back thy skirts upon thy face, and I will shew the nations thy nakedness.* Comp. Isa. xxii. 8. And the word for covering or garment being understood, Ruth iii. 4, וגללתי כרגלתי *And thou shalt remove or turn back (his garment namely) from his feet.* Hence

- III. It is applied to the thing to be uncovered, either by understanding the particle כ from (which must often be supplied in Hebrew), or rather by a transition from the covering to the thing covered; and so may be rendered, *To uncover.* See Lev. xviii. 6. & seq. xx. 11, & seq.—גללתי את אוזן, or simply גללתי את אוזן, is to make a person thoroughly acquainted with a thing, all impediments to his hearing and understanding it being removed. Ruth iv. 4. 1 Sam. ix. 15. xx. 2. xxii. 8. Job xxxiii. 16. xxxvi. 10. So גללתי עיני is to uncover or open the eyes, either of body or mind. See Num. xxii. 31. xxiv. 4. Ps. cxix. 18.

In Niph. To be uncovered. 2 Sam. vi. 20; not that David was here absolutely naked, but stripped of his royal robes, and girded with a linen ephod, ver. 14. This Michal's pride could not bear.

- IV. In Kal, transitively, *To discover, reveal.* See Prov. xi. 13. xxv. 9. Isa. xvi. 3. Also, intransitively, *To appear, discovered, appear.* Gen. xxxv. 7, *Because there* גללו אליו והאלהים *the Aleim WERE revealed, or appeared to him.* 1 Sam. ii. 27. Ps. xviii. 16. In Hith. *To discover oneself.* Prov. xviii. 2.

V. As a N. גלית *A mirror.* Isa. viii. 1; which Bishop Lowth translates, *Take unto thee a large mirror, and write on it with a workman's graving tool*—and in his note he remarks, that "the word גלית is not regularly formed from גלל to roll, but from גלה; as פרוה from פרוה; גלית from כלית, נקה from עלית, &c. the supplying the place of the radical ה. גלה signifies to shew, to reveal." Thus far the learned author. And without adopting *Schroederus's* interpretation of גלה, namely, to render bright, polish, I think that גלית may, according to the analogy of the Heb. language, rather signify *a mirror, than a roll or volume*—a mirror

* *Henault*, Abregé Chronol. de l'Histoire de France, tom. i. p. 65.

† *Harvey's* Revolutions of Persia, vol. iii. p. 164.

mirror, such as we know from Exod. xxxviii. 8, (where see *Le Clerc's* Note, 2d edit. and *Cabmet's* Dictionary in LOOKING - GLASSES) were anciently made of polished brass. But it is evident that the mirrors there mentioned were small ones; whereas the prophet is commanded to take a large mirror—"large enough for him to engrave upon it, in deep and lasting characters, בחרט אנוח, with a workman's graving tool, the prophecy which he was to deliver." Comp. under דורש.

VI. As a N. masc. plur. גליות, or according to the reading of the *Complutensian* edition, and of nine of Dr. *Kennicott's* MSS. גליות with the ו inserted, as in the preceding גלית, Isa. iii. 23, where the Targum accordingly renders it סמךתא and Vulg. specula, mirrors. But the LXX explain it by Διαφανή Λακεδαιμόνια Garments that one might see through, of the Lacedemonian kind. And we are informed by ancient writers, that those worn by the Lacedemonian* maidens were so made as to be highly indecent, and not to answer a principal end of clothing. It is possible that some of the Jewish ladies, in Isaiah's time, might wear dresses of a similar fashion; but if I apprehended that גליות or גליות signified any sort of garments, I should rather think that they meant vestments of the cobweb kind, a sort of no-coverings, which would not hinder the wearers from appearing almost naked; such as † *Menander* calls διαφανές χιτωνιον a transparent vest, and mentions as the dress of a courtesan; and such as *Varro* styles vitreas vestes, glassy vestments; and *Horace* from the Island of Coos, where the stuff was made, denominates Coan, lib. i. sat. 2, lin. 91,

—Cois tibi pene videtur
Ut nudam.

—Thro' the Coan vest
You almost see her naked.

* *Euripides*, cited by *Plutarch* in *Numa*, tom. i. p. 76, edit. *Xylandri*, describes these girls as being

Γυμνασται μῆροις καὶ σιπλοῖς ἀνιμασται.

Τὴν γὰρ οὕτως (says *Plutarch*) τοῦ παρθενικοῦ χιτῶνος εἰ σιπλοῦντος οὐκ ἦσαν ἀνιμασται κατὰ τὴν ἀλλ' ἀνιμασσοῦντο καὶ συναντιγυμνοῦν ὅταν ἐν τῇ βαλίδῃ τοῦ μῆρου.

† Fragment. p. 284, lin. 749, edit. *Clerici*.

This Coan stuff was probably a kind of very thin silk or gauze. So *Lady M. W. Montague* describing her Turkish dress, says, her smock was of fine white silk gauze, closed at the neck with a diamond button, but the shape and colour of the bosom was very well to be distinguished through it. Letter 29, vol. ii. p. 12, 13. But I have said that the Chaldee Targum and Vulgate render גליות or גליות mirrors; and Dr. *Shaw* informs us (*Travels*, p. 241.), that "in the Levant these are still a part of female dress; for that the Moorish women in Barbary are so fond of their ornaments, and particularly of their looking-glasses, which they hang upon their breasts, that they will not lay them aside, even when, after the drudgery of the day, they are obliged to go two or three miles, with a pitcher or a goat's skin, to fetch water." And it is certain from Exod. xxxviii. 8, that the Israelitish women used to carry their mirrors with them, even to their most solemn place of worship, but it is by no means equally certain that they ever wore transparent garments.

DER. Ultimately from this root no doubt it was that || the interpreters of prodigies among the Sicilians were called Galei, or Galeota.

נלה

To shave, as the hair of the head, beard, &c. Lev. xiv. 8, 9. xxi. 5. Num. vi. 9, & al. Comp. Isa. vii. 20. Also, To be shaved. Jud. xvi. 17, 22. Comp. Gen. xli. 14. In Hith. To share oneself, or be shaved. Lev. xiii. 33. Num. vi. 19.

גלם

I. To wrap or roll up together, as a cloak or burnoose. So Targ. אגור, LXX ἐλθρε, Vulg. involvit. occ. 2 K. ii. 8. As a participial N. masc. plur. in Reg. גלמי Wrappers, cloaks; so *Aquila* ἐλθρημασι, and Vulg. involucris. occ. Ezek. xxvii. 24. II. As a N. גלם An embryo, the unformed mass, which is, as it were, wrapped up to-

† See more to the same purpose in *Bishop Lowth's* Note, of whom it is remarkable, that, though he contends for גלם in Isa. viii. 1, signifying a mirror, an interpretation not favoured by any of the ancient versions, yet in his Note on Isa. iii. 23, he does not even mention the Targum's and Vulgate's explaining גלם or גליות to the same sense. See also *Senary*, *Lettre* xiv. p. 151.

|| Interpretes Portentorum, qui Galleotæ in Scindia nominabantur. *Cicero*, *De Divin.* i. 20.

gether,

gether, before it gradually unfolds into the lineaments of a man. occ. Ps. cxxix. 16.

DER. Latin *Glomus*, a ball of thread or yarn wound round, whence *glomero*, *conglomerer*, and Eng. *glomerate*, *conglomerate*. Perhaps, *gloom*, *glum*. Also (*m* being changed into *b*) Lat. *globus*, whence Eng. *globe*, *globular*, &c.

גלע

The modern Lexicons, probably from it's resemblance in sound to גל, render it to *involve*, *mix*, *meddle*, *interneddle*, or the like; but from the ancient versions it's meaning seems to be, to *deride*, *scorn*, *taunt*, *contend with derision*, *scorn*, or *taunts*. It occurs also in Hith. and that in the three following Texts of Proverbs, ch. xvii. 14, *The letting out of water (is) the beginning of contention, therefore before the dispute הוֹנֵלֵעַ becomes contumelious, degenerates into derision and contumely, dismiss it*; Targ. קריא *grows hot, rages*; Vulg. *patiatur contumeliam, suffers contumely*, but refers these words to the person. Ch. xviii. 1, *The recluse seeks his own pleasure, or inclination, וּבְנֵלֵעַ he laughs at, or derides every thing solid or wise*; so Targ. מַלְכָּנָא מַעֲטָרִי, and derides all counsel; Syr. מִמִּין *deriding*. Ch. xx. 3, *(It is) glory to a man to cease from strife, but every fool יוֹנֵלֵעַ will taunt*; Targ. מַעֲטָרִי *derides*; Syr. מִמִּין *deriding*, MOCKING. Aquila, ἐξυβρίζεται *will be treated contumeliously*; Vulg. *miscentur contumeliis, mix with contumelies*. Comp. Castell, and Schulzens De Defect. Ling. Heb. § 47, & seq. From גלע in the sense here given may be derived the Greek γελάω to laugh.

גלש

"To shine, glisten, glisten, (Germ.) blincken. Cant. iv. 1, LXX ἀπενάλαυθον. Cant. vi. 5, LXX ἀνέπαργον. Which glisten (nient) from mount Gilead. Chald. גלש bald. What is bald shines, or glistens." Thus Cocceius in his Lexicon. And this interpretation on the whole appears the best. For observe that the bride's hair is compared not merely to the long curled hair (see Scheuchzer) of the eastern goats, but to a stock of goats glistening from mount Gilead; in allusion not only to it's glossiness, but also to the numerous ringlets or tresses into which it was bro-

ken, and which adorned the head of the bride, as the glistening goats did the sides and precipices of the mountain. Comp. Cant. vii. 5, or 6, and under קשר III. The Root occurs only in Cant. iv. i. vi. 5. DER. *Gloss*, *glossy*, *glisten*, *glisten*. Also, *Glass*. Lat. *glisco* to wax fat, and glisten. Perhaps Lat. *glacies*, ice, whence *glacial*, *glaciation*.

גב

Occurs not as a V. in Heb. but the idea appears to be, *full*, *copious*, *abundant*, or the like, particularly as *water*, whence the Arabic has a root גב which signifies to *abound*, *be copious*, *flow together*, as *water*, "multus fuit vel evasit, peculiariter aqua in puteo, confluit." Castell. Lexic. Heptag. Hence likewise the Syriac גב to be full, and the Greek γεμω, γεμισω to be full. Comp. also גלומים among the Pluriliterals in מ.

I. As a Particle, גב denoting *abundance*, *increase* or *emphasis*. It may be rendered

1. *O'er and above*, *moreover*, *also*, *even*. freq. occ.
2. Repeated several times it answers to the Latin, *cum*, *tum*; *tam*, *qudm*; and may be rendered into English by the words *both—and*; or *as well—as*. See Gen. xxiv. 25. Jud. viii. 22. *As—so*, Isa. lxvi. 4. Joined with a negative particle, *Neither—nor*, Num. xxiii. 25.
3. *בשגב* A compound of ב *in*, ש *for אשר* *that*, and גב *even*, *Inasmuch as even*, since *even*, in eo quod etiam, *Montanus*. occ. Gen. vi. 3.

II. As a N. אגב *A pond, a pool, an abundance or confus of water*. Exod. vii. 19. Ps. cvii. 35, & al. אגמי נפש, *Ponds for live fish*, Vivaria. Isa. xix. 10.

III. *A kind of plant growing about pools, and itself abounding in moisture, a reed or bulrush*. occ. Jer. li. 32; but the LXX render it by Συσφματα, *collections, of water* namely, and the Vulg. by *stagna, pools*.

IV. As a N. אגבן

1. *A caldron, or great kettle, holding a large quantity of water*. occ. Job xli. 12, or 20.
2. *A large kind of rush, a bulrush*. occ. Isa. ix. 14. xix. 15. lviii. 5. Also, *A rope made of such rushes*. Thus the Greek σχῶνος, which properly signifies a *bulrush*, is also used for a *rope*. And Haselquist (Voyages, p. 97) observes, that

of

of the leaves of one sort of reeds which grow near the Nile, the (modern) Egyptians make ropes. "They lay them in water," says he, "like hemp, and then make good and strong cables of them, which with the bark (integumentum) of the date tree, are almost the only cable used in the Nile." occ. Job xl. 26, or xli. 2. *Willst thou put a rope in his nose, i. e. in a hole bored through his nose, in order to lead him about and manage him?* Comp. under חז III.

V. As a N. נסב see under III.

נסב

I. To sup up, swallow. occ. in Hiph. Gen. xiv. 17. הנסבני *Let me sup, give me a sup*; LXX *σώριον με, let me drink*. In Kal, spoken of the Arabian war-horse. occ. Job xxxix. 24. *With shaking and quivering* ינסב ארץ *he swalloweth the ground, and believeth not that it is the sound of the trumpet*. Shall we in this passage prefer the proper or the figurative sense of *swallowing*? It is not improbable that a high-spirited horse might from eagerness gnaw, and so swallow the ground. But is not the metaphorical sense more noble, and better suited to the context? Namely, that while the horse stands shaking and quivering, he is in fancy swallowing the space between himself and the enemy's troops; and when the trumpet sounds, he can scarcely believe it for joy.

"The ground he swallows in his furious heat,
His eager hoofs the distant champion beat."

SCOTT.

Bockart Hieroz. Part i. p. 144. to illustrate the Heb. expression produces this Arabic one, *ألتهمه ألتهمه ألتهمه* *The horse devoured the ground, i. e. ran swiftly over it*. Comp. *Castell Lex.* in להם AR. And though it must be owned that Job xxxix. 24, in this view contains a very bold figure, yet even an English poet of eminence has applied the same to hunters:

—"And o'er the lawn,
In fancy swallowing up the space between,
Pour all your speed—"

THOMSON'S Autumn, lin. 485.

II. As a N. נסב *The Egyptian reed or papyrus, so called from it's remarkably supping up the water in which it grows, ac-*

cording to that of Job viii. 11, *Will the נסב papyrus grow without mud?* occ. Exod. ii. 3. Job viii. 11, (in both which passages the LXX render it *πapyrus papyrus*). Isa. xviii. 2. xxxv. 7. "Of the many travellers into Egypt, *Alpinus*," says Abbé *Winckelman*, (*Critical Account of Herculaneum*, pag. 82.) "is the only one who has given us an exact description of this plant. It grows on the banks of the Nile, and in marshy grounds. The stalk rises to the height of six or seven cubits (besides about two under water). This stalk is triangular, and terminates in a crown of small filaments, resembling hair, which the ancients used to compare to a *thyrsus*. This reed, commonly called the *Egyptian reed*, was of the greatest use to the inhabitants of the country where it grew; the pith contained in the stalk serving them for food, and the woody part to build vessels with, which vessels are to be seen on the engraven stones and other monuments of Egyptian antiquity. For this purpose they made it up, like rushes, into bundles, and by tying these bundles together, gave their vessels the necessary shape and solidity." "The vessels of bulrushes or papyrus that are mentioned both in sacred (Isa. xviii. 2.) and profane history (says Dr. *Shaw*, *Travels*, p. 437.) were no other than large fabricks of the same kind with that of *Moses* (Exod. ii. 3.), which, from the late introduction of plank, and stronger materials, are now laid aside. Thus *Pliny* (lib. vi. cap. 16.) takes notice of the Naves papyraceas, armamentaque Nili, *Ships made of papyrus, and the equipments of the Nile*; and (lib. xiii. cap. 11.) he observes, *Ex ipsa quidem papyro navigia texunt, Of the papyrus itself they construct sailing-vessels*. *Herodotus* and *Diodorus* have recorded the same fact; and among the poets, *Lucan* (lib. iv. lin. 136.), *Conseritur bibulâ Memphis cymba papyro*," *the Memphian or Egyptian boat is made of the thirsty papyrus*; where the epithet *bibulâ drinking, swaking, thirsty*, is particularly remarkable, as corresponding with great exactness to the nature of the plant, and to it's Hebrew name נסב.

נסב

Occurs not as a V. in Heb. but in the rabbinical

binical Chaldee signifies, *To be contracted*, and in this sense the Participle נמח appears to be used in the Chaldee Targum on Jud. iii. 15. xx. 16.

- I. 16. occ. Jud. iii. 16, where it is generally supposed to denote some *measure of length*, but what, is uncertain. Some say it is the *shorter cubit*, which they make equal to fifteen inches, or the length of the arm from the elbow to the beginning of the fingers. But where else is this cubit mentioned? The LXX and Theodotion render it by *σπυλον*, a span, which is equal to nine inches. But if the sacred historian meant to express a span, why not employ the term *וטר* used elsewhere in this sense? But "what," says Michaelis (Supplem. ad Lex. Heb. p. 325.), "if נמח be no measure at all, and if the words ought to be translated *it's length contracted*, meaning that the sword was *shorter than usual*?"

- II. As a N. masc. plur. נמחים Eng. transl. *Gammadims*, Theodotion *Γαμμαδῖμς*, Ezek. xxvii. 11. Probably these were the inhabitants of the country about Tripoli in Syria, formerly called the *Αγγων* or *Elbow of Phenicia*, from it's projecting into the sea in that contracted form. See Pale's Synops. in loc.

נמח Occurs not as a V. in Heb. but in Arabic the cognate נמח signifies *To appear*, and as a N. *The extant or conspicuous part of a thing* *. As a N. fem. in Reg. נמחת. Once, Hab. i. 9, where the Targum renders נמחת אפיהו by מנחת אפיהו the *opposition*, or *opposed look of their faces*; Syr. by *חזות דאפיהו* the *look of their faces*; LXX, by *ἀνθεστησας προσώποις αὐτῶν*, *opposing with their faces*; Symmachus, by *ἡ προσοψὶς τῶν προσώπων αὐτῶν*, the *aspect or direction of their faces*; Montanus, by *oppositio facierum eorum*, the *opposition of their faces*; so Eng. margin. It should seem therefore that the idea of the word is the *being opposed or looking opposite to*. And this makes a very good and true sense, for thus the whole verse may be rendered. *It* (the nation of the Chaldeans, ver. 6.) *shall † all come for rapine, the opposition of their*

faces toward the East (Eng. marg.); or *with their faces looking toward the East, and shall gather the captivity as sand*; And accordingly, in the † fifth year after the taking and destruction of Jerusalem, whilst Nebuchadnezzar was engaged in the siege of Tyre, some of the Chaldeans, probably under Nebuzaradan, turned eastward, fell upon the Ammonites, Moabites, Edomites, and Arabians, executed the predictions of the prophets Amos, Jeremiah, Zephaniah, and Ezekiel upon them, and carried many of them into captivity. See Amos i. 14, 15. Jer. ch. xxvii. xxviii. xlviii. xlix. Zeph. ch. ii. Ezek. ch. xxv. *Userii Annales*, Auno ante Æram Christ. 585, and *Prideaux's Connect.* vol. i. p. 89, 1st edit. 8vo. Anno 584.

נמל

Denotes *retribution or return*.

- I. In Kal, *To yield or return their flowers or fruits to the earth*, as vegetables do. Isa. xviii. 5, *For before the harvest, when the bud is perfect, and the sour grape נמל ידיו shall be returning* (six of Dr. Kennicott's read fully נמל) *the flower or blossom, namely to the ground*. The LXX have here excellently rendered it by *ἐξανθήσκει αὐτοὺς shall shed it's blossom*. In like manner נמל is used, Num. xvii. 8, for *Aaron's rod miraculously yielding almonds*, and expresses that this fact was as really performed by the immediate power of God, as if the fruit had been produced from the earth by the natural process of vegetation, and then returned back to it.

- II. *To wean a child*. When used as a V. active in this sense, it is always applied either to the mother, as 1 Sam. i. 23, 24. Hos. i. 8, or to the woman who suckles the child, as 1 K. xi. 20, who then drop it from their breast (as it were), and return it to the father. There is in this instance a very evident and striking resemblance between the vegetable and animal world. In Niph. *To be weaned*, as a child. Gen. xxi. 8. 1 Sam. i. 22.
- III. *To return, requite, recompense*, in whatever manner, whether evil for evil, good for evil, evil for good, or good for good. See Gen. l. 15, 17. (comp. ch. xxxvii. 2.)

* See Michaelis Supplem. ad Lex. Heb. p. 331.

† Two of Dr. Kennicott's Codices here read נמל, three more did originally. But comp. נמח ver. 15.

‡ See Josephus, Ant. lib. x. cap. 9, § 7.

1 Sam. xxiv. 18. 2 Sam. xix. 36. 2 Chron. xx. 11. Joel iii. 9.

As a N. גמול, and גמל Retribution, recompense, requital, whether in a good or bad sense. Prov. xix. 17, *And he will repay גמלו his recompense to him.* Ps. xxviii. 4. Isa. lxvi. 6. Joel iii. or iv. 4, & al. Fem. גמולה The same. 2 Sam. xix. 36, & al. *Stockius* interprets this Root in some passages, simply to do or confer good or evil; and *Bale* says, "the word is to yield fruit good or bad, the doing good or hurt to others, which is the fruit of our actions; and to make a return or retaliate is rather the consequence than the sense of the word." Let us therefore consider the principal passages, besides those above cited, which are produced for this supposed simple or absolute sense.

1st, Of the Verb. Ps. xlii. 6, *I will sing unto Jehovah על גמל כי because he hath recompensed or rewarded me.* Observe the Messiah is the speaker, and comp. Ps. xviii. 21. So Ps. cxvi. 7. Prov. xxxi. 12, גמלוהו, *She will requite him good and not evil, i. e. in return for his love and confidence in her, ver. 11.* Isa. lxiii. 7, *According to all that Jehovah hath required or rewarded us, and the great goodness toward the house of Israel which he hath required to them—ver. 8, for he said, surely they are my people, children that will not lie; so he was their Saviour.*

Ps. vii. 5, *If I have rewarded evil to him that was at peace with me, i. e. in return for his peaceableness.*

Prov. iii. 30, *Strive not with a man without cause, גמלך רעה, אדם surely (i. e. if thou dost) he returneth thee evil.* LXX *μητις σε εργασεται κακόν* lest he work thee evil.

Isa. iii. 9, *For they גמלו have rewarded evil to themselves, they have procured their own punishment.* Comp. ver. 11.

2dly, Of the N. Jud. ix. 16, *And have done to him כגמול ידיו as the reward of his hands, i. e. as his doings deserved.* Comp. Isa. iii. 11.

2 Chron. xxxii. 25, *But Hezekiah rendered not again כגמול עליו according to the recompense to him.* Hezekiah's former piety had been rewarded by God! (see ver. 24. 2 K. xx. 5. xviii. 5—7.

2 Chron. xxxi. 21.) but he made not a suitable return for those benefits.

Ps. ciii. 2, *Bless the Lord, O my soul, and forget not all גמוליו his recompenses, i. e. how he hath rewarded thee; Christ is here the speaker.* See above, Ps. xlii. 6. &c. So Ps. cxvi. 12, in an irregular (Chaldaic) form, תגמולוהי his recompenses.

IV. As a N. גמל A camel, from the revengeful temper of that animal, which *Bochart* shews to be so remarkable as even to become a proverb among those nations who are best-acquainted with it's nature. Among other passages from ancient writers, he cites from *Basil* (who was himself a native of Cappadocia, who travelled into Syria, Egypt, and Libya, and was afterwards Bishop of Caesarea in Palestine), "Το δε των Καμηλων μνησικακον, και βαρυνην, και διασκεις προς οργην, τι αν μιμησασθαι των θαλασσιων δυναίτο; But what marine animal can emulate the Camel's resentment of injuries, and his steady and unrelenting anger?" The reader will be well entertained by consulting the excellent and learned *Bochart* himself on this animal, vol. ii. 75, &c. Gen. xxiv. 11, & al. freq.

V. It is probable that the heathen *Moabites* worshipped their arch-idol, the heavens, under this attribute of causing a return of the fruit of animals and vegetables. For גמול בית the Temple of Retribution is mentioned Jer. xlviii. 23, as a place in their territories.

DER. The Heb. name of a camel has passed not only into all the eastern, but into the western languages. It was long ago rightly observed by *Varro* (De Ling. Lat. lib. iv.) "Camelus suo nomine Syriaco in Latium venit. The camel came into Latium with his Syriac name." Hence also camellet, a stuff formerly made with camel's hair.

גמץ

Occurs not in the Hebrew Scriptures as a V. but in the Chaldee and Syriac signifies, To dig, to dig up, &c. Hence, as a N. גמץ A pit. So the LXX Βοθρος. Once, Eccles. x. 8.

גמר

Denotes finishing, making an end of, sailing, and has the same senses both in Chaldee and Syriac.

I. la

I. In a good sense, *To perform, finish, perfect, complete.* occ. Ps. lvii. 3. cxxxviii. 8. Chald. As a N. גָּמַל *Consummate, perfect, complete.* occ. Ezra vii. 12, where it may be best referred to סֹפֵר a *Scribe*, so Vulg. Scribe—doctissimo, *a most learned Scribe.*

II. In a bad sense, intransitively, *To fail, come to an end.* occ. Ps. xii. 2. (So LXX ἐκλείπειν, and Vulg. defecit.) lxxvii. 9. And thus it may be understood also, Ps. vii. 10, *Let the wickedness of the wicked come to an end; or else in a transitive sense, Let evil or mischief consume, or put an end to, the wicked.* The Targ. LXX, and Vulg. take it in the former view.

גן
I. As a V. in Kal, followed by the particles לְ or בְּ *To protect, defend.* Isa. xxxi. 5. Zech. ix. 15. xii. 8, where LXX ὑπερασπίσω *to shield.*

II. As a N. גַּן *A garden inclosed with a fence, an inclosed garden.* So no doubt the Eng. * *garden* is related to the Verb *guard.* freq. גָּרַח. Fem. גִּנָּה and in Reg. גִּנָּה The same. Esth. i. 5. Cant. vi. 10, & al. freq.
Gen. ii. 8, *And Jehovah Alcim planted גַּן a garden eastward in Eden; surely not for the purposes of a mere Mahometan paradise, but as a school of religious instruction to our first parents. Many arguments might be adduced in confirmation of this truth.—Such a method of teaching, by the emblems of paradise, was suited to the nature of man, who is capable of information concerning spiritual things, by analogy, from outward and sensible objects. It was also agreeable to the ensuing dispensations of God, who in that religion which commenced on the Fall, and was in substance re-instituted by Moses, did instruct his people in spiritual truths, or the good things to come, by sensible and visible objects, rites, and ceremonies; by the Cherubim, Gen. iii. 24; by sacrifices, Gen. iv. 4; (comp. Heb. xi. 4.) by the distinction of clean and unclean animals, Gen. vii. 2; by abstinence from blood, Gen. ix. 4; by the institution of priests, altars, burnt-offerings, drink-offerings, holy washings,*

&c. Gen. xiv. 18. (comp. Exod. xxiv. 5.) Gen. viii. 20. xxii. 13. xxxv. 2, 14. And even under the Christian state, much of our religious knowledge is communicated to us partly by the Scriptures referring us for ideas of spiritual and heavenly things to the visible works of God's creation, to the emblems of paradise, and to the types of the patriarchal and Mosaic dispensations; partly by the ordinance of the sabbath-day; and partly by the two sacraments of Baptism and the Lord's Supper, which are outward and visible signs of inward and spiritual benefits. It is further manifest, that *two* of the trees of paradise, that of life, and that of the knowledge of good and evil, were of a typical or emblematic nature; the one, the sacrament of life, Gen. ii. 9. iii. 22; the other, of death, Gen. ii. 17. iii. 17–19. And so after the Fall, the rough leaves of the fig-tree were used by our first parents as a symbol of contrition, Gen. iii. 7. And since in that sacred garden (Gen. ii. 9.) was also *every tree that was pleasant to the sight or good for food*, surely of the soul of man as well as of his body, it may safely be inferred, that the *whole* † garden was so contrived by infinite wisdom, as to represent and inculcate on the minds of our first parents a plan or system of religious truths revealed to them by their Creator; especially since the paradisiacal emblems of *trees*, (see Lev. xxiii. 10. Neh. viii. 15.) *plants*, *waters*, and the like, are frequently applied by the succeeding inspired writers to represent spiritual ob-

† “Know,” says Rabbi Simon Bar Abraham, cited by Mr. Hutchinson, Heb. Writings, p. 21, from Buxtorf's Arc. Fœd. 33, “Know that in the trees, fountains, and other things of the Garden of Eden, were the figures of the most curious things by which the first Adam saw and understood *spiritual things*; even as God hath given to us the forms or figures of the tabernacle, of the sanctuary, and of all it's furniture, the candlestick, the table, and the altars, for *types of intellectual things*, and that we might from them understand *heavenly truths* (veritates celestes). But no doubt those particulars were more plain and clear to Adam in the Garden of Eden wherein he dwelt; as he also was more holy, being a creature formed by the hands of God himself, and an angel of God. In the trees likewise, and fountains or rivers of the garden, he *prefigured admirable mysteries* (præfiguravit secreta admiranda).” Comp. *Vüringa Obs. Sacr. lib. iv. cap. 13, § 6.*

* See Junius Etymol. Anglican. in GARD, GARDEN, and ORCHARD.

jects, and convey spiritual lessons; and that with a simplicity and beauty not to be paralleled from any human writer. (See inter. al. Isa. xli. 18—20. lviii. 11. Jer. xvii. 7, 8.) To all which may be added, that the *Garden of Eden* itself is by the Prophets alluded to as a place of spiritual knowledge, joy, and happiness, (see Isa. li. 3. Ezek. xxviii. 13. xxxvi. 35.); and in the New Testament the name Παράδεισος *Paradise* (which the LXX almost constantly use for ן when relating to the *Garden of Eden*) is applied to the intermediate state of happy spirits between death and the resurrection, and even to the eternal joys of heaven. See Luke xxiii. 43. 2 Cor. xii. 4. Rev. ii. 7. Comp. Rev. xxii. 1—3.

From the *Garden of Eden* we have the true origin of sacred gardens among the Idolaters. Thus God, in Isa. lxv. 3, calleth the apostate Jews a people that provoketh me continually to anger to my face, that sacrificeth בנגות in gardens; and ch. i. 29, the Prophet had threatened them, *They shall be ashamed of the oaks which ye have desired, and ye shall be confounded כהגות for the gardens which ye have chosen*; and in Isaiah lxv. 17, are mentioned not only these idolatrous gardens, but we even find an allusion to the tree of life, or rather of knowledge, both of which were placed in the midst of the *Garden of Eden*, (see Gen. ii. 9. iii. 3.) *They that sanctify themselves, and purify themselves להגות in the gardens behind one (tree) in the midst, eating swine's flesh, and the abomination and the mouse, shall be consumed together, saith the Lord.*

The *Gardens of the Hesperides* (עץ פרי), of *Abonis*, of *Flora*, were famous among the Greeks and Romans. Mr. Spence, in his *Polymetis*, p. 251, speaking of the last, says, "This garden of *Flora* I take to have been the *Paradise* in the Roman Mythology;" and in a Note upon the place, "These traditions and traces of *Paradise* among the ancients, must be expected to have grown fainter and fainter, in every transfusion from one people to another. The Romans probably derived their notions of it from the Greeks, among whom this idea seems to have been shadowed out under the

stories of the gardens of *Alcinous*. In Africa they had the gardens of the *Hesperides*, and in the East those of *Adonis*; or the *Horti Adonis*, as Pliny calls them. The term *Horti Adonides* was used by the ancients to signify gardens of pleasure; which answers strangely to the very name of *Paradise*, or the *Garden of Eden*, as *Horti Adonis* does to the *Garden of the Lord*." See also Mr. Spearman's judicious remarks on this passage, in his *Letters on the Septuagint*, p. 127.

Cant. iv. 12, ן נער, A garden enclosed or locked up is my sister, my bride. These words express the satisfaction of the bridegroom on finding his bride a virgin, as those, ch. v. 1, *I have come into my garden, my sister, my spouse*, denotes the consummation of the marriage. Thus the ingenious Author of *The Outlines of a New Commentary on Solomon's Song*, p. 13—17, who shews, that in the East they still use, even in their courts of justice, very remote images to express the commerce of the sexes. He does not, however, produce the very same as are here found in the Canticles. But these may be supplied from * *A Miscellany of Eastern Learning*, vol. i. p. 12, where *Féirouz*, a Vizir, having divorced his wife *Chemseennissa*, on suspicion of criminal conversation with the Sultan, the brothers of *Chemseennissa* applying for redress to their judge, "My Lord," said they, "we had rented to *Féirouz* a most delightful garden, a terrestrial paradise; he took possession of it encompassed with high walls, and planted with the most beautiful trees that bloomed with flowers and fruit: (Comp. Cant. iv. 12, 13, 14.) He has broken down the walls, plucked the tender flowers, devoured the finest fruit (comp. Cant. v. 1), and would now restore to us this garden, robbed of every thing that contributed to render it delicious, when we gave him admission to it." *Féirouz*, in his defence, and the Sultan in his attestation to *Chemseennissa's* innocence, still carry on the same allegory of the garden, as may be seen in my Author. I add another passage from *Mandelslo's Travels*, p. 32, Fol. "About a league and a half from the city [of

* Printed for Wilkie and Law, London.

Amadabat

Amadabat in the East Indies] we were shewn a sepulchre which they call *Betti Chuit*, that is to say, *Thy daughter's shame discovered*. There lies interred in it a rich merchant, a Moore, named *Hajum Majom*, who falling in love with his own daughter, and desirous to shew some pretence for his incest, went to an ecclesiastical judge, and told him in general terms; That he had in his youth taken the pleasure to plant a garden, and to dress and order it with great care, so that it now brought forth excellent fruits; that his neighbours were extremely desirous thereof, so that he was every day importuned to communicate unto them; but that he could not be persuaded to part therewith, and that it was his design to make use of them himself, if the judge would grant him in writing a licence to do it. The *Kasi*, who was not able to dive into the wicked intentions of this unfortunate man, made answer that there was no difficulty in all this, and so immediately declared as much in writing. *Hajum* shewed it to his daughter, and finding, nevertheless, that neither his own authority, nor the general permission of the judge, would make her consent to his brutal enjoyments, he ravished her. She complained to her mother, who made so much noise about it, that the King *Mahomet Begeran* coming to hear thereof ordered him to lose his head."

III. As a N. סֹנֶן *An instrument of protection, a shield*. Jud. v. 8. 2 Sam. i. 21, & al. freq. Also, *A person protecting, a protector, defender*. Ps. xlvii. 10. Hos. iv. 18. In the former passage the LXX render it ἡ κραταιὴ the powerful or mighty, so Vulg. fortes, and in the latter the Vulg. protectores, the protectors.

IV. סֹנֶן *A covering, i. e. hardness, of the heart*. It seems to answer to τῆς καρδίας τῆς καλῆς the callosity of the heart in the New Testament. LXX, ὑπερασπισμῶν, Vulg. scutum, *Montanus*, tegumentum. occ. Lam. iii. 65.

V. As a N. with a formative מ, מִנִּי plur. מִנִּי *A vessel either surrounded with an edge or border (circumseptus coronâ, Forster) or furnished with a cover, a basin, goblet, or the like*. occ. Exod. xxiv. 6. Cant. vii. 2. Isa. xxii. 24.

With the last radical doubled, to express the intenseness or completeness of the action, *To protect entirely, or completely*. Isa. xxxi. 5.

I. In Kal, *To steal or be stolen*. Gen. xxxi. 19. xl. 15, & al. freq. Comp. Job xxi. 18. xxvii. 20. As a participial N. נָבֵה *A person stealing, a thief*. Exod. xxii. 2, 8. As a participial N. fem. נִבְהָה *Somewhat stolen*. Exod. xxii. 4. נִבְהָה *What was stolen from me*, מִן from being understood; or is not נִבְהָה rather a N. fem. plur. in Reg. the stolen of, or in, the day, and the stolen in the night? Gen. xxxi. 39.

II. In Hith. *To steal away, withdraw oneself privately*, "abscondere furto fugam," *Virgil* Æn. iv. lin. 337, 8. 2 Sam. xix. 3.

III. נָבֵה מֵהָלֵב *To steal the heart*. As the heart in Heb. denotes both the affections and the understanding, so this expression imports both to inveigle the affections, and to ensnare the understanding, by flattery and deceit. In 2 Sam. xv. 6, it seems chiefly to relate to the affections; in Gen. xxxi. 20, 27, to the understanding. So ver. 27, וַחֲנֹבֶה מֵעֵי וַחֲנֹבֶה מֵעֵי *and didst catch me, didst as it were steal me from myself*? *Homer* uses an expression very similar to the Heb. נָבֵה מֵהָלֵב, Il. xiv. lin. 217,

Παροτρυνῶ, ἢ τ' ΕΚΑΕΨΕ ΝΟΟΝ *παρὰ τὸν φρεσὶν αὐτοῦ*
Alluring speech, that steals the wisest minds.

IV. In Niph. joined with מֵ, *To be spoken secretly, or, as it were, by stealth*. occ. Job iv. 12.

DER. Teutonic *knappen*, to take unexpectedly, Swedish *nappa*, to seize, Eng. *To knap*, or *nab*, and perhaps a *knave*. See *Junius* Etymol. Anglican.

נָבֵה Occurs not as a V. in the Hebrew Bible, but in Chaldee signifies, *To treasure or lay up*. As a N. masc. plur. in Reg. נְבוֹיָה *Repositories, treasure-houses, treasuries*. occ. Esth. iii. 9. iv. 7. Chests, Ezek. xxvii. 24.

Chald. As a N. masc. plur. emphat. נְבוֹיָה *The treasuries*. occ. Ezra v. 17. vi. 1. In Reg. נְבוֹיָה The same. occ. Ezra vii. 20. The word occurs only in the above passages of the books of Ezra, Esther, and

Ezekiel, and therefore is perhaps rather a Chaldee than a Hebrew word.

DER. Latin * *gaza*, whence Eng. *magazine*. Comp. נזר.

נע See under נעז, and נערז.

נעז

With a radical, but mutable or omissible, ה.

To low or bellow, as a bull or cow. occ. Job vi. 5. 1 Sam. vi. 12. This word, as well as the similar Greek one *yoaw* to moan, seems formed from the sound.

DER. A cow,

נעל

I. To cast away. Thus it is applied in Niph. to a shield, 2 Sam. i. 21; where LXX, *ὑποσώχοντο* was dashed against the ground, Vulg. *abjectus est was cast away* (as Horace, *Parmula non bene relictā*);—in Kal, to a cow not casting out the male seed. Job xxi. 10. Thus Montanus, and Bochart, vol. ii. 291, *His cow conceives, and does not יעל cast out or reject (the seed)*; or else, since both the Verbs עבר and יעל are masculine, the text may perhaps be better rendered, *His bull passeth (the seed) and doth not loathe (to gender)*. See the following Sense and Stockius, and comp. Ezek. xvi. 45.

II. To reject with abhorrence or loathing, to loathe. Lev. xxvi. 11. Ezek. xvi. 45. As a N. נעל *What is loathsome, filth*. Ezek. xvi. 5. נעל נפשך “*In thy natural filth*.” Bate’s Crit. Heb.

DER. A goal, to start from, Gr. *χαλε*, and Eng. *gall*, from it’s nauseousness. Al. o, immediately from the Greek, *choler*, *cholerick*.

נער

I. With נ following, To restrain, repress, lay a restraint on. It is applied to God’s restraining the locusts, Mal. iii. 11.—to his restraining the red sea from flowing in it’s channel, Ps. cvi. 9. Comp. Exod. xiv. 21. Transitiuely,—to God’s restraining the corn from growing, Mal. ii. 3. Comp. Ps. ix. 6. lxxviii. 31. cxix. 21.

II. With כ following, To rebuke, check, by words. Gen. xxxvii. 10. Ruth ii. 16. As Ns. fem. נערה *Reproof, rebuke*. Prov.

* “*Gaza is a Persian word, and signifies riches*,” says Servius, in *Æn.* i. lin. 119. Curtius says, that the Persians give this name to the royal treasure, “*Pecuniam regiam, quam gazam Persæ vocant*.” Lib. iii. cap. 18. edit. Var.

xiii. 1. Ps. xviii. 16, & al. freq. נערז Nearly the same. occ. Deut. xxviii. 20.

נעש

I. In Kal, Intransitiuely, To shake, as the earth in an earthquake. occ. Ps. xviii. 8. In Hith. The same. occ. 2 Sam. xxii. 8. Ps. xviii. 8.

II. In Kal, To shake, as men with terror. occ. Job xxxiv. 20.

III. In Hith. To shake or totter, as men who have drunk strongly intoxicating liquor. occ. Jer. xxv. 16; where there is an allusion to the † intoxicating draught which used to be given to malefactors, just before their execution, to take away their senses.

IV. In Hith. To toss themselves as waters. occ. Jer. v. 28. xvi. 7, 8.

The above cited Texts are all in which the Root occurs,

DER. To gush, a gust (of wind), Saxon גשגש a spirit (which latter word is in like manner from *spiro* to breathe, move, as the air), whence *ghout*, *aghost*, *ghastly*, *ghastliness*.

ננ See under ננן

ננן See under ננן

נפר Occurs not as a V. in Hebrew, but

I. As a N. נפר Some kind of wood, of which Noah’s ark was built. occ. Gen. vi. 14, where Targ. Onkelos renders it נפר the cedar, but Fuller, *Miscell. lib. iv. cap. 5*, and Bochart, vol. i. 22, maintain it to be the cypress: 1st, From the appellation; for if from the Greek name *κυπρισσος* you take the termination *ισσος*, *κυπρ* and נפר will have a near resemblance to each other. 2dly, Because, as they prove from the ancients, no wood is more durable against rot and worms. 3dly, Because, as Bochart particularly shews, the cypress was very fit for ship-building, and actually used for that purpose where it grew in sufficient plenty. And lastly, Because it abounded in Assyria, where Noah probably built the ark. After all, perhaps נפר may be a general name for such trees as abound with resinous inflammable juices, as the cedar, cypress, pine, fir, &c. for

II. As a N. נפרח Sulphur, brimstone (q. d. breannestone or brimstone, i. e. burning-stone). Gen. xix. 24, & al. freq. It is,

† Comp. Greek and Eng. Lexicon in *Κερα* II and *Συρριζω*

think,

think, always applied, or alludes, to that meteorous inflammable matter which God rained upon Sodom and Gomorrah. The LXX every where render it by *Σειον sulphur*, as it is also called Luke xvii. 29.

DER. Gr. *κυπαρισσος*, Lat. *cypressus*, Eng. *cypress*.

גר

- I. To sojourn, * "to dwell any where for a time, to live as not at home, to inhabit as not in a settled habitation," to be a stranger in this sense. Gen. xii. 10. xix. 9. xxxii. 4. Jud. v. 17. And why did Dan לא גר in ships? Ps. v. 5, גר גר The coil shall not dwell, or, even sojourn with thee—"with thee," so Targum, עמך, LXX *παροικησας σοι* shall dwell with thee, Vulg. *juxta te near thee*. Isa. xi. 6. And the wolf shall גר dwell, lodge occasionally (*hospitabitur*, *Montanus*), with the lamb. Isa. xxxiii. 14. Who יגר shall dwell for us (with or in) the decouring fire? who יגר shall dwell for us (with or in) the everlasting burnings? As a N. גר, fem. in Reg. גרה A sojourner, stranger, Gen. xv. 13. xxxiii. 4. Exod. iii. 22; particularly one who sojourned among the Israelites, and embraced the true religion, a proselyte, in which sense it is sometimes opposed to אורח a native, one born in the land. See Exod. xii. 19, 48, 49. xx. 10. Lev. xvi. 29. xvii. 8. Hence we may explain Isa. liv. 15, Behold דם יגר none shall sojourn or abide (with thee) without me; whoever sojourneth with thee shall fall to thee, i. e. none shall enjoy the benefit of living with the church of converted Gentiles without my particular providence (comp. Acts xvii. 26, 27.), but yet the Heathen in general, who have this happiness, shall be converted. LXX, *ἰδοὺ ΠΡΟΣΗΛΥΤΟΙ ΠΡΟΣΕΛΕΥΣΟΝΤΑΙ σοι ὅς ἐμου, καὶ ΠΑΡΟΙΚΗΣΟΥΣΙ σοι, καὶ ὡς ὅς καὶ ἀπαρξήσονται*, Behold proselytes shall come to thee through me, and shall dwell with thee, and shall take refuge with thee. As a N. fem. plur. גרות Habitations, dwellings. occ. Jer. xli. 17. גרות כמחם, or according to the Keri, and twenty-eight of Dr. Kennicott's Codices כמחם—the dwellings of Chimham "which David had given to Chimham, the son of Barzillai the Gileadite," says the Targum.

* Johnson's Dict.

See 2 Sam. xix. 37, 38. It is probable that in the time of Jeremiah, the words were become a proper name, as they are taken by the LXX. As a N. מגור A dwelling. So Targ. מרוריהון their Tabernacles. LXX, *παροικιας αυτων*, and Vulg. *habitaculis eorum*. Ps. lv. 16. As a N. masc. plur. in Reg. מגורי Peregrinations, sojournings. Gen. xlvii. 9; where Jacob speaks to Pharaoh of the days of the years of his מגורי pilgrimage, and of the days of the pilgrimage of his fathers, hereby confessing that he was a stranger and pilgrim in the earth; for they who say such things declare plainly that they seek a country, even a better country, that is, an heavenly. See Heb. xi. 13, 14, 16. Comp. Gen. xxiii. 4. Lev. xxv. 23. 1 Chron. xxix. 15. Ps. xxxix. 13. cxix. 54.

II. As a N. גור, in plur. (sometimes) גרים and גרות without the ו, A whelp, a cub, generally of a lion, Gen. xlix. 9. Ezek. xix. 2. Nah. ii. 13; but once of a sea-monster, Lam. iv. 3. It seems to denote a young one still abiding with it's parents or dam; hence גור is plainly spoken of as inferior to כפיר, Ezek. xix. 3, 5. From Heb. גור is perhaps derived, Eng. A cur.

III. Several words importing fear, are in the Lexicons put under this Root, but they belong to the Root גיר, which see.

IV. This Root is also rendered to collect, gather together, but it does not appear ever to have this sense. Isa. liv. 15, above explained, is produced as an instance, and other passages, which will be found under גרה.

גר In Hith. To sojourn continually, or for a continuance. occ. 1 K. xvii. 20, where the LXX render it by *κατασκαυω*, which properly denotes a more fixed and durable dwelling than *παροικω*. For Jer. xxx. 23. Hos. vii. 14. 1 K. vii. 9, see under גרה.

גר

Occurs not as a V. in Hebrew, but in Syriac signifies to be leprous, in Arabic, to be scabby. As a N. גרב A scab, scurf, scurry. occ. Lev. xxi. 20. xxii. 22. Deut. xxviii. 27.

DER. *ש* being prefixed, Scurf, scurry, scrub.

גר

In Hith. To scrape oneself. So the LXX,

I 4

שקף.

ξύ, Vulg. raderet. Once, Job ii. 8. The Chaldee, Syriac, and Arabic use the word in the same sense.

DER. *To grate*, French *gratter*, to scratch, scrape. *To gride*, "the griding sword."

Milt. Par. Lost, b. vi. l. 329.

נרה

With a radical, but mutable or omissible, ה.

I. *To excite, move, stir up*, as contention.

Prov. xv. 18. xxviii. 25, where Vulg. *jurgia concitat, stirs up strife*. Prov. xxix. 22, where LXX, *eyeipei veinokos, stirs up contention*, Vulg. *provocat rixas, provocokes quarrels*; and in these, as well as in other passages, the final ה in נרה cannot be servile, and therefore must be radical; but Ps. cxl. 3, is a plain instance where the ה is dropped, and ו inserted before the second radical; *All the day מלחמות יגורו* they will stir up wars. *movebunt bella*. So Ps. lix. 4, *The mighty יגורו על י* stir up (i. e. war or strife) against me, or perhaps in Niph. are stirred up; LXX, *επειθεν*, and Vulg. *irruerunt, have rushed*. Ps. lvi. 7, *יגורו ירעמו* "They secretly stir up, i. e. strife," Bate, or are secretly stirred up. In Hith. *התגרה* *To stir up oneself*, i. e. to war or contention. 2 K. xiv. 10. 2 Chron. xxv. 19. LXX, in 2 K. *επιζεις contendest*, Vulg. in both texts *provocas, provocokest*; *למלחמה* to war is expressed Dan. xi. 25. So Deut. ii. 5, *אל תתגרו* *Ye shall not stir up yourselves against them*, Vulg. *moveamini, be moved*; *למלחמה* in or to war is expressed, Deut. ii. 9, 24, ב or ל being understood. Comp. Jer. l. 24. As a N. fem. sing. in Reg. *תגרה* *Moving, motion, conflict*. occ. Ps. xxxix. 11.

From נרה in this sense, may be derived the French *guerre*, and Eng. *war*.

II. *To raise or draw up*, as fishes in a net. occ. Hab. i. 15, where LXX *αλαυσεν*, and Vulg. *traxit, drew*.

III. *To ruminate, chew the cud*, or strictly *To stir or raise it up from the rumen or first stomach*. Deut. xiv. 8, *ולא נרה* And raiseth or raising not the cud; according to either translation the ה in נרה agreeing with חורר masc. must here be radical. As a N. נרה *The cud, or food raised up*. Lev. xi. 3, *מעלה נרה* *Bringing up the cud*. freq. occ. *Chewing the cud* is a very striking and expressive emblem of *meditating* on divine knowledge before

laid up in the mind, in order that it may be the better *digested* and turned to *spiritual nourishment*; whence this was one distinctive mark of the *clean animals*. *Chewing the cud*, and *meditation*, are even expressed by the same word in Greek and Latin, as well as in English by that of *rumination* *.

IV. As a N. מנרה *A threshing-floor*, whence corn is agitated by *threshing* and *winnowing* to separate it from the straw and chaff. So the LXX *αωα*, and Targ. *אורבא*. occ. Hag. ii. 19, or 20. Comp. the following נרן.

מנר Joel i. 17, see under מנר.

V. As a N. נרן *A threshing-floor*. † These among the ancient Jews were only, as they are to this day in the East, *round level plats of ground in the open air*, where the corn was trodden out by oxen; the *Libyæ Aræ of Horace*, Ode i. lin. 10. (Comp. רש) Thus *Gideon's floor*, Jud. vi. 37, appears to have been in the open air; as was likewise that of *Araunah* the Jebusite, 2 Sam. xxiv; else it would not have been a proper place for erecting an altar, and offering sacrifices, ver. 18—25, comp. 1 Chron. xxi. 25; and in Hos. xiii. 3, we read of the *chaff which is driven by the whirlwind* מנרן from the floor. Comp. Dan. ii. 35. And this circumstance of the *threshing-floor's* being exposed to the agitation of the wind seems to be the principal reason of it's Hebrew name נרן; which may be further illustrated by the direction which *Hesiod* (Opera & Dies, lin. 597) gives his husbandman to *thresh his corn* *εναεσι*, in a place well exposed to the wind. From the above account it appears that a *threshing-floor* (rendered in our textual translation a *void place*) might well be near the entrance of the gate of Samaria, and that it might afford no improper place for the Kings of Israel and Judah to hear the prophets in. See 1 K. xxii. 10. 2 Chron. xviii. 9.

VI. As a N. נר *Rubbish* of stones, &c. stirred and broken off from the rocks by

* See more in the Rev. W. Jones's excellent *Zolaia Ethica*, p. 16. Printed for Robinson, Paternoster Row.

† See Shaw's Travels, p. 139, 2d edit. and Goguet's Origin of Laws, &c. vol. i. p. 94, edit. Edinburgh.

miners

miners in searching for gold and silver ore. occ. Job xxviii. 4, *A torrent breaketh forth from the rubbish* (comp. under נר IV). Isa. xxvii. 9, *As stones of rubbish beaten to pieces*; LXX, *ὡς κοινὰ λεπτὰ* as small dust; but in this latter text thirty of Dr. Kennicott's Codices read נר, and the Syriac version has כלשם lime (and so our Eng. transl.), and lime might perhaps be called נר from the remarkable agitation it undergoes when water is poured on it. And hence may be deduced

VII. Chald. As a N. emphat. נר The plaster made of lime. So Theodotion *κοινία*. occ. Dan. v. 5, where see Hurmer's Observat. vol. i. p. 191, &c.

VIII. As a N. נר, and in construction נר, The throat, or more strictly, the wind-pipe, through which the breath is continually moving backwards and forwards. Ps. v. 10. cxv. 7. cxlix. 6. Ezek. xvi. 11, & al. In Jer. ii. 25, for נר in the printed text thirty-six of Dr. Kennicott's Codices read נר.

IX. To saw, cut with a saw. It occurs not simply as a V. in this sense (see below נר), but hence as a N. מרה, plur. מרות A saw, from the manner of it's action by continual agitation. occ. 2 Sam. xii. 31. 1 K. vii. 9. 1 Chron. xx. 3. Hence perhaps,

X. As a N. נר A Gerah, the smallest weight among the Hebrews, which, according to Bishop Cumberland was equal to 10.95, or very nearly 11 grains; but this calculation seems too large, as it would raise the weight of the shekel of which it was the 20th part (Exod. xxx. 13, & al.), and of the talent of which the shekel was the 3000th part, much too high to be recoupled to some passages of scripture. Michaelis, Supplem. p. 367, accordingly reckons the Gerah to be equal to no more than 4.62, or nearly 4½ grains. Bishop Cumberland makes it's value in silver to be nearly 1½d. English, but according to Michaelis it must be less than the half of this. A silver penny of his present majesty, George III. weighs nearly 7 grains, and consequently the gerah was, according to Michaelis, nearly equal to ⅓ of a silver penny. The gerah seems to be denominated from this root as resembling in smallness the dust which a saw makes

from wood. Thus the smallest coin among the Greeks was called *λεπτός* from *λεπτός* little, minute; and our ancestors had in like manner a coin denominated a mite for the same reason, equal to about one third of our modern farthing. occ. Exod. xxx. 13. Lev. xxvii. 25. Num. iii. 47. xviii. 16. Ezek. xlv. 12. From the Hebrew נר may not improbably be derived the Gr. *γῆρυ* a very little, the French Adverb *guère*, little, not much.

XI. As a N. fem. sing. in Reg. אגורה A small coin or piece of money; probably the same as the Gerah, for both the Targum and LXX render it by the same word as they do the Hebrew נר. Once, 1 Sam. ii. 36.

נר With the last radical doubled, to express the intenseness of the action.

I. In Hith. To agitate itself, or be agitated violently. occ. Jer. xxx. 23, *A violent whirlwind*; LXX, *σπασσομεν* whirling; Vulg. *ruens* rushing. Hence Gr. *γαργαῖσω* to vibrate, palpitate.

II. In Hith. To stir up oneself violently, to contention namely. occ. Hos. vii. 14, *And they did not cry to me with their hearts, when they howled upon their beds for corn and wine*; נר ימורו בי they stirred up or exasperated themselves, they rebelled against me. But in this text one of Dr. Kennicott's MSS. and one old printed edition now read נר, as another MS. did originally, and one now reads נר. These readings are favoured by the LXX version, *ἐσθον καὶ οἶνον κατερεύοντο* they cut or slashed themselves for corn, and wine. So Martin's French translation, *Ils se déchiquèrent pour le froment, et le bon vin*. Comp. Jer. xli. 5, and נר I. under נר.

III. To saw, cut with a saw. Comp. above, under נר IX. It occurs as a Particip. Huph. fem. plur. מרות Sawn. 1 K. vii. 9.

נר occurs not as a V. in this reduplicate form, but

I. As a N. fem. plur. in Reg. נרות The throat or neck, or more properly, the parts of the wind-pipe through which the breath passes and repasses. Comp. above נר. occ. Prov. i. 9. iii. 3, 22. vi. 21.

Hence the Gr. *Γαργαῖσω* The throat, wind.

wind-pipe, Γαργαρίζω. Lat. gurgarizo, &c. and Eng. gargarism, gargle.

II. As a N. masc. plur. **גִּרְמִים** *Berries* or *fruits* left at the top of a branch, and consequently *tossed* or *agitated* by the *wind*, q. d. *shakers*. occ. Isa. xvii. 6.

21

1. *To cut off.* The V. is used in the same sense in Arabic. It occurs once in Niph. Ps. xxxi. 23, according to the printed text, but eight of Dr. Kennicott's Codices read וְנִכְרַת.

H. As a N. מַחֲזֵק *An instrument to cut with, an ax or hatchet.* occ. Deut. xix. 5. xx. 19. 1 K. vi. 7. Isa. x. 15.

32

Occurs not as a V. in Heb. but hence in Arabic the V. is used for *being stony, full of stones*, and the N. for *a stone*; and from the Hebrew Root we likewise have not only the Greek *αλγος*, which properly denotes the *stone or pebble* used in casting lots, and the Latin *glarea*, but more plainly the Armoric *grauel*, and Eng. *grutel*.

As a N. בורל *A lot*, plur. fem. גורלות or גורלות

J. *The stone or mark itself which was cast into the urn or vessel, and by the leap-
ing out of which (when the vessel was
shaken) before another of a similar kind,
the affair was decided. See inter al.
Lev. xvi. 8, 9, 10. Num. xxxiii. 54.
Josh. xvi. 1. xix. 1, & seq. Prov. xvi. 33.
Isa. xxiv. 17. Jon. i. 7. and comp. Greek
and Eng. Lexicon in Κλῆρος.*

II. *Somewhat determined by lot, an inheritance, portion.* Jud. i. 3. Ps. cxxv. 3. See Num. xxvi. 55, 56.

III. From the Arabic رَل, which is in *Camus* explained by a stone, a place rough with stones, *Schultens* on Prov. xix. 19, thinks that the root denotes rough hardness, or to express it in one English word, *ruggedness*. Hence he interprets the text, *Let him who is rough, or rugged, to wrath*, i. e. of a rough, rugged disposition, easily exasperated to wrath, *suffer the punishment*; for &c. But to this interpretation *Michaelis*, *Supplem. ad Lex. Heb.* p. 353, objects, that the Arabic has not *roughness itself* under this root, but only an original from whence it might perhaps be denominated. He therefore says that the textual reading رَل might much more

easily he explained, *Sors iracundiae reportat damnum vel mulctam*, The lot of anger gets damage. I own this interpretation, especially if we add the following context, does not appear to me very easy. Besides, the word for lot is, I believe, in every other text of scripture גורל not גורל, except in Jud. i. 3, where it is used with a suffix, and where twenty-seven of Dr. Kennicott's Codices now read גורלי, as eight more did originally. But I am now to observe, that in Prov. xix. 19, not only the *Keri*, but at least thirty-three of Dr. Kennicott's Codices read גורל great, that *Theodotion* has here μεγαλοθυμος high spirited, and *Vulg.* impatient, impatient, and that our Eng. translation, *A man of great wrath*, makes a very good sense.

DER. Gr. κληρος, *cleros*, (a lot, by which word the LXX generally render the Heb. כֶּלֶם), whence Eng. *clerk*, *clerical*, *clergy*.

גם

The meaning of the word seems to be, *To bare, make bare or clean from somewhat before adhering*. The Syriac uses it for *cutting off*; the Arabic, for *taking off or away, paring off*, particularly for *cutting or plucking off* the clusters of dates from the palm-tree, and so *stripping it*.

I. To make bare or clean as a bone from the flesh adhering to it, to pick it, as we say. *ecc. Num. xxiv. 8, תַּעֲרֹם הָעֵצִים* And shall pick their bones. *Zeph. iii. 3.* Our English translation of the latter part of this verse is ambiguous; but probably it was intended to express that those wolves were not employed so long as till the morrow in gnawing the bones, for that before that time they had devoured the prey, flesh, skin, bones and all, as wolves* commonly do. And this not only makes a good sense, but leaves to the particle לְ, denoting time, it's usual signification. *Comp. Deut. xvi. 4.* To this sense the LXX paraphrase the words, *Οὐκ ἀπελιπὼντο εἰς πρωί, they left not to the morning;* so *Vulg. Non reliquerant in mane.* *Martin's French translation in Zeph. iii. 3, runs thus—et ses gouverneurs sont des loups du soir, qui ne quittent point les os, pour les ronger au matin,—and her governours are cceating*

* See *Brooke's Natural Hist.* vol. i. p. 199.
works.

wolves, who quit not the bones to gaaw them in the morning. Hence

II. As a N. גרם *A larger bone.* occ. Job xl. 13, or 18. Prov. xvii. 22. xxv. 15. Gen. xlix. 14. חמור גרם *An ass of bone, a boney, strong ass.*

III. Joined with המעלות *The stairs,* 2 K. ix. 13, it seems used for the bare stairs, i. e. where there was no canopy, throne, seat, or the like. The LXX, according to the *Alexandrian* copy, render the words *iva των αναβαθμων* one of the stairs. So likewise *Symmachus.*

IV. *To make bare or clean,* as the pieces of a broken cup from the lees of wine adhering to them occ. Ezek. xxiii. 34. Comp. Ps. lxxv. 8.

DER. The Northern *grim* and *grum.* See *Junius* Etymol. Anglican.

ן See under גרה V. and VIII.

גרם
To break or wear to pieces. occ. Ps. cxix. 20. Lam. iii. 16. The word is used in the same sense in Syriac and Arabic. See *Castell* and *Michaelis* Supplem. ad Lex. Heb.

גרע
To subtract, withhold.

I. In Kal, *To subtract, abate, diminish.* Exod. v. 8, 19 xxi. 10. Deut. iv. 2. xii. 32. Isa. xv. 2. *And every beard* גרעה (according to the *Complutensian* edition, and fourteen of Dr. Kennicott's MSS.) diminished, i. e. partly cut off, in token of mourning. Jer. xlviii. 37, where twenty-three of Dr. Kennicott's Codices have the word גרעה, and three have גרעה with a 7. Comp. under וקן II. In Niph. *To be diminished.* Exod. v. 11.

II. *To diminish, make small.* Job xxxvi. 27. *For גרע* he maketh small the drops of water. As a N. fem. plur. גרעות *Narrowed rests, abatements,* in building. occ. 1 K. vi. 6.

III. In Kal, *To withhold.* Job xv. 4, 8. xxvii. 7. In Niph. *To be withholden.* Num. ix. 7.

IV. In Niph. *To be subtracted, taken away.* Num. xxvii. 4. xxxvi. 3, 4.

גרע
I. *To wrap, or roll, together, down or away.* occ. Jud. v. 21, where LXX *ἐξερύπειν* drew away.

II. As a N. גרעץ *The fist clenched, or*

wrapt together. So LXX, *μυγνυσι,* and Vulg. *pugnus.* occ. Exod. xxi. 18. Isa. lviii. 4.

III. As a N. fem. plur. in Reg. מרגרות *Clods, concretions of earth.* occ. Joel i. 17.

DER. Garb, wrap, gripe, grope, grapple.
גרש

I. In Kal, *To expel, drive, or thrust out, or away.* Gen. iii. 24. Exod. ii. 17, & al. Also, *To be driven or thrust out.* Exod. xii. 39. It is applied to corn forced out of the ear. Lev. ii. 14, 16. Eng. transl. *Beaten out.* As a V. *Infin.* in the Chaldees form (like משמות Ezek. xvii. 9.), with ה it postfixed, מגרשה *to cast it out,* Ezek. xxxvi. 5.

As a N. fem. plur. in Reg. גרשותי, rendered by the LXX, *Karaduvastias Damineering tyranny,* and in our translation, *exactions;* but more properly in the margin, *expulsions,* as denoting such oppressions and cruelties as drove their poor brethren out of their country. occ. Ezek. xlv. 9. Comp. ch. xxxiv. 4, 5, 6, 21.

II. *To drive, cast, or throw, out or up,* as the troubled waters of the sea do mire and dirt. occ. Isa. lvii. 20, where *Theodotion* ἀποβαλλεται casts out. In Niph. *To be driven out* of its place, as the sea in a storm. occ. Isa. lvii. 20.—as the land in an earthquake. occ. Amos viii. 8. Comp. ch. i. 1.

III. *To thrust out, put away, divorce,* as a man his wife. Gen. xxi. 10. Lev. xxi. 7, 14, & al.

IV. As a participial Noun מגרש *A suburb* which is *without* the city. Lev. xxv. 34, & al. freq.

V. *To put or thrust forth,* as vegetables, which effect is attributed to the *lunar,* as well as to the *solar,* light. Deut. xxxiii. 14, *The precious (produce)* גרש thrust forth by the fluxes of light from the moon. And this point of true philosophy, namely the effect of the *lunar light* in vegetation, we find clearly preserved in the Orphic Hymn to Ἀρτεμις or the Moon, lin. 14,

—ΑΓΟΤΕΑ ΚΑΛΟΤΕ καρπους ΑΠΟ γαινης.

Thou bringest from the earth the goodly fruits.

So *Horace*, lib. iv. ode 6, lin. 39, calls the increasing moon, prosperam frugum, propitious or favourable to the fruits.

From

From the Root in this view *Ceres* (the being, by an easy and common variation, changed into C) appears to have had her name. Every one knows she was among the Romans the *Goddess of Husbandry*; and it has been thought by many that *Virgil*, at the beginning of his first *Georgic*, invokes the *Moon* under this name:

—Vom ô clarissima Mundi

*Lumina, labentem calo que du. itis annum,
Liber & alma Ceres; vestro si munere Tellus
Clausam pingui glanlem mutavit aristâ,
Poculaque inventis Actelœia misoni vovit.*

*O ye resplendent Lights of Heav'n, who lead
Throughout it's varying forms the circling year,
Liber and Ceres! by whose gift the earth
For acorns teems with corn, and joyous yields
For water's tasteless draught the gen'rous wine.*

And, though I apprehend the interpretation which makes *Ceres* in this passage equivalent to the *Moon* to be erroneous*, yet it may be worth remarking, that *Macrobius*, *Saturnal. lib. i. cap. 18.* observes that *Virgil* speaks thus of *Liber* and *Ceres*, because he knew the former to be the *Sun*, the latter the *Moon*, "*qui pariter, says he, fertilitatibus glebæ, & maturandis frugibus vel nocturno temperamento vel diurno calore moderantur,*" which together influence the fertility of the soil, and the ripening of the fruits, the one by her nightly temperament, the other by his diurnal heat.

And of the opinions of the ancients concerning the efficiency of the *Moon*, not only on vegetable but on animal life, the reader may see much more in *Fossius De Orig. & Progr. Idol. lib. ii. cap. 18.* towards the end, and in *Jablonksi's Pantheon Ægypt. lib. iii. cap. 1. § 4.* And though some of the effects formerly ascribed to her influence seem fanciful, yet others are too notorious to be denied; and it might well employ the pains and attention of the philosopher to investigate the real influence of the moon on sublunary bodies.

DER. Grass.

שנ

Occurs not in the simple form as a V. in Hebrew, but in Syriac signifies, *To touch, feel, search by feeling, &c.* For the N. שנ or שן, Job vii. 5, see under שן II.

* See Martyn's Note on *Georgic. i. lin. 5.*

שן To feel for over and over again, grope for. So LXX, ψηλασσω. occ. Isa. lix. 10, twice.

שן

I. In Arabic signifies, according to *Castell*, "*Cum labore incubuit rei, To lie or lean hard upon,*" or according to *Schultens*, (MS. Orig. Heb.) "*Gravem esse, gravitate premere, pressius incumbere, Bâdur, To be heavy, to press with weight, to lie heavy upon.*" The V. seems to have the same sense in Heb. Job xxxviii. 6, which perhaps may be best interpreted, *When he says to the snow, that (is) the earth, showers of his strength.* Or עיץ BPI-ΣΗ: Δωος ομ'ερος, as *Homer* e presse it, Il. v. lin. 9'. It is well known, that he rains in Judea and the neighbouring countries are extremely violent and heavy*. Comp. 1 K. xviii. 41, 44, 45. Cant. ii. 11. As a particip. fem. paoul Kal. שנה Rained upon. occ. Ezek. xii. 24. So Vulg. compluta. As a Participle masc. plur. Hiph. שנים Sending rain. occ. Jer. xiv. 22. As a N. שם Heavy rain. Gen. vii. 12. Lev. xxvi. 4. 1 K. xvii. 7, & al. freq. Plur. שנים rendered in our translation great rain, Ezra x. 9; and much rain, Ezra x. 13.

II. Chald. As a N. שם (perhaps from Heb. שנ to feel) *A body, a palpable substance.* Dan. iii. 27. iv. 30, & al. It occurs in the Targums in the same sense, in which is also used the Syriac שן and שם.

נת

Occurs not as a Verb in Heb. but in Arabic is used for cutting, beating, or pounding.

I. As a N. נת, plur. נתי *A wine-press, a large vessel in which they used to press their grapes by treading.* occ. Neh. xiii. 15. Isa. lxi. 2. Lam. i. 15. Joel iii. 18, or iv. 13. In this last passage it is distinguished from נת the rats or lakes which received the liquor from the press (comp. under נת V.); but in Jud. vi. 12, נת seems to comprehend the whole place or building.

If we may judge from the name *Geth-*

* See *Harmer's Observations*, vol. i. p. 5, 31; vol. iii. p. 26, 27; vol. iv. p. 354, 5. and *Russell's Nat. Hist. of Aleppo*, p. 148, and following.

semane (נח שמונה) *a press for oil*) Mat. xxvi. 36, the Jews applied נח to the oil- as well as to the wine-press.

II. As a N. גרית "occurs thrice, in the 8th, 81st, and 84th Psalms, as the title or subject matter of them. The word regularly, as derived from גר, signifies wine-pressing, or the treading of the wine-press, i. e. when in the—spiritual metaphor the Redeemer comes to execute vengeance on the enemy, and bring salvation to his redeemed, as Isa. lxiii. 4." *Bale's Crit. Heb.*

PLURILITERALS,

Or Words of more than three Letters, beginning with ג.

גבול

Bolled, i. e. *podded or in pod*. LXX Σπέρμα-α-ζωο *seeding*. Once Exod. ix. 31, where it is spoken of flax, and answers to מביב *being in ear of barley*, and from גב *pro-tuberant*, and עלה *to ascend*, it well expresses the formation of that *globous fruit or pod on the top of the stalk of flax*, which succeeds the flower, and contains the seed.

גברו Chald.

The same as the following גובר, ג being changed into ר after the Chaldean manner, *A treasurer*. occ. Dan. iii. 2, 3.

גור

A Chaldee or Persic N. *A treasurer*, from גנ *to treasure, lay up*, (the נ being dropped as in the Persic, Greek, and Latin, *gaza*) and בר *pure* (comp. גנוך). occ. Ezra i. 8, vii. 21. So Targum on Esth. x. 3.

גלמוד

I know not the composition of this word,

unless perhaps it be from the Heb. גל *a roundish mass*, and עמוד *to stand firm*, the ע being dropped in the composition, as in עמלק (which see) for עמלקה. עמלק is, however, certainly used in Arabic, and is in that language applied to a rock, to a hard man, to camels growing old, to weight, a burden, affliction. See *Castell*.

Job iii. 7, *Lo, let that night be* גלמוד *a rock*, i. e. let the darkness of it be con- creted to the utmost degree, that it may become like a rock, let not *come a vibra- tion of light come in it*. See Exod. x. 21. Wisd. xvii. 5, and comp. under גר.

Job xxx. 3, *In want* גלמוד *and in hard, severe, extreme hunger, literally, in famine of the rock, where nothing will grow*.

Isa. xlix. 21, It is spoken of the church, considered as desolate, bereaved of chil- dren, and גלמודה and rocky, i. e. barren as the rock, non pariens, not bearing, says the Vulg.

Job xv. 34, *For the congregation of the pro- fligate (shall be)* גלמוד *a rock*, i. e. barren and desolate like a rock. So *Aquila and Theodotion*, ἀκαρπὸς *unfruitful*; Vulg. *sterilis, barren*. Comp. ver. 35. Eccus. xl. 15. —unclean roots (are) ἐν ἀκαρποῦναι ΠΕ- ΤΡΑΣ *upon a hard rock*, and consequent- ly cannot grow.

The above cited are all the passages wherein the word occurs.

גנוך

As a N. *A Treasury*, "for the most precious things," saith *Marius*, from גנו *To trea- sure up*, and נך *pure*. Once 1 Chron. xxviii. 11. Comp. גובר.

גרה See under גרגר

ד

דא Chald.

A Pronoun, answering to the Heb. זה *This*, and corrupted from it by substituting, as usual in Chaldee, ד for ז, and א for ה. occ. Dan. iv. 27. vii. 8.

Repeated, (like Heb. זה) *This and that, one and the other*. occ. Dan. v. 6. vii. 3.

דאב

To faint, or fail, through weariness, hunger, or terrour. occ. Ps. lxxxviii. 10. Jer. xxxi. 12, 25. As a N. דאבה *Fainting* from

from terror. occ. Job xli. 13, or 22. *Strength dwelleth on his neck*, and fainting *exulteth before him*, i. e. as soon as men see him they immediately faint. But both the image and the expression in Job are wonderfully sublime. As a N. דגא *Faintness*. occ. Deut. xxviii. 65.

DER. Latin *debilis*, whence *debility*, &c.

דגא

I. *To be troubled, to be in commotion, or agitation*. Hence as a N. fem. דגא *Agitation, commotion*, as of the sea. Jer. xlix. 23. Comp. Isa. lvii. 20.

II. *To be troubled, disturbed in mind*. 1 Sam. ix. 5. Ps. xxxviii. 19. As a N. fem. דגא *Trouble, uneasiness*. Prov. xii. 25.

III. As a N. דגא (from the Heb. דג) *Fish*. occ. Neh. xiii. 16. And perhaps the word is here used as the Tyrians pronounced it.

דגא

With a radical, but omissible, ד.

I. In Kal, *To fly*. occ. Deut. xxviii. 49. Jer. xlviii. 40. xlix. 22. Ps. xviii. 11. In the three former passages it is applied to the *flying of an eagle*, in which there are two circumstances especially remarkable; 1st, The *rapidity* with which it rushes on it's *prey* (which is noticed in Scripture, Hab. i. 8. 2 Sam. i. 23. Lam. iv. 19, & al.) 2dly, Its peculiar manner of *fully expanding it's wings*, from which the Greek Poets called it *ταχυπτερος*, and which is particularly mentioned in the two Texts of Jeremiah above quoted; so likewise, Ps. xviii. 11, appears from the context to be intended as a description rather of *majesty and pomp*, than of *swiftness*; and Deut. xxviii. 49, may as well refer to the *wide spreading* as the *rapid motion* of the Jews' enemies. Comp. ver. 51, 52. דגא then as a V. will signify, *To fly with wings expanded*. In Hiph. *To cause to fly away*, in a figurative sense. occ. 2 K. xvii. 21. But observe, that not only the Keri, but the Complutensian edition, and fourteen more of Dr. Kennicott's Codices read in this Text דגא and *drove or thrust*, which also seems preferable. So LXX, *ἐξέσωσαν*.

II. As a N. דגא *A kite or glade*, so Vulg. *milvus*, which is remarkable for *flying*, or, as it were, *sailing in the air, with expanded wings*. Thus our English *glade*

is from the V. *to glide*. See *Juntus* Etymol. Anglic. occ. Lev. xi. 14, where it is joined with the דגא *vulture*; and Hasselquist tells us, Travels, p. 194, that near Grand Cairo, in Egypt, the vultures "*assemble with the kites every morning and evening, there to receive the alms of fresh meat left them by the legacies of great men*." In Lev. xi. 14, six of Dr. Kennicott's Codices read דגא.

DER. *A daw*. Qu?

דגא See under דגא

דגא See under דגא

דג

I. *To murmur, mutter, grumble*. It occurs not as a V. in Kal, but as a Participle plur. fem. Hiph. דגא *Causing to murmur or complain*. Lev. xxvi. 16, דגא *Causing the animal frame to murmur, groan, or the like*. As a N. with a formative א, דגא *A causing to murmur or groan*. occ. 1 Sam. ii. 33, דגא *for the causing of thy frame to groan*; where Dr. Kennicott's Bible furnishes no various reading on דגא. Comp. דגא, Isa. xxviii. 28, under דגא I. As a N. fem. דגא and in Reg. דגא *A murmuring, muttering, an evil report*, which is frequently propagated in a low muttering tone. Gen. xxxvii. 2, *And Joseph brought up to their father דגא their evil report to their father*, i. e. the evil report or murmuring that *went about of them*; as Prov. xxv. 10, דגא *is the murmuring or evil report that goes about of thee*. Num. xiii. 32, דגא *And they caused to go forth a murmuring or evil report (concerning) the land—אל among the children of Israel*. Comp. Num. xiv. 36, 37.

II. As a N. דגא or דג *The bear*, q. d. the *murmurer, grumbler, or growler*, from his remarkable *grumbling or growling*, especially when hungry or enraged. "*La voix de l'ours est un grondement, un gros murmure, souvent mêlé d'un fremissement de dents qu'il fait surtout lorsqu'il se fâche*." Buffon, Hist. Nat. tom. viii. p. 31, 12mo. Comp. Isa. lix. 11. This growl the Latin writers expressed by *gemitus*, because it is a disagreeable *unpleasant* sound. So Horace, Epod. xvi. lin. 51,

Nec Vesperinus circumgemit Ursus ovis.

Nor growls around the fold the evening Bear.
Ovid,

Orid, Metam. lib. ii. lin. 483, &c. of Callisto changed into a she-bear,

—*Vox iracunda, minaxque, Plenaque terroris rauco de gutture fertur.—*
Azidoque suos gemitu testata dolores.

From her hoarse throat proceeds a horrid voice, And with perpetual growl attests her griefs.

And as the Hebrew name of this animal is taken from his growling, so Varro deduces his Latin name *ursus* by an onomatopœia from the noise he makes. “*Ursi Lucana origo, vel, unde illi, nostri ab ip-sius voce.*” See more in Buchart, vol. ii. 809, 810. 1 Sam. xvii. 34. Prov. xvii. 12, & al. freq. Besides the great, white Ice-Bear, there are, at least, two other species of bears found in the old world; the one black or blackish, peculiar to the northern climates; the other, brown, red, reddish, or fallow, found in the more southern parts, particularly in Arabia: the former of these are by no means carnivorous, but the latter are so. It is evident there-fore that this latter is the species men-tioned in Scripture. See 1 Sam. xvii. 34. 2 K. ii. 24. Dan. vii. 5. Comp. *Bufon*, Hist. Nat. tom. viii. p. 19, 20, 25.

It is certain, from the construction of 2 K. ii. 24, that רבים plur. with a mas-culine termination, is there used for she-bears; and one might suspect that רב or רוב sing. signifies likewise a she-bear, in 2 Sam. xvii. 8. Prov. xvii. 12. Hos. xiii. 8, because this animal is eminent for her intense affection to her young ones, and dreadfully furious when de-prived of them, as many writers have observed*, whereas the he-bear does not appear at all remarkable in this respect. Accordingly the Vulg. in the three last cited texts, renders the Heb. word by *ursa*, and the LXX in Sam. by *αγρος*. But then it must be observed that in all these texts, רב or רוב is construed with שכל masc. and therefore must be mascu-line also. See therefore under שכל III. רבב In a transitive sense, *To cause to murmur or mutter repeatedly.* occ. Cant. vii. 9, *As good wine ישיב רובב* causing the lips of those that sleep to mut-ter or murmur “as people do [in dreams] or betwixt sleeping and waking; and espe-

cially when warm with generous wine.” Bate.

DER. † Goth. *dubo*, Islandic *dufa*, Eng. *dove*, from their murmuring.

דבא

Occurs not as a V. but as a N. דבא *Strength.* So the Targum דבא, and LXX ισχυρος. Once Deut. xxxiii. 25.

דבא Chald.

From the Heb. דבא, being, as usual, chan-ged into ד, *To sacrifice.* occ. Ezra vi. 3, אחר די דבחק דבחק *The place where they* (were) sacrificing sacrifices. As a N. fem. סדבחה *An altar.* occ. Ezra vii. 17.

דבא Chald.

Occurs not as a V. but the idea seems to be, *To place, or lay in rows.* For hence, as a N. דבך, plur. ארובין *A row, layer* occ. Ezra vi. 4. It is used also in Targum *Jonath.* Hos. ii. 16. Ezek. xli. 23, in which last cited passage it answers to Heb. שור *a row.*

דבל

Occurs not as a V. in Hebrew, but is re-tained in Arabic, and signifies, *To dry, dry up, wither.*

I. As a N. fem. דבלה, in Reg. אכלה *A cake or lump of dried figs.* occ. 1 Sam. xxx. 12. 2 K. xx. 7. Isa. xxxviii. 21. Masc. plur. דבליים occ. 1 Sam. xxv. 18. 1 Chron. xii. 40.

II. As a N. דבלה is mentioned, Jer. xlviii. 22, as a *city or place in the territories of Moab*; whence it should seem that they had a temple dedicated to the heavens under the attribute of *drying or preserving fruits* for man's use and benefit†. And this, we may observe, would be particularly beneficial to the *Moabites*, whose country abounded in excellent *grapes.* See Isa. xvi. 8—10. Jer. xlviii. 26, 32, 33.

דבק

I. *To adhere, cleave, cleave together, stick close.* Job xxxviii. 38. Prov. xviii. 24. It is construed with the Particles אל, ל and ב, in the sense of *to, unto*—with אל Jer. xiii. 11. Ezek. iii. 26.—with ל Ps. xlv. 26. cii. 6, & al. freq.—with ב Gen. ii. 24. xxxiv. 3. Deut. iv. 4. x. 20. xiii. 5. 2 K. v. 27. As a N. דבק *A joint in ar-mour.* 1 K. xxii. 34. 2 Chron. xviii. 33. II. *Soder.* occ. Isa. xli. 7, where דבק may

* See Buchart, as above, *Scheuchzer Phys. Sacr.* on 2 Sam. xvii. 8. *Buffon*, Hist. Nat. tom. viii. 28, 29. *Capt. Cook's last Voyage*, vol. iii. p. 307.

† See *Junius Etymol. Anglic.*

‡ See *Hutchinson's Trinity of the Gentiles*, p. 801, & seq.

be considered either as a V. *to soder*, or rather as a N. *soder*, and so the sentence be rendered, as in the margin of our translation, and by Bishop Lowth, *saying of the soder, it is good*. Comp. Job xli. 15, or 23.

III. In Kal and Hiph. *To join, to take*. Gen. xxxi. 23. Jud. xx. 42. Comp. Gen. xix. 19.

IV. With *מִדְּבָר* following, *To pursue hard after*. 'We say in Eng. *To stick close to*, in the same sense. 1 Sam. xiv. 22. 1 Chron. x. 2. Jer. xlii. 16.

דבר

I. The primary notion of this Root, I apprehend with Cocceius to be, *To drive, lead, bring, agere, ducere*; as it likewise often signifies in Chaldee and Syriac. See Castell. Ps. xviii. 48, *וידבר* And he brought, or drove, *the people under me*. So Montanus, *duxit, LXX ὑποτάξας subjecting*, and Vulg. *subdis puttest under*. (In 2 Sam. xxii. 48, the word for *ידבר* in the Psalm is *סוד* *subducing*.) Ps. xlvii. 4, where LXX *ὑπέρταξ*, and Vulg. *subjecit, hath subjected*, Montanus, *ducet shall bring*. As a N: *דבר* A driving. Isa. v. 17, *The lambs shall feed כרבים according to their driving*, i. e. where they are driven, or led, Montanus, *juxta ductum suum*. Comp. Mic. ii. 12. As a N. *סִדְּבָר* A wilderness, an uncultivated and comparatively barren country, chiefly used for driving cattle into to feed. See Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21. Comp. Luke xv. 4, and under *מִדְּבָר* I.

II. As a N. fem. plur. *דברות* Floats or rafts of timber, driven along by oars, &c. occ. 1 K. v. 9, or 23. So LXX, *Σχεδιας*. Comp. 2 Chron. ii. 15, or 16, where the correspondent Heb. word to *דברות* in 1 K. is *דְּבָרֹת* rendered likewise by the LXX *Σχεδιας*.

III. As a N. *דבר* is used for *The celestial fluid or light*, on account of it's activity, whether operating with that milder influence which melts the ice, or with that resistless impetuosity which in lightening bears down every thing before it. Ps. cxlvii. 18, *He sendeth forth his ice like morsels; who can stand before his cold? He sendeth out his רִדְּרִי, and melteth them; he bloweth with his wind, the waters flow*. Hab. iii. 4, 5, *And the brightness (was) as the light—Before him went דבר, and רָעָם a flashing*

fire went forth at his feet. See Bate's Crit. Heb. p. 126, 7.

IV. As a N. fem. *דְּבָרִים*, plur. *דְּבָרִים*, A bee, from the * admirable order and conduct by which they are led in their various works, of which see Virgil Georgic. iv. at the beginning; Nature Displayed, vol. i. p. 94, 106; and comp. under *עֵד* IV. occ. Deut. i. 44. Jud. xiv. 8. Ps. cxviii. 12. Isa. vii. 18. With Isa. vii. 18, 19, may be compared Homer's simile descriptive of the multitude of the Grecian forces pouring from the ships and tents, Il. ii. liii. 87,

ἄνθ' ὅτε καὶ ἄνθρωποι μέλιτος ἀνὰ σπυγὰς

Πιττῆς ἐκ γαλῶνος αὐτῶν ἔρχομενασιν,

Βῆτ', ὅσος δὲ σιτοῦ καὶ ὀσπρίων ὑπερβύσσος,

Ἄς μιν τ' ὄρεα ἄλως ἀπὸ σπηλαίων, αἱ δὲ τὶ ὄρεα.

As from some rocky cleft the shepherd sees,

Clus'ring in heaps on heaps the driving bees,
Rolling and black'ning, swarms succeeding

swarms,
With deeper murmurs and more hoarse alarms;
Dusky they spread, a close embodied crowd,
And o'er the vale descends the living cloud.
So, from the tents and ships, &c.

Port.

V. And most generally, *To bring forward, produce, or utter one's sentiments or conceptions in articulate sounds, to speak*. *כָּלל* is, to utter articulate sounds; *דבר*, to discourse, speak rationally or intelligibly, by articulate sounds. Gen. viii. 15, & al. freq. In Niph. "דבר To speak together, as נלחם to fight together. Mal. iii. 13 or 15, 16 or 18. Ps. cxix. 23. Ezek. xxxiii. 30." Cocceius. As a N. *דבר* A word or speech. 1 Sam. ix. 21. Also, *A thing, any thing which can be imagined and spoken, a matter*. Exod. v. 11. Gen. xix. 8. Deut. ii. 7, & al. freq. A rate. Exod. xvi. 4. 1 K. x. 25. *על דבר Upon the matter of, on account of, because of*. Gen. xii. 17. Num. xxv. 18. Ps. xlv. 5. As a N. fem. in Reg. *דברת A matter, affair, business*. Job v. 8. Ps. cx. 4, *על דברתי כלכי צדק According to the matters (viz. that are recorded) of Melchisedec*. See this ex-

* "Apis Hebæis *דְּבָרִים*, Chaldaic *דְּבָרִים* *dictur à mirabili ductu & ordine*.—*Politicum enim est hoc animalculum, reges habens & populos, & urbes & prætoria. De quibus à Græcis patissimum consulendi, Aristoteles, Ælianus, & Scriptores Geoponicus; ut à Romanis, Varro, Virgilius, Plinius; & ex Arabibus, Damir, & Alkazuinius; quorum scriinia in argumento tam trito mihi compilare non potest.*" Bochart, vol. iii. 502. Comp. Shakespeare's K. Henry V. act i. scene 2, towards the middle.

plained

plained by St. Paul, Heb. vii. 1—3. The LXX, who render על דברתי by κατά τάς, according to the order, have preserved the sense, though not the exact idea. על דברת On account of, to the end that. Eccles. vii. 14. viii. 2, & al.

VI. As a N. דבר דמות The word of the Lord, a title of Christ, the true Light; (comp. Sense III.) for no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him, Mat. xi. 27. Comp. John i. 18. See Gen. xv. 1, 4, 5. 1 Sam. iii. 7, 21. xv. 10. 1 K. xiii. 9, 17. xix. 9. Ps. cvii. 20, & al. Comp. John i. 1. 1 John v. 7. Rev. xix. 13, and Greek and Eng. Lexicon in Λόγος XVI.

VII. As a N. דבר The oracle, or speaking place, loquutorium, that part of the temple from whence Jehovah spake and issued his orders and directions, otherwise called the Holy of Holies, 1 K. vi. 5, 23, & al. freq. Comp. Num. vii. 89. For דבר in 1 K. vi. 16, at least fifty of Dr. Kennicott's Codices read דבר

VIII. As a N. דבר The plague or pestilence, which eminently carries men off, or drives them to their graves. Exod. v. 3, & al. freq. The LXX have nearly given the idea, Jer. xxxii. 36, by rendering it ἀποσολα, a sending off or away; so Baruch, ch. ii. 25, uses ἀποσολα for the plague. In Hos. xiii. 14, very many of Dr. Kennicott's Codices read דברך thy plague, singular. It is once used as a Verb, To smite, like the plague, which destroys generally, but not universally, 2 Chron. xxxii. 10, ותרב, and she smote all the seed royal, and Joash among the rest, but he escaped death by means of Jehoshaphath, and her husband Jehoiaha, ver. 11*.

IX. As a N. דבר A murrain, of cattle. occ. Exod. ix. 3, 15.

DER. By transposition, Gothic dreiban, Saxon dripan, and Eng. drive, &c.

דבש

Occurs not as a V. in Heb. but in Syriac דבש signifies to conglutinate, glue, or join together, "conglutinavit, conjunxit, ut folia foliis assuuntur." Castell. And this seems nearly the idea of the Hebrew; for hence.

I. As a N. דבש Honey, which, like other rich sweet juices, is apt to adhere in

lumps or bunches as it were. Gen. xliii. 11. † Jud. xiv. 8, 9, 18, & al. freq.

II. As a N. fem. דבשת The bunch of flesh, or rather of fat and hair, on a camel's back. So Targ. חסוראית, Vulg. gibbum. occ. Isa. xxx. 6. "The bunches are not formed by the rising of the spine of the back, but consist of white fat almost like suet." Brooke's Nat. Hist. vol. i. p. 112. Buffon says, "These bunches are not boney; they consist only of a fat fleshy substance, nearly of the same consistence as a cow's udder." And this able naturalist is inclined to consider them as being originally accidental deformities occasioned by pressure, and the continual labour to which these animals have been from very early times condemned. Hist. Nat. tom. x. p. 25—29.

דג

I. To multiply or increase exceedingly. occ. Gen. xlviii. 16, where LXX ἀπλαθύνουσαν may they be multiplied.

II. As a N. דג, and fem. דגה Fish, from their great increase. So Chald. דג a fish, from Heb. דגן to propagate. Lat. piscis, and Eng. fish, from Heb. פשה to spread. The † Abbé Pluche shews from Leuwenhoek, that a single cod, though not of the largest size, contained nine millions, three hundred and forty-four thousand eggs; and observes, that though a common carp is far from having such a number of eggs, yet the quantity of them is so amazing, even at the first glance, that it contributes very much to justify the above calculation. Gen. i. 26. ix. 2. Exod. vii. 18. Jon. ii. 1, 2, & al. freq. || Hence

As a V. דג (of the same form as דגש, דגן, &c.) To fish. occ. Jer. xvi. 16. As a Participle or participial N. masc. plur. דגים Fishers. occ. Jer. xvi. 16. Ezek. xlvii. 10. דגים The same. occ. Isa.

† See Harmer's Observations, vol. i. p. 304, &c.

‡ Nature Displayed, vol. i. p. 230, 231, 12mo.

|| In the 57th vol. of the Philosophical Transactions, for the year 1767, Art. 30. is a comparative Table of the number of eggs in the spawn of several kinds of fishes, which seems to have been made with great care and pains by Mr. Thomas Harmer, and will hardly fail of convincing the reader of the amazing fecundity of the aquatic tribes. This Table may be found also in the Critical Review for August 1768.

K

xix. 8.

* See Baruch's Critica Sacra examined, p. 148, &c.

xix. 8. As a N. fem. דגה *A fishing*.
occ. Amos iv. 2.

III. As a N. דגן *Corn* of all sorts, so named
from it's *great increase*. Gen. xxvii. 28,
& al. freq. Comp. Mat. xiii. 23.

IV. As a N. דגן *Dagon*, the *Aleim* of the
Philistines, mentioned Jud. xvi. 23. 1 Sam.
v. & al. This name denotes the *increas-*
ing or *productive* power of the *material*
heavens, both in the *earth* and in the *sea*,
of which attribute perhaps *corn* and *fish*,
from their great *fruitfulness*, were the
emblems. "Δαγών, ὅς ἐστι Σιτωγ, Da-
gon, that is, the *Corn-giver*," says *Sancho-*
niathon in *Philo-Byblius*. From 1 Sam.
v. 4, (see Eng. marg.) it seems that this
idol resembled a *fish* in the lower part,
with a human head and hands; and it
appears plain from the prohibitions,
Exod. xx. 4, Deut. iv. 18, and from a
place being called בית דגן *the temple of*
Dagon, Josh. xv. 41, that the Idolaters
in those parts had anciently some *fishy*
Idols, as it is certain they had in later
times; and "Sir John Chardin twice
mentions *fishes* reputed to be *sacred* at
this day in the East*." "Piscem Syri
tenerantur, The Syrians worship a *fish*,"
says *Cotta* in *Cicero* de Nat. Deor. iii.
cap. 15. Though perhaps it may be best
with † *Selden* to refer this assertion to
the Syrian, and Phenician Idol *Atergatis*,
by the Greeks corruptly called ‡ *Derceto*,
which had the upper part like a woman,
the lower like a *fish*; as *Lucian*, who says
he was an eye-witness, informs us (De
Dea Syr. tom. ii. p. 884, edit. Bened.)
"Δερκέτους δὲ εἶδος ἐν Φοινίκῃ εὐχρησάμεν,
θεῖμα ζέον· ἡμισὲθ μὲν γυνή· τὸ δὲ ὑπο-
στον ἐκ μηρῶν ἐς ἀκρούς πῶδας, ἰχθύος
οὐρῇ ἀπολείνεται. In Phenicia I saw the
image of *Derceto*, (or *Atergatis*); a strange
sight truly! For she had the half of a
woman, but from the thighs downward a
fishes tail." *Diodorus Siculus*, lib. ii. de-
scribing the same Idol as represented at
Ascalon says, "Τὸ μὲν ἀρσένιον ἔχει
γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος."

* Harmer's Observations, vol. iii. p. 58, where
see more.

† De Diis Syris Syntag. ii. cap. 8, p. 197.

‡ So *Pliny*, Nat. Hist. lib. v. cap. 23, speaking
of *Hierapolis* in *Syria*, "Ibi prodigiosa Atergatis,
Græcis autem Derceto dicta, colitur. At that place is
worshipped the monstrous *Atergatis*, by the Greeks,
called *Derceto*."

It hath the face of a woman, but all the
rest of the body a *fishes*." No doubt it
was from some account of this Idol that
Horace took that thought in his *Art of*
Poetry, lin. 5, 4,

——— Ut turpiter atrum

Desinat in piscem mulier formosa superne.

A handsome woman with a *fishes* tail.

ROSCOMMON.

A Temple of *Atergatis*, at *Curnion*, in
the land of *Gilead*, is mentioned, 2 Mæc.
xii. 26.

The name *Atergatis* seems to be derived
from Heb. אדר *illustrious, excellent* (which
in like manner enters into the composi-
tion of אדרמלך 2 K. xvii. 31.), and דג, or
דגה a *fish*, or as a V. to increase exceed-
ingly, and so, like the name *Dagon*, it
may refer both to the *form* of the Idol,
and to the grand attribute of *fecundity* to
which the worship of it related: on which
latter account also the more modern Idola-
ters represented it rather with the half
of a woman than of a man. Comp.
שרה under שרם. The same Idol at *Asca-*
lon whom *Diodorus Siculus* calls *Derceto*
or *Atergatis*, *Herodotus* (lib. i. cap. 105.)
denominates the *celestial Aphrodité*, or
Venus: and nearly related to the eastern
Atergatis is also the *Venus Marina* of the
Romans, or Αναδουμένη of the Greeks.
Venus is the || *productive power of Na-*
ture or of the *Heavens*. And the *Venus*
Marina is represented as just risen from
the *sea*, sometimes with a *dolphin* at her
feet, sometimes sitting on a shell, held up
by two *tritons*, i. e. *Sea-Gods*, or *Moun-*

|| So *Lucretius* De Rer. Nat. lib. i. lin. 2—5.

Alma Venus—

Quæ mare navigerum, quæ terras frugiferentæ
Concelebras; per te quoniam genus omne ani-
mantum

Concipitur, visitque exortum lumina solis.

'Blest *Venus*! Thou the sea and fruitful earth

Peoplest; and to Thee whatever lives

It's being owes; and that it sees the sun.

In which lines one would almost think that *Lucre-*
tius had his eye on the following very similar pas-
sage of the *Orphic Hymn* to *Aphrodité*, or *Venus*:

Πᾶντα γὰρ, ἐκ σελήης ἐστὶν—γεννᾷς δὲ τὰ πάντα
'Ὅσα π' ἐν οὐρανῷ ἐστὶ, καὶ ἐν γαίῃ σπυλόμενα,
Ἐν ποταμῷ τε, βυθῷ τε.

From thee are all things—all things thou producest
Which are in heaven, or in the fertile earth,
Or in the sea, or in the great abyss.

sters,

sters, half men and half fish. A fish, however, is in both exhibitions a part of the imagery. See *Spence's Polymetis*, Dial. xiv. p. 220.

I shall only add, that the Temple of *Dagon* at *Azotus*, in which the Ark of God was placed, was burnt by *Jonathan*, the brother of *Judas Maccabeus*, 1 Mac. x. 83, 84; and for further satisfaction concerning this Idol, I with great pleasure refer to Mr. *Hutchinson's* *Trinity of the Gentiles*, p. 492, &c. to *Bate's Crit. Heb.* in the word גרן, and to his Note on 1 Sam. v. 4, in his *Translation of the Pentateuch*, &c.

DER. A dog, from their prolific nature, called in Greek κυων for the same reason. A dug. Qu? Also dag, a North-country word for dew, from it's remarkable power in vegetation, which is often observed in the sacred writers. So *Homer*, *Odyss.* xiii. lin. 245, calls it Τηχλωια τε εφση *The vegetative dew*. From dag we have the V. To dag, the N. daglock, also, to daggle. Qu?

גרל

The Lexicons and Translations render this word as a N. (in which form it often occurs) A standard, or banner; as a V. (once Ps. xx. 6.) To set up a banner; as a Particip. paoul גרל Vexillatus, one distinguished by a banner, the chiefest; as a Participle Niph. Bannered, or with banners. But what is the ideal meaning of the Root? *Harmer*, *Observations*, vol. i. p. 472, &c. shews from *Pitts* and *Po-cocke*, that as in *Arabia*, and the neighbouring countries, on account of the intense heat of the sun by day, they generally choose to travel by night, so to prevent confusion in their large caravans, particularly in the annual one to *Mecca*, each cottor or company, of which the caravan consists, has it's distinct portable beacon, which is carried on the top of a pole, and consists of several lights; which, says *Pitts*, "are somewhat like iron stores, into which they put short dry wood, which some of the camels are loaded with.—Every cottor hath one of these poles belonging to it, some of which have ten, some twelve, of these lights, on their tops, more or less; and they are likewise of different figures as well as numbers; one perhaps oval-way like a gate; an-

other triangular, or like an N or M, &c. so that every one knows by them his respective cottor. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another. They are also carried by day, not lighted; but yet by the figure and number of them the *Haggas* (or Pilgrims) are directed to what cottor they belong, as soldiers by their colours, where to rendezvous; and without such directions it would be impossible to avoid confusion in such a vast number of people." "As travelling then * in the night must be, generally speaking, most desirable to a great multitude in that desert, we may believe a compassionate God, for the most part, directed Israel to move in the night. And in consequence must we not rather suppose the standards of the—Tribes were moveable beacons, like those of the *Mecca* Pilgrims, than flags, or any thing of that kind?" From these particulars, compared with the use of the word in the Book of Canticles (of which presently) my Author collects, that the Root גרל signifies, to enlighten, dazzle, glister, or the like; and to confirm his interpretation it may be worth observing, that in Arabic it signifies to burn, also to cover with gold or silver, in such a manner that the thing covered appears to be gold or silver; and as a N. with Elif inserted, גרל Gold, also the glittering of a sword. See *Castell*.

Hence Eng. dazzle, the 2 being pronounced soft like the Arabic *Gjim*.

I. Then, As a N. גרל A luminous standard or portable beacon, resembling those above described. The four Tribes of *Judah*, *Reuben*, *Ephraim*, and *Dan*, who encamped on the East, South, West, and North, of the Tabernacle respectively, had each of them one of these luminous standards. See Num. ii. throughout. As a V. Ps. xx. 6, In the name of our God גרל we will set up our standards.

II. As a N. גרל A light or lamp, such as was carried before the new-married couple on the evening of their wedding.

* It should be observed, however, that the intense heat of the sun by day must have been considerably moderated to the Israelites by the cloud which was spread over them for a covering in the day-time. Ps. cv. 39. Comp. Num. x. 34, xiv. 14. *Wisd.* xix. 7.

(Comp. Mat. xxv. 1—12.) occ. Cant. ii. 4, *He brought me to the banqueting house* (Heb. *house of wine*) עלי ודגלו and *his lamp over, or for, me was love*. As a Participle. paoul. occ. Cant. v. 10, *My beloved is white and ruddy*, דגל מרבה, lighted with ten thousand (lamps) or dazzling, as a gaudy bridegroom surrounded with ten thousand lamps. As a Participle Niph. fem. plur. occ. Cant. vi. 4, 10, where the bride is said to be אימה terrible, or rather *dazzling* כדגליות as women shone upon, i. e. by the nuptial lamps, the splendour of which would no doubt be strongly reflected by their rich attire and jewels worn on such an occasion.

דנר

To sit on eggs, or young ones, as a bird, to warm, foster, cherish them (as it is likewise used in the Chaldee Targum on Job xxxix. 14, for the Heb. דם to warm). occ. Jer. xvii. 11, where Vulg. fovit, *warmed, cherished*.—as a serpent. occ. Isa. xxxiv. 15, where Vulg. fovit, *There the darting serpent nestles or makes it's nest, the serpent and the eggs and lays (it's eggs), and hatches, and sits on, or fosters (them, or it's young) with it's shadow or shelter*. Aristotle, Hist. Anim. lib. v. ad fin. has a very similar passage concerning serpents, “ὡλοκαυσιν ἐξω’ ὅταν δε τεκῇ, εἰς τὴν γῆν ἐπωάζει· ἐκλεπτεῖαι δὲ καὶ ταῦτα τῷ ὄσπερ εἴποι. They lay eggs, and when they have laid them, they sit on, or foster them in the ground, and these are hatched the following year.” Here ὡλοκαυσιν answers to דגל in Isa. ἐπωάζειν to דנר, and ἐκλεπτεῖν to בקע. Comp. Pliny, lib. x. cap. 62. And see more in Bochart, vol. iii. p. 415, and in Scheuchzer Phys. Sacr. on Isa. xxiv. 15.

דד

Occurs not as a V. (see דנר under דד) but

I. As a N. masc. plur. דדי The breasts or paps of a woman. Ezek. xxiii. 3, 8, 21.

II. As a N. דד Some vessel of a roundish, protuberant form, resembling a woman's breast.

1. A pot or caldron. occ. 1 Sam. ii. 14. Job xli. 11. 2 Chron. xxxv. 13.

2. A basket. occ. 2 K. x. 7. Jer. xxiv. 2. Ps. lxxxi. 7, where it seems to mean, as Mr. Green has observed in his Note on this text, a basket, namely, says he, the labourer's basket, which was probably

employed in carrying bricks. And thus the LXX Κοφιν and Vulg. *cophino*, and Symmachus translates the sentence, *Αἱ χεῖρες αὐτῆς κοφίνους ἀπὸ πηλῶν ἔλαβον* His hands were freed from the basket, and Jerome to the same purpose, Manus ejus à *cophino* recesserunt. Diodati in his Italian translation renders it, “le sue mani si son dipartite dalle corbe, his hands were removed from the baskets, i. e. says he in a note, *du portar la terra da far mattoni*, from carrying earth to make bricks, Exod. i. 14.” And baskets might probably be employed both in carrying the earth of which the bricks were made, and also the bricks themselves.

III. As a N. דדי Loves, pleasures of love. Prov. vii. 18. Ezek. xvi. 8. xxxiii. 17. In several passages the word may be translated either *breasts* or *loves*, and accordingly is differently rendered by different translators, as in Prov. v. 19. Cant. i. 2.

IV. As a N. דד A lover, a beloved one. Isa. v. 1. Cant. i. 13. iv. 16. It occurs above thirty times in this Book of Canticles, as the title of the beloved one, i. e. of Solomon as a type of Christ, who is himself called דד The beloved one, Jer. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24, 25. Hos. iii. 5. Amos ix. 11. Zech. xii. 8; and whom דד David, the King and Prophet of Israel, typified, in his originally mean appearance, in his eminent qualifications, in his various persecutions, in his exaltation, in his victories and conquests, and even in his taking to wife the * adulterous woman, and thereby bringing guilt upon himself. See Isa. liii. 6. 2 Cor. v. 21.

V. As a N. דד and דד An uncle. 1 Sam. x. 14. Lev. xxv. 49, & al. freq. Also, An uncle's son, a cousin-german. Comp. Jer. xxxii. 8, with ver. 12; where the Vulg. renders דדי by *patruelis mei, my paternal cousin*; and in Amos vi. 10, for דד the Targum has קיביה *his near relation*, so Vulg. *propinquus ejus*, and LXX ὁ ἀκείνου ἀδελφῶν. As a N. fem. דד and in Reg. דד An aunt, whether a father's sister, Exod. vi. 20. Comp. ch. ii. 2. Num. xxvi. 39; or an uncle's wife, Lev. xviii. 14. It is evident these

* See Hos. i. 2, and ch. iii. throughout.

names of relation are taken from affectionate love.

VI. With a formative ' prefixed ידד, hence as a N. fem. sing. ידדו *A love*, i. e. *an object of love, a dearly beloved one*. occ. Jer. xii. 7. As a N. with a participial ' inserted ידד *Beloved, well beloved, amiable*. Dent. xxxiii. 12. Isa. v. 1. Ps. lxxxiv. 2, & al. ידדו שיר *A song of love*. Ps. xlv. 1.

DER. Hence the Tyrian *Dido*, otherwise called *Elisa* (עליסא) i. e. *delightful*, had her name. Hence also Welsh *diden*, a nipple, Eng. *diddy*, Gr. *τιτθός*, a breast, *τιτθίς*, a nurse, &c. Eng. *teat*. Also, perhaps, Welsh *Tdd*, a father, and Eng. *dad, daddy*.

דדד

Occurs not as a V. but the Root seems nearly related to the preceding דד, as דד to דד, for

I. As a N. masc. plur. in Reg. דדד occ. Jer. xxiv. 1, for *baskets* of a round protuberant form, which in the next verse are called דד without the ד.

II. As a N. masc. plur. דדד *Mandrakes*, both plant and fruit. So all the ancient versions, and amongst them the LXX, *Μανδραγόρας* and *μανδραγοροσ*, and *Onkelos* ידדו. occ. Gen. xxx. 14, 15, 16. Cant. vii. 13, or 14. From the former passage we may collect, that the fruit was ripe in wheat-harvest. And thus *Hasselquist*, *Voyages*, p. 163, speaking of *Nazareth in Galilee*, says, "What I found most remarkable at this village was the great number of *Mandrakes*, which grew in a vale below it. I had not the pleasure to see this plant in blossom, the fruit now (May the 5th, O. S.) hanging ripe to the stem, which lay withered on the ground.—From the season in which this *Mandrake* blossoms and ripens fruit, one might form a conjecture that it was *Rachael's Dudaïm*. These were brought her in the wheat-harvest, which in Galilee is in the month of May about this time, and the *Mandrake* was now in fruit." From Cant. vii. 13, it appears that the דדד yielded a remarkable smell at the same time as the vines and pomegranates flowered, which in Judea is * about the end of April, or

beginning of May. And therefore I should refer this circumstance of their smell to the fruit rather than to the flower, especially as *Brookes*, who has given a particular description, and a print, of this plant (*Nat. Hist.* vol. vi. p. 253, 4.), expressly observes that the fruit has a strong nauseous smell†, though he says nothing about the scent of the flower. And this circumstance will in some measure account for what *Hasselquist* (in the place above cited) remarks, that the Arabs at *Nazareth* call it by a name which signifies in their language the *Devil's vic-tuals*. So the Samaritan Chief Priest told *Maundrell* (*Travels*, March 24), that "the *Mandrakes* were plants of a large leaf, bearing a certain sort of fruit, in shape resembling an apple, growing ripe in harvest, but of an ill savour, and not wholesome. But then he added, that the virtue of them was to help conception, being laid under the genial bed; and that the women were often wont so to apply it, at this day, out of an opinion of it's prolific virtue." *Rachael*, therefore, could not want them either for food or fragrantcy; and from the whole tenour of the narration, Gen. xxx. compared with ch. xxix. 32, 33, 34, it appears that both she and *Leah* had some such notion, as the Samaritan Chief Priest entertained, of their genial virtue. And does not the Jewish Queen's mention of them in Cant. vii. 13, intimate somewhat of the same kind, and shew that the same opinion prevailed among the Jews in the time of Solomon? (See *Outlines*, p. 339.) Nor was this opinion confined to the Jews; the Greeks and Romans had the same notion of *Mandrakes*. They gave to the fruit the name of the *Apple of Love*, and to *Venus* that of *Mandragoritis*. The Emperor *Julian*, in his Epistle to *Calixenes*, says, that he drinks the juice of *Mandrakes* to excite amorous inclinations.

† On account of the fetid smell of the *Mandrakes*, whether fruit or flower, or both, I apprehend they had their Chaldee and Syriac names ידדו and ידדו from Chald. and Syr. *ידדו* a he-goat. But *Abbé Mariti*, in *Travels*, vol. iii. says, that "in the neighbourhood of Jerusalem he met with many of these plants; and that the greater part of those which he saw were covered with a ripe fruit of the size and colour of small red apples, exceedingly ruddy, and of a most agreeable odour."

K 3

(See

* See *Outlines of a New Commentary on Solomon's Song*, p. 147, &c.

(See *Calmet's Dictionary*.) And before him, *Dioscorides*, lib. iv. cap. 76, had observed of it, "ἀνδρῶν καὶ γυναικῶν φιλτράκιον καὶ ἀγάρον." The Root is supposed to be used in *Philtres* or *Love-Potions*." On the whole there seems little doubt but this plant had a *provocative* quality, and therefore it's Hebrew name דבב is may be properly deduced from דבב pleasures of love, as under the first Sense דבב baskets, from דב.

דבב Chald.

The same as the Heb. דבב, *Gold*, Ezra vii. 15. Dan. ii. 32, & al. freq.

As a Participle or participial N. fem. כדבב *Golden*, i. e. *decked* or *abounding with gold*. occ. Isa. xiv. 4. The Prophet, introducing the Jews singing their song of triumph after their return from *Babylon*, very properly and beautifully uses a *Chaldee* word, and probably the very same as the *Babylonians* applied to their superb and opulent capital. Comp. Rev. xviii. 16.

דבב

The V. in Arabic signifies, *To come upon suddenly* or *unexpectedly*, *to overwhelm*, as destruction, the night, &c. See *Castell*. It occurs once in Hebrew, Jer. xiv. 9, as a Participle Niph. and may be rendered, *overwhelmed*, *astonied*, or *stupefied*. LXX, ἀσπασθεν *asleep*,

Hence perhaps the Greek ἀδυνατῶν *to be depressed* or *almost overwhelmed with sorrow*.

דבב

I. *To prance, spring, or bound*, as a horse. occ. Nah. iii. 2. As a N. fem. plur. דבבות *Prancings*, or rather *scamperings*; for it relates to the horses of the *Cananites* *scampering away in flight**, occ. Jud. v. 22, twice.

II. As a N. תדבב Some species of *tree*; probably so called from the *springiness* or *elasticity* of it's wood. occ. Isa. xli. 19. lx. 13.

DER. *Deer*, from their bounding. Qu?

דבב

With a radical immutable ד, but a mutable, though radical, ד.

I. *To languish, be faint*. As a Partic. or participial N. דבה, *Faint, languishing*. Lam. i. 13. v. 17. As a N. דב *Lan-*

guor, sickness. Ps. xli. 4. As a N. masc. plur. in Reg. דבב *Sicknesses*. Deut. vii. 15.

II. It is particularly used for the female *periodical sickness*. Lev. xii. 2. xv. 33, & al.

Hence Gr. Δυγ unhappiness, grief.

דבב

With a radical, but mutable or omissible, ד.

I. In Kal and Hiph. *To drive, impel, push, drive down, or away, thrust forth or down*. Ps. xxxv. 5. cxviii. 13. cxl. 5. Jer. li. 34, & al. freq. In Kal, passively, *To be driven, or thrust down*. occ. Ps. xxxvi. 13. As a N. דדי *A fall or stumbling*, occasioned by being *impelled* or *thrust*. Ps. lvi. 14. cxvi. 8. As a N. fem. כדדה *A push or impulse that makes one fall, ruin*, Impulsus ad ruinam. occ. Prov. xxvi. 28. Comp. Root דדד.

II. In Hiph. *To dispel, purge away*, as blood. Isa. iv. 4.

III. *To thrust or plunge into water*. occ. 2 Chron. iv. 6. Ezek. xl. 38. It does not strictly express though it implies *washing*, which is denoted by another word, רחץ. See Exod. xxix. 17. Lev. i. 9, 13.

IV. As a N. דדד rendered *Millet*, a kind of plant, so called perhaps from it's *thrusting forth* such a quantity of grains. Thus in Latin it is called *Milium*, "*quasi scil. mille grana ferat unus culmus*, as if one stalk bore a thousand grains†." occ. Ezek. iv. 9. No doubt, דדד means the same kind of grain as what is now called in the East *Durra*, which, according to *Niebuhr* ‡, is a kind of *millet* (*sorte de millet*), and when made into bad bread with camel's milk, oil, butter, or grease, is almost the *only food* which is eaten by the common people in Arabia Felix. "I found it so disagreeable, says my author, that I should willingly have preferred to it plain barley bread," which remark tends to illustrate Ezek. iv. 9. *Durra* is also used in Palestine and Syria, and it is generally agreed that "*it yields much more than any other kind of grain—le Durra rend beaucoup plus que tous les autres grains*."

V. Chald. As a N. plur. דדד *Instruments*

† See *Martinii Lexicon Etymolog. in Milium*.

‡ Description de l'Arabie, p. 43, 185, 196, where see more.

* See *Green's Poetical Parts of the Old Testament*, p. 65.

of musick played on by impulse. occ. Dan. vi. 18, or 19.

דחל Chald.

From the Heb. דחל, To fear. Dan. v. 19.

In Aphel, To affright. Dan. iv. 2. As a

participial N. דחל Terrible, frightful.

Dan. ii. 31, & al.

דחל See under דחה

דחל

In Kal, To urge, impel, hasten. So as a Participle paoul masc. plur. דחופים Hastened.

occ. Esth. iii. 15. viii. 14. In Niph. To be urged, hastened. occ. 2 Chron. xxvi. 20.

Esth. vi. 12. As a N. fem. plur. מדחפות

Precipices, i. e. destruction, so LXX, καταστροφαν, Vulg. interitu. occ. Ps. cxi. 12.

DER. Decp. Qu?

דחל

To thrust, press upon, distress. occ. Jud. ii. 18.

(where LXX, ἐκταλόντων distressing)

Joel ii. 8. Hence Gr. διώκω to pursue.

דחל

Occurs not as a V. in Heb. but

I. As a N. denotes enough, sufficiency, plenty, and is spoken either of quantity

or capacity.

1. Of quantity, number, or degree. Exod.

xxxvi. 5, The people bring much מר more

than enough for the service of the work.

Lev. v. 7, If his hand cannot attain די

the sufficiency of a lamb, i. e. enough

to procure or purchase it. Dent. xv. 8,

די מוכרו Sufficient for his need. Jud. vi. 5,

And they came די according to the plenty

of locusts, i. e. as numerous as the locusts

for multitude. 1 Sam. i. 7, עלהה די

According to the frequency of her going

up, i. e. as often as she went up. Comp.

ch. vii. 16. xviii. 30. 1 K. xiv. 28. Jer.

xxxvi. 20. So 2 K. iv. 8, כר עברו As oft

as he passed by, say our translators rightly.

2 Chron. xxiv. 5, כר שנה According to

the frequency of the year, i. e. as oft as

the year comes round. Comp. Isa. lxvi. 23.

2 Chron. xxx. 3, Had not sanctified them-

selves למדי sufficiently, for די accord-

ing to what (was) sufficient, (the די being

dropt in מר, as in מוה What is that?

Exod. iv. 2. מלכב What to you? i. e.

what mean ye? Isa. iii. 15.) Esth. i. 18,

וכר Even according to the sufficiency of

contempt and anger, i. e. with which the

Queen answered. Neh. v. 8, כר בנ,

literally, according to the sufficiency (that

was) in us, i. e. as our translation rightly

explains it, after (according to) our ability. Job xxxix. 25, כר שר "When the trumpet soundeth again." Mr. Heath. Jer. xx. 8, כר אדבר For as often as I spake.

With the Pronoun suffixes, Prov. xxv. 16, די Thy sufficiency, what is sufficient for thee. Exod. xxxvi. 7, די Sufficient for them.

On Job xi. 3. xvii. 16. xviii. 13, see under כר VII.

2. Of capacity. Mal. iii. 10, עד בלי די Till

not enough, i. e. as our translation rightly

paraphrases it, till there shall not be room

enough to receive it. Lev. xxv. 26, כר

גאלתו According to the capacity of his

redemption, i. e. according to what it will

take or require. So Deut. xxv. 2, כר

רשעתי According to the capacity of his

fault, or to what it requires. Nah. ii. 13,

די גריותי The lion did tear in pieces די גריותי

for the capacity or demand of his whelps, i. e.

as our translation, enough for his whelps.

Jer. li. 58, Thus saith Jehovah of Hosts,

the broud walls of Babylon shall be utterly

broken down, and her high gates shall be

burned באש with fire, so that the peoples

(i. e. who built Babylon and it's stupendous

appurtenances) have laboured די

for the capacity (supply) of emptiness or vacuity,

and the nations די אש for the supply of fire (comp. ver. 25),

and have wearied themselves; that is, devastation

and fire shall devour all their labours.

To this purpose the Targum, Vulgate, and Martin's French translation,

which see. Comp. Hab. ii. 13.

Hence the Latin Dis, rich; and from this

Root the Celts seem to have had their

"* De, Di, Te, or Dia, the only appellation

by which God is known to those who speak

the Galic of Britain and Ireland." And so the

Gauls, in † Caesar's time, asserted that they

were all descended from father Di or Dis, ab Dite

patre. And it may be amusing to remark, that

in vulgar French the ancient Gaulish name

of God, Di or Da, is still preserved, as in

these forms of denying, Nenni-di, nenni-da;

and of affirming, Par-di, oui-da.

From Heb. די the Greeks likewise de-

* Macpherson's Introduction to the History of Great Britain and Ireland.

† Commentar. lib. vi. cap. 16.

K 4

rived

rived their *Δις*, Gen. *Διός*, &c. (whence Lat. *Deus*, *dus*, *divus*) the name of their supposed all-sufficient God the Air or Heavens, who gives plenty to men. See the Orphic and Callimachus's Hymns to Jupiter, at the end. Hence, also, the Goddess *Δηω*, or (compounded with *Μητηρ* Mother) *Δημητηρ*, answering to the Roman *Ceres*, i. e. the vegetative power of nature, or the fertile earth. The Orphic Hymn accordingly calls her not only *Σπέρμια* seminal, *σωριτι* heap-giving. *ἀλωαία* delighting in the barn-floor, *γλοσκαρπε* affording the green fruits, but also *Παμμητειρα* Mother of all, *ὀλισιοδωτι*. *ἀποδοτειρα* giver of affluence and riches, *παντοδοτειρα* all-giving.

II. Chald. ד

1. The relative Pronoun of both Genders and Numbers, answering to the Heb. *והוא*, *Who*, *which*. Ezra iv. 10, 18, 24, & al. freq.
2. A Particle, *That*. Ezra iv. 12, 16, & al. freq. *דן דן* From (the time) that. Ezra iv. 23. *דן ע* *Til* (the time) 'that. Dan. ii. 9. iv. 22, or 25.
3. For, on account of. Dan. ii. 20.
4. For, because, because that. Dan. ii. 37.
5. A Particle, *Of*, as *de* in Latin and French. Ezra v. 2. Dan. ii. 32, & al. freq.

דיה

Occurs not as a V. but the idea seems to be blackness, or darkness of colour.

- I. As a N. *דיה* plur. fem. *דיות* The black culture. occ. Deut. xiv. 13. Isa. xxxiv. 15. Bochart (vol. iii. 195—7.) observes, that the Latin writers speak of an *ater* vultur, *black vulture**, and sometimes call this species absolutely *nigras* aves, *blackbirds*; and that the Hebrew word cannot signify the *kite* or *glede*, because these birds are not gregarious as the vultures are, and as the *דיות* are represented to be in Isaiah.

- II. As a N. *דין* Ink, from its blackness, so Vulg. *atramento*, which is in like manner from *ater*, *black*. occ. Jer. xxxvi. 18. We have the plain traces of this Root not only in the Chald. and Syr. *דיותא* Ink, and in the Syr. *דיותא* the Devil, but also in the † Welsh and Armoric *du*,

* So Buffon, Hist. Nat. des Oiseaux, tom. i. p. 221. 2, Lemo, says, "The great vulture is much rather black, than ash-coloured."

† See Richards's Welsh Dictionary. To the above

black, dark; *du*, ink; *duawg*, black, blackish; *duo*, to wax black, also to blacken, darken; *duedd*, blackness, &c.

דך Chald.

Pronoun, *This*, *that*. Ezra iv. 13. v. 16, & al. *דך* The same. occ. Dan. ii. 34. vii. 20, 21.

דכה

- I. To break, break down, crush. Job xxii. 9. Isa. xix. 10. Job iv. 19. vi. 9. Lam. iii. 34. Coup. Isa. iii. 15.

- II. To crush, humble, oppress. Job v. 4. xix. 2. Ps. xxxiv. 19, & al. freq. As a N. *דכה* Humiliation. So LXX. *ταπεινωσιν* occ. Ps. xc. 3. Thus St. Paul speaks, Phil. iii. 21, of *το σωμα της ταπεινωσεως ημων* the body of our humiliation, our vile body, which is brought down to the grave, and sown in dishonour. Michaelis, Supp. ad Lex. Heb. p. 441, says, that the N. *דכה* in Arabic signifies dust. If we might with him suppose it to have the same sense in Hebrew, it must be admitted that this would excellently suit Ps. xc. 3, compared with Gen. iii. 19. Ps. civ. 29. cxlvi. 4.

The LXX frequently render this Verb by *ταπεινω* to humble.

דכה

With a radical, but mutable or omissible, *ד*.

- I. To beat, or bray, as in a mortar. Num. xi. 8. As a N. *מדיכה* A mortar. Num. xi. 8.

- II. To break, as bones. Ps. li. 10.

- III. As a N. masc. plur. in Reg. *דכי* Waves that beat against the shore or each other, and so are broken, breakers. So LXX, according to Aldus's and the Complutensian edit. *ἐπιτριψεις*. occ. Ps. xciii. 3.

- IV. To bruise or be bruised. Hence as a Participle or participial N. *דכה* One bruised. occ. Deut. xxiii. 1, or 2. Or else the two words *כצעד דכה* may be rendered wounded or hurt by bruising, or (if with some editions and many of Dr. Kennicott's Codices we read *דכה*) by crushing (so *Aquila*, *τραυματίας ἐπιτριμμω*) namely the testes, as the LXX interpret the expression in one word, *Θλαδίας*,

derivations might, perhaps, be added the Eng. To die, in the sense both of tingeing with some colour, and of ceasing to live. That death is a state of darkness needs no proof, and that it is described as such both by the sacred and profane writers, is too well known to be insisted on.

"Eunuchus

"Eunuchus cui testes sunt contusi." *Herder.*

V. *To beat down, afflict.* Ps. xlv. 20. x. 10; where there are two readings דרכה, supported by the common printed text, and דכה, by the *Keri*, and at least twenty of Dr. Kennicott's Codices, and among them by the *Complutensian* edition. If we embrace the latter reading, we may translate, He will afflict, he will depress; if the former, And he will depress the afflicted. So *Jerome* in *Complut. Et. confectum* subjiciet eum. In *Hiph.* The same, occ. Job xl. 7, or 12. In *Niph.* To be thus broken, afflicted. Ps. xxxviii. 9. li. 19, *A broken and contrite heart.* So as a participial N. דך *One contrite or afflicted.* Ps. ix. 15. x. 18, & al.

VI. As a N. masc. plur. in *Regim.* דכי *bruising, as of the tongue, calumnies, slanders.* Prov. xxvi. 28. "*A false tongue shall hate or have reason to hate its own bruising.* i. e. ill-language; such things come home to people;" (*Bate.*) as it follows in the Text, and a flattering mouth worketh ruin.

דכף

Occurs not as a V. but as a N. fem. דוכיפת *The upupa, hoopoe, or hoop, a very beautiful, but most unclean and filthy, species of birds, which is however sometimes eaten.* So the LXX, *Εροψ*, and *Vulg.* *Upupa.* occ. Lev. xi. 19. Deut. xiv. 18. And for a more particular account of this bird I refer the reader to *Bochart*, vol. iii. 343—9, and to *Brooke's Nat. Hist.* vol. ii. p. 123, 4; only observing that it may have its Hebrew name, as it plainly has its Latin and English one, from the noise or cry it makes, which is very remarkable, and may be heard a great way. Comp. under קרא III.

דכר Chald.

From the Heb. דכר *To remember, also a male, which see.*

I. *To remember.* It occurs not however as a V. in the Bible, though frequently in the Targums, but as a N. masc. *emphat.* (see *Chaldee Grammar*, sect. iii. 14.) דכרניה *The memorial, record.* occ. Ezra vi. 2. Masc. plur. *emphat.* דכרניה *The records.* occ. Ezra iv. 15.

II. As a N. masc. plur. דכרין *Rams, male sheep.* occ. Ezra vi. 9, 17. vii. 17. The Targums use this plural N. in the same

sense, as well as the singular דכר and דכור for a male in general.

דלג

To leap, bound. occ. 2 Sam. xxii. 30. Ps. xviii. 30. Cant. ii. 8. Isa. xxxv. 6. Zeph. i. 9. *Every one that leapeth over the threshold; and so insolently entereth another's house on horseback; a species of violence still practised in the East both by the Arabs and the Persians, and to which Solomon seems to allude, Prov. xvii. 19, as being usual in his time.* See *Harmer's Observations*, vol. i. p. 96.

דלה

With a radical, but mutable or omissible, ד.

I. *To draw, draw out, as water.* Exod. ii. 16, 19. Prov. xx. 5. As a N. דלי *A vessel to draw water with, a bucket.* Num. xxiv. 7. Isa. xl. 15.

II. *To exhaust, be exhausted, as other things.* Jud. vi. 6. Isa. xvii. 4. As a N. דל *One who is exhausted, whose wealth or substance is exhausted, poor.* Lev. xiv. 21, & al. freq. As a N. fem. דלת and דלת *The poorest, lowest sort, of people.* 2 K. xxiv. 14. Jer. xl. 7. lii. 15, 16. As a N. דל *Lean, thin.* So *Vulg.* *attenuaris macie.* 2 Sam. xiii. 4. Fem. plur. דלות *Poor, lean, of cattle.* Gen. xli. 19. As a N. fem. דלה *Pining sickness.* occ. Isa. xxxviii. 12.

III. As a N. fem. plur. דליות *Branches which draw sap and nourishment from the stock.* Jer. xi. 16. Ezek. xvii. 6, & al.

IV. As a N. fem. דלת *The hair, which draws its proper nutritious juice from the body, as branches sap from the tree.* occ. Cant. vii. 5.

V. As a N. דל *A door, "which, however thick, is, comparatively with the posts, broad and thin."* *Bate.* occ. Ps. cxli. 3, *Set a watch, O Lord, before my mouth; keep על the door of my lips.* Comp. Mic. vii. 5. Fem. דלתה plur. דלתות (formed as שפתים and שפתות from שפה a lip) *A door, gate, or leaf of a door or gate.* Gen. xix. 6, 9, 10. Prov. xxvi. 14. Deut. iii. 5. Jud. iii. 23. 1 K. vi. 31, 32, 34. Ezek. xli. 24. *The lid of a chest,* 2 K. xii. 9, or 10. דלתי פניו *The doors of his face, i. e. his wide opening jaws,* *אסמ' אסמ'.* Job xli. 5, or 14. "*The crocodile, says Hasselquist, Travels, p. 437, can open his jaws extremely wide.*"

שמים

דלתו *The doors of heaven*, "as of a store-house," says *Bate*; but since *הַחַלּוֹנוֹת הַשָּׁמַיִם* the windows of the heavens mean the cracks or fissures in the shell of earth by which the air on the surface communicates with that within, may not דלתו rather denote the matter which, in some measure, closed those cracks or passages of the air? occ. Ps. lxxviii. 23.

VI. Fem. plur. דלתות rendered *Leaves*, as of a book, Jer. xxxvi. 23; but it properly means the columns of writing, into which their ancient volumes or scrolls were distinguished. (Comp. under ל: III.) They were, however, so called from their oblong-square form resembling that of a door.

Hence, perhaps, the Gr. Δελα; a book. דלת *To be entirely exhausted*. Isa. xix. 6, & al.

The Lexicons give this Root דלת the meaning of *exaltation*, which it never signifies; I shall cite the three texts where it is supposed to have this sense. Ps. xxx. 2, *I will extol thee, O Lord, because דלתו thou hast drawn me out*; LXX, ὑπελαβες, and Vulg. suscepisti, *thou hast taken me up, or received me*; comp. ver. 4. Prov. xxvi. 7, "*The legs of the lame דלתו are weak, slender, wasted, so is a proverb in the mouth of fools*. It loseth it's beauty and force by being injudiciously, improperly, or untimely applied." *Bate*. Symmachus, Εξελπὼν κνήμῃς ἀπὸ γυῶλου, καὶ παραβόλη ἐν στοματί—*The legs fail from the lame, and a parable in the mouth*—Comp. Eccles. xx. 20. Isa. xxxviii. 14, *Mine eyes דלתו fail*, says our translation; LXX ἐξελπὼν; Vulg. attenuati sunt, *are wasted*, which latter seems the true meaning. Comp. above, Sense II.

DER. Dull, a dolt, to dally, to deal, a dolt; a dale, a dell. Lat. dolco, to grieve, whence Eng. dolour, dolorous, Gr. δαλεω, Lat. delco to destroy, whence Eng. delete, deleterious.

דלת

To trouble or disturb waters, as by trampling in them. occ. Ezek. xxxii. 2, 13. So LXX, ἐταρασσες, and Vulg. conturbabas, *thou didst disturb*. The word has the same sense both in Chaldee and Syriac.

I. To drop, distil, as the eye doth tears. occ. Job xvi. 20. As a N. דלת A dropping. occ. Prov. xix. 13. xxvii. 15.

II. To moulder or waste away, decay gradually, as the body by grief. occ. Ps. cxix. 28.

III. To drop down piece-meal, as a house. occ. Eccles. x. 18. In *Plantus's Mostellaria*, the moral lesson conveyed in the above text is expanded and enforced in a most entertaining manner, Act i. scene 2; where *Philolaches*, a young man, is introduced descanting on himself and the condition to which his irregularities had reduced him under the comparison of a house originally well built and beautiful, but suffered gradually to decay and grow more and more ruinous by the idleness and negligence of it's inhabitants. The passage is too long to be cited here. Mr. *Merrick* has anticipated me in producing part of it in his Annotation on Ps. xxviii. 5. And the reader may find it more at large, in the Critical Review for February 1773, p. 89, with Mr. *Warner's* excellent translation.

DER. Drop, drip, &c. dribble.

דלת

The idea is, I apprehend, to be taken from the action of fire, which is continually pressing upon, and, as it were, pursuing the fuel on which it feeds.

I. To press eagerly upon, as fire. occ. Obad. ver. 18. Dan. vii. 9. In Hiph. To kindle, light up, as fire. occ. Ezek. xxiv. 10. Comp. Isa. v. 11.

II. As a N. fem. דלת Some inflammatory disorder, an inflammation. occ. Deut. xxviii. 22.

III. To pursue eagerly and ardently, q. d. to burn after. occ. Gen. xxxi. 36, (where Vulg. exardere post—to burn after.) 1 Sam. xvii. 53. Ps. x. 2. Lam. iv. 19. As a N. masc. plur. דלת Ardent pursuers, eager persecutors. occ. Ps. vii. 14.

IV. The word seems to be once used in a middle sense. Prov. xxvi. 23, *Drossy silver spread over, or overlaying, a potsherd*, (so are) warm lips (i. e. lips making warm and eager professions) and a bad deceitful heart. A most just and beautiful comparison!

See under דלת

דמה

With a radical, but mutable or onissible, ד. The general idea of this difficult and extensive Root seems to be *Equable, even, level, uniform, conform, aquare, ex-aquare, conformare. Symmachus* appears to have given nearly the ideal meaning of it, Ps. lxxxix. 7, where he renders it *ἰσότης shall equal*. So it is several times joined with שוה *smooth, equivalent*, as a word of similar, but more intense, signification. See Isa. xl. 25. xlv. 5. Ps. cxxx. 2.

I. In Kal, *To make equable or equal, to put on a level, compare*. Isa. xlv. 5. *למי תדמינו ותשוה ותמשלני ודמה* *To whom will ye equal me, or make me equivalent, or liken me that we may be equal or conform?* So ch. xl. 25, *למי תדמינו ואשהו* *will ye equal me, that I may be equivalent?* Also in Kal, *To be equal, be on a footing, level with*. Ps. lxxxix. 7. cii. 7. Isa. xiv. 14, & al. freq. As a N. fem. *A similitude, likeness*, whose parts are *equable and conform* to it's archetype. Ezek. i. 5, 10, 13, 16. Gen. i. 26. *Let us make man בצלמנו כדמותנו in our form or image, according to our likeness*. דמות is more than צלם; this expresses the *general form or delineation*—that, the *conformity or resemblance of the parts*, both of body and soul, if I may be allowed the expression. Comp. under צלם. As a N. דמי or דמן *A likeness*. occ. Ps. xvii. 12; where thirty of Dr. Kennicott's Codices read דמינו; but if we embrace the printed reading, דמינו may be a Verb, they are like, as the LXX, Vulg. and Syr. understood it.

II. *To form a likeness, image, or idea of a thing in the mind, to form in the mind the particulars of a plan or design distinctly and minutely, informare*. Num. xxxiii. 56. Jud. xx. 5. 2 Sam. xxi. 5. Isa. x. 7, & al. So LXX in Num. *διεργασαίν*. Comp. Ps. xlviii. 10.

III. As a N. דם *The blood of men or animals, which in the course of it's circulation is, by the animal economy, wonderfully assimilated or conformed to all the various constituent parts of the body which want supply or nourishment*. freq. occ. Plur. דמים q. d. *Bloods*, i. e. parts of this *assimilating mass*. Gen. iv. 9, & al. freq. See Deut. xix. 19. Ps. li. 16,

דם ענבים *The blood of grapes*, i. e. their juice resembling blood, and mystically consecrated under the Mosaic as well as Christian dispensation, to represent *that blood which cleanseth us from all sin*. occ. Gen. xlix. 11. Deut. xxxii. 14. Comp. Eccles. xxxix. 26, or 31. l. 15.

The *eating of blood* was forbidden to Noah and his descendants, and afterwards to the Israelites, for two reasons: 1st, To prevent cruelty and murder. This reason is plainly intimated, Gen. ix. 4, 5, 6. Comp. Lev. xvii. 11, 14. Deut. xii. 23. And as before the Flood the earth was filled with violence, i. e. rapine and murder, Gen. vi. 11, so it is probable they were guilty of some horrid abuses in relation to blood, such perhaps as drinking the blood of living animals, and even of men. A strong tradition of the causes which brought on the Deluge, particularly of the *violence and cruelty* of the antediluvians, remained among the Heathen to the time of Christ, and is clearly preserved in Ovid's Fable of the Giants' Rebellion, of *Lycaon*, and of *Deucalion's Flood*. Metam. lib. i. fab. vi. vii. viii.

The 2d and principal reason for prohibiting the *eating of blood*, was to be a constant memorial to men that their lives were forfeited to divine justice, and that without *shedding the blood of the Great Atoner there was no remission*. See Lev. xvii. 10—14.

David, in 2 Sam. xxiii. 17, would not drink the water which men had fetched for him at the hazard of their lives, but poured it out unto Jehovah, for he said, *(should I drink, 1 Chron. xi. 19.) the blood of these men?* Thereby acknowledging himself unworthy for whom men should lay down their lives, but that these were to be given up for Jehovah only. Is this the idea of our *warlike Christian Kings?*

IV. It denotes *equability or conformity of order or fitness*. Ps. lxxv. 2, *לך דמה תהיה* *Praise (is) fitting for thee*. So LXX, *ᾠρηται*, and Vulg. *deceat, becometh*.

V. It signifies an *equability of situation*, and

* ————— Illa propago
Contentrix superam, sævæque avidissima cædis
Et violenta fuit: scires è sanguine natos.
Ovid, Metam. lib. i. fab. vi. ad fin.
the nec

thence *quietness, rest, stillness*. Thus it is most properly and beautifully applied, Josh. x. 12, *Sun (solar light)* דֹּם be thou or remain equable, even, level upon Gibeon. The sun was now setting to Gibeon, and consequently Gibeon was in the circle of intersection or division between the light and darkness. Now had this circle of intersection continued to shift further westward, or, more philosophically speaking, had the solar light, at the evening edge of the earth, given way, as usual, to the spirit or gross air *, the motion of the earth must have continued. But by the solar light's being arrested, and commanded to remain equable or *level* upon Gibeon, it became, as it were, a wall of adamant against the rushing of the spirit, consequently the motion of the earth was stopped, and the circle of intersection between light and darkness remained exactly where it was, or, in other words, as at ver. 13, *the solar light stayed (בַּחֹץ הַשָּׁמַיִם) in the horizon or extremity of the heavens, and hastened not to go off* as it was just about to do, and that, for a whole day. On Josh. x. 13, we may observe that the Heb. דֹּם is expressed in Eccles. xlvii. 5, according to the *Alexandrian MS.* by *ἐνεπαύσατο ἡ ἥλιος* was stopped. Οὐχὶ ἐν χειρὶ αὐτοῦ ΕΝΕΠΟΙΔΙΣΘΗ ὁ ἥλιος, καὶ ΜΙΑ ἡΜΕΡΑ ΕΙΕΝΕΤΟ ΠΡΟΣ ΔΥΟ; Was not the Sun stopped by his (Joshua's) means, and one day made equal to two? To be quiet, still, composed. See Exod. xv. 16. Job xxx. 27. Ps. xxxv. 15. Jer. xiv. 17. Lam. ii. 18. iii. 49, *My eye trickleth down* ולא תדמה and resteth or ceaseth not, where observe, that the final ה is clearly radical. From the passages just cited it appears, that the word has no peculiar relation to *silence of the voice from speaking*, though it is sometimes applied to that as to any other kind of composedness, quietness, or stillness. Ps. xxx. 13. Also in Kal, *To reduce to stillness or silence*, (Qu?) *ἡσυχάζω*. Hos. iv. 5; so Vulg. tacere feci. In Hiph. The same. Jer. viii. 14. In Niph. *To be reduced to quietness, inactivity, or silence*. Ps. xxxi. 18. Jer. xlix. 26. As Ns. *דומה* Stillness, inactivity, silence. Ps. xciv. 17.

* See the learned Mr. *Spearman's* Enquiry after Philosophy and Theology, ch. 4.

cxv. 17. *דומה* Stillness, silence, cessation. Ps. xxii. 3. *דמי* Rest, inactivity, silence. occ. Ps. lxxxiii. 2. Isa. lxii. 6, 7. xxxviii. 10, *בדמי ימי* In the silencing of my days, in my days or life being reduced to silence or inactivity, i. e. to death. Comp. Ps. xciv. 17. cxv. 17, above. Ezek. xix. 10, *Thy mother*, i. e. the kingdom or people of Judah, *בדמי* in thy being put to silence, i. e. in Jehoia-kim's being taken and killed, and cast out with the burial of an ass by the king of Babylon (comp. the immediately preceding verse, and 2 Chron. xxxvi. 6. Jer. xxii. 18, 19. xxxvi. 30.) *Thy mother*, in thy being put to silence, (was) like a vine, fruitful, and full of branches, by reason of many waters, &c. i. e. in the kingdom of Judah and house of David there remained many princes, as Jehoia-chin and his seven sons, &c. and Zedekiah and his sons. See 1 Chron. iii. 17, &c. 2 K. xxiv. 6, 17. xxv. 7.

VI. It is frequently rendered to cut down, cut off or destroy. In several of the passages thus rendered it may be best translated to reduce to stillness, or the like, as in Jer. xlix. 26. l. 30. Hos. iv. 6. x. 15. Obad. ver. 5. But where it is applied to towns or cities, as in Isa. xv. 1. xlvii. 5. Ezek. xxvii. 32, it may perhaps be most properly referred to the general idea of *equability, level*, in the sense of *levelling, laying level with the ground*, *εἰσαφίσω*, *asquare solo*.

VII. As a N. with a formative א, אדם *Man*, the appellative name of the human nature, because created *בדמות* in the likeness of God, Gen. i. 1, 2. The most usual derivation of this word, I am aware, is from *דומה* Vegetable earth or mould, because *Man* was formed of the עפר *Man* dust of the ground, Gen. ii. 7. But the judicious reader cannot help seeing, that Gen. v. 1, 2, speaks much more plainly for the derivation I have given than Gen. ii. 7, for the other. Comp. 1 Cor. xv. 45, 47, with 2 Cor. iv. 4. Col. i. 15. In Num. xxxi. 35, אדם is remarkably applied to the female sex. ונפש אדם מן הנשים And the human persons of the women. Comp. Gen. i. 27. v. 2. אדם is also the proper name of the first man, Adam. Of this name I meet with no trace in the Greek and Roman

Roman Mythology, unless in that of *Admetus*, who was so beloved by *Apollo*, the son of Jupiter, that the god having been banished from heaven commenced herdsman and kept his flock for him. The story is told in different manners, but seems to contain an obscure and confused allusion to the character of the *Son of God*, who for the love he had to human nature was to come down from heaven and be the shepherd of a *flock* belonging to that nature. See *Dodd's Note* on lin. 70, of his translation of *Callimachus's Hymn to Apollo*.

VIII. As a N. fem. דממה *Vegetable earth* or *mould*, which joined with moisture is, by the action of the light, so wonderfully assimilated to all kinds of vegetables, and their various parts, and even secondarily to the bodies of animals and men. Gen. ii. 5, 6, 9. iii. 17, & al. freq. דמם *To make entirely equable, composed or quiet*. occ. Lam. iii. 26. Ps. cxxxi. 2, *Surely שויתי רוממתי I have soothed, and entirely composed my soul*. As a Participle דמם *Entirely still, inactive, inert, or silent*, occ. Hab. ii. 19. דומם seems to be used adverbially, with a formative ם final, *Quietly*. occ. Isa. xlvii. 5. As a N. fem. דממה *Great quietness, or stillness, or rather equability*. occ. Job iv. 16. Ps. cvii. 29. 1 K. xix. 12. But in all these texts the LXX rendered it by *Aura* a gentle breeze, which might be well so called from its equability. And it must be confessed that this sense, which is given by *Cocceius* and approved by *Michaelis*, excellently suits every one of the passages. The *Vulg.* constantly render it by *aura*, *aura lenis* or *tenuis*. To illustrate Ps. cvii. 29, *Michaelis* cites that of *Virgil*, *Æn.* v. lin. 844. *Æquatæ spirant auræ*.

DER. *To dam, dumb, dim*, the Dutch *dom* stupid, and Eng. *dump, dumpish*. Also Greek *δαμῶν*, and Lat. *domo*, to subdue, whence *dominus* a master, and Eng. *dominion, domination*; also *to tame*.

דמן .
Occurs not as a V. in Heb. but the idea seems to be like that of the old Latin *tamino*, which may be a derivative from it, *to pollute, defile*, hence,

I. As a N. דמן *Dung*. 2 K. ix. 37. Ps. lxxxiii. 11. Jer. viii. 2, & al.

II. As a N. fem. דממה. occ. Isa. xxv. 10. See under דמן II.

דמע

To ooze out.

I. *To weep, shed tears*. Jer. xiii. 17. As a N. fem. דמעה *A tear*, or collectively *tears*. Jer. ix. 1.

II. As a N. דמע *Liquor*, which oozes from the press, as wine, oil. Exod. xxii. 29. Comp. Deut. xviii. 4.

דן

I. In Kal and Hiph. *To direct, rule, judge*. Gen. xlix. 16. Jer. v. 28. Gen. vi. 3, *My spirit shall not always be angry with men*. In Niph. *To strive, plead*, as in judgement. 2 Sam. xix. 9, or 10. In Hiph. *To contend*, as in judgement. Eccles. vi. 10. Comp. Isa. iii. 13. As a N. דן *A judge*. 1 Sam. xxiv. 16. Also, *A judicial cause or contention*. Deut. xvii. 8, & al. As a N. סרן *A strife, dispute, contention*. Ps. lxxx. 7. Prov. xxii. 10, & al.

II. As a N. fem. סרינה *A province or prefecture, the district of one chief judge or magistrate*. 1 K. xx. 14, & al. freq. Comp. Gen. xlix. 16. Zech. iii. 7.

III. As a N. with a formative ך, דן or דין *A ruler, director, lord, spoken of God or man*. Gen. xlv. 8, 9. Exod. xxxiii. 17, & al. freq. As a N. with a formative ך, and י both, דני The same. Gen. xxxix. 20. xlii. 30, 33. Exod. xxi. 4, 6. 1 K. xvi. 24. As the Jews had a superstition of not uttering the incommunicable name of God, דיה, but of using דני instead of it, so we find that, frequently where the common printed copies read דני, many of Dr. Kennicott's Codices have דיה. See his *Various Readings* on Dan. ix. 3, 8, 9, 15, 16.

Hence the idol *Adonis* had his name; of whom see under דמו.

IV. As a N. masc. plur. דנים *Bases or sockets which direct and regulate the position of the other parts of an edifice*. Exod. xxvi. 19, 21, & al. freq. Comp. Job xxxviii. 6. Once, sing. Exod. xxxviii. 27.

V. Chald. דין *Then*. See דין.

DER. *Din, dun, dan*, master; Old Eng. *to deme, judge*, whence *doom, deem, deemster*, a judge; Saxon *ðencean* (Qu?) whence Eng. *to think*. Perhaps Lat. *damno, condemn*, whence Eng. *damn, condemn*, &c.

דגג

Occurs not as a V. but as a N. דגג *Wax*. Thus the LXX throughout *Κηρος*, and Vulg. *Cera*; so there is no room to doubt but this is the true meaning of the word; and the radical idea of the Root seems to be *soft, yielding, melting*, or the like, which properties are not only well known to belong to *wax*, but are also intimated in all the passages of Scripture wherein the N. דגג occurs. This interpretation is confirmed by the Verb's being used in Ethiopic for *fearing, being terrified*, &c. for in terror the heart and body are (as it were) *dissolved*. Comp. under דגג and דגג. It may also be worth remarking, that the Eng. N. *wax* is deduced by some Etymologists from the Saxon *wæc, pliant, soft, yielding*. See *Junius's Etymolog. Anglican.* in *WAX*. occ. Ps. xxii. 15. (where see *Merrick's Annot.*) lxviii. 3. xcvii. 5. Mic. i. 4.

דגג Chald.

As a Pronoun, *This*. Ezra v. 3, 4. & al. freq. With כ *Like, as*, prefixed, דגג *Such, thus, q. d. as, or like, this*. Dan. ii. 10. iii. 29. Jer. x. 11.

דק

"To go or burn out as fire, a lamp or candle when the matter fails." Ps. cxviii. 12. Prov. xiii. 9. Isa. xliii. 17, & al. "It differs from דגג, which is to *extinguish or put out a light* [or fire] and it is applied to streams [or torrents] that *dry up* in hot weather, Job vi. 17, *When it is hot they* דק *are consumed* [or fail] *out of their place*." Bate.

דק See under דק

דק

It signifies in general, *To knock, knock against, strike*, and may perhaps be a word formed from the sound.

I. *To knock*, as at a door. It occurs as a Participle Benoni in Kal, Cant. v. 2; as a Participle masc. plur. in Ilith. Jud. xix. 22, מדרבקים Knocking themselves, or violently pushing against the door.

II. *To beat forward, drive forward by beating*. occ. Gen. xxxiii. 13.

דק

To leap, spring, bound, exult. Once, Job xli. 13, or 22. In Chaldee it is used for *exulting or leaping for joy*. And the Syriac version of the New Testament uses

this V. for the Greek *σκαρπαι* to leap, leap for joy, Luke i. 41, 44. vi. 23.

DER. By inserting *n*, Dutch *danssen*, Danish *dantze*, French *danser*, Eng. *dance*.

דק

I. In Kal, *To beat*, or *be beaten small*, as dust. Isa. xli. 15. Exod. xxxii. 20. Deut. ix. 21. In Hiph. *To beat small*. 2 Sam. xxii. 43, & al. As a N. דק *Small, minute*. Exod. xvi. 14, & al. *A dwarf*. Lev. xxi. 20. Fem. plur. דקת *Thin, slender*, of cattle or corn. Gen. xli. 3, 4, 6, 7, & al.

II. *To thresh, thresh out*, as bread corn; and in Hiph. *To be threshed out*. occ. Isa. xxviii. 28. Comp. ch. xli. 15.

III. As a N. דק *A fort for battering engines, a battery*; or rather, as the Hebrew word is singular, *a wall of circumvallation*, on which their *battering engines*, such as the *catapultæ* and *ballistæ*, were placed. occ. 2 K. xxv. 1. Jer. lii. 4. Ezek. iv. 2. xvii. 17. xxi. 22, or 27. xxi. 8. To confirm this interpretation, observe that דק is always joined with בנה *to build*, that in 2 K. xxv. 1. Jer. lii. 4, it is mentioned as built סביב *round about* the city besieged, and that in the former of these texts the LXX render it clearly by *περικυκλῶς* *a surrounding wall*. And to illustrate this subject, comp. Luke xix. 43. *Josephus*, De Bel. lib. v. cap. 12, § 1, 2, and see *Greek and Eng. Lexicon* in *Χαράξ* II. and *Michaelis Supplem.* ad Lex. Heb. p. 440.

Hence may be derived Greek *τειχος* *a wall*, French *digue* *a bank*, and Eng. *dike*.

IV. As a N. דק *A thin, slender cloth or covering*, Isa. xl. 22. (comp. Ps. civ. 2.); or it may mean, more agreeably to the leading idea, *small dust*, or the like, as it is used ver. 15. See *Bate's Crit. Heb.* *Jerome* on Isa. xl. 15, observes, "The Hebrews say that by this word is signified the *finest dust* (*tenuissimum pulverem*), which is by the wind often carried into the mouth, and is rather felt than seen. The *smallest* and *almost invisible* particles of dust are, then, called by this name, such perhaps as *Democritus*, with his follower *Epicurus*, denominates *atoms*." Bishop *Louth* translates דק in Isa. xl. 15, *an atom*.

דק *To stab, pierce*, as with a sword or spear. Num.

Num. xxv. 8. 1 Sam. xxxi. 4, & al. As a N. fem. plur. סוכות *Stabs, piercings.* Prov. xii. 18.

DER. Dagger, dirk.

דד
With a ו frequently inserted, דור.

In Arabic דור signifies *To encompass, go round, go about, and as a N. A round, a compass, a circuit.* See Castell. And this seems the general notion of the Hebrew Root.

I. *To go round, go about, dwell intimately.* occ. Ps. lxxxiv. 11, where it is opposed to *הבתוך* being at the porch or door, and so signifies *to go round and round every part, omnia obire penetralia, intimum esse.*

II. As a N. masc. plur. דוריים Isa. xlv. 2, *The crooked, tortuous, round-about ways.* So *Montanus tortuosa.*

III. As a N. דור.

1. *Some round thing, a round ball, "that moves easily any way."* Bate. So Vulg. pilam. Isa. xxii. 18.

2. *A round or roundish heap.* occ. Ezek. xxiv. 5; but דור here seems a Verb Imperat. *Heap, heap up;* so Vulg. compone stues, *form heaps.* The bones mentioned in this verse were not to be burnt, but seethed or stewed under the flesh. Comp. ver. 4. As for what is said ver. 10, *let the bones be burnt, that plainly does not mean, let them be burnt to heat the pot, for this by the same verse was done by wood; but let the pot be made so hot that the bones, which were put into it, may be violently heated or burned.* For the further illustration of this subject, see *Hurmer's Observations*, vol. iii. p. 152.

3. *A circle or circular disposition of an army.* Vulg. sphæram. דורית כדור LXX αὐ-σώσω, *I will surround.* occ. Isa. xxix. 3. Comp. αὐσώσω and περισώσω, Luke xxi. 20. xix. 43, and see *Bochart*, vol. iii. 712.

IV. As a N. fem. כדורה, in Reg. מדרת *A round or roundish pile for fire, a pyre,* so Vulg. in Ezek. pyram. occ. Ezek. xxiv. 9. Isa. xxx. 33.

V. In Arabic the Root is applied in the Nouns דור and דוריה to a circular vil- lage of tents, such as the Scenite or Be- downen Arabs still live in, "*Tentorium orbicularis vicus pagueve, quales Scenitæ habitare solent.*" *Goliis in Castell's Lex.*

So Dr. Shaw (Pref. to Travels, p. viii.)

"*A collection of tents pitched usually in a circle—is called a Dowwar.*" And as it is probable that the Hebrew patriarchs, who lived in tents, encamped in like man- ner, we may hence see the reason of דור coming to signify a generation of men of similar manners or living at the same time. See Ps. xxii. 31. xxiv. 6. lxxiii. 15. Prov. xxx. 11, 12, 13, 14. Gen. vii. 1. Num. xxxii. 13. Job viii. 8. Plur. masc. דורים. occ. Ps. lxxii. 5. יור. 24. Eccles. i. 4. Isa. li. 8. Plur. fem. דורות, and in Reg. דרורי. freq. occ. Gen. vi. 9, *Noah was upright בדורותיו in his generations, i. e. both in those before (comp. Gen. vii. 1.), however wicked, and in those after the flood.* Isa. xxxviii. 12, *My generation (i. e. the people of my generation) is de- parted and removed from me as a shep- herd's tent, which is soon shifted to a dif- ferent place for the conveniency of pas- ture.* Isa. liii. 8, *דרורי His generation, i. e. the men of his generation; their ob- stinate infidelity, wickedness, and cruelty.* Comp. שדח under שדח.

VI. Chald. דר or דור *To inhabit, dwell.* occ. Dan. iv. 9, 18. It is written with an ה inserted, as a Participle, or participial N. masc. plur. דורין, and in Reg. דורין *Inhabiting or inhabitants.* occ. Dan. ii. 38. iii. 31. iv. 32. vi. 25. As a N. מדר *A habitation, dwelling.* occ. Dan. ii. 11. iv. 22, 29. v. 21.

VII. Chald. דר *A pearl,* so called from it's round or globular form. occ. Esth. i. 6. See *Bochart's* excellent vindication of this interpretation, vol. iii. p. 708, & seq. and *Soheuchzer's Phys. Sacr.* on the text.

דד Occurs not as a V. in this reduplicate form, but

I. As a N. דדור *Freedom, liberty, power to go about where one pleases.* Lev. xxv. 10. Isa. lxi. 1, & al.

II. As a N. דדור *A species of dove.* Thus the Targum renders it שפינתא, LXX τρυ- γων, and Vulg. turtur *a turtle.* It prob- ably means the wild pigeon as distin- guished from the tame, so called from it's wandering freely in the fields. See *Bochart*, vol. iii. 52. occ. Ps. lxxxiv. 4. Prov. xxvi. 2. The former passage may be thus explained, *Even (as) the sparrow findeth her house, and the dove her nest where she hath laid her young, (so should I find)*

I find) *thine altars, O Jehovah of Hosts, my King, and my God.* According to which exposition David illustrates his vehement longing after the sacred tabernacle, and God's public worship (whence he had been driven, perhaps during Absalom's rebellion), by the *סופק* of birds, and by that joy and delight with which they return to their brood after they have been absent from them. As for the common interpretation of this Text, which, however, *Bate* embraces, I must observe, that though we should, contrary to the authority of the ancient versions, admit that *דרר* signifies a *sparrow*, yet it is utterly incredible that any bird should build it's nest on the *altars* of Jehovah. (And N. B. the Hebrew word *מבוחותי* ver. 4, must be *plural*.) I presume this will be readily allowed as to the small Altar of Incense, which was placed under cover in the tabernacle before the veil of the Holy of Holies; and even with regard to the Altar of Burnt-offerings, there a bird must have been continually disturbed by the necessary ministrations of the Priests, about the numerous sacrifices offered on it. Nor can we suppose that the Priests would suffer the altars of God to be defiled by such guests, had they been ever so much disposed to take up their abode there. See *Noldius Partic. Heb.* in *את* 24. Accusat. and Annot. 650. It must however be confessed that the explanation above proposed from *Noldius* seems unusually and harshly elliptical, and that the most natural interpretation of the Hebrew would be by considering *את מבוחותי* as put in apposition with the preceding *בית* and *קן**; if with *Bochart* and *Merrick* (whom see) we might understand *the altars* as used by a metonymy for the *temple*, about which it is highly probable some *sparrows*, and even *doves*, might build. *Russel, Nat. Hist. of Aleppo*, p. 65, mentions "a brown coloured dove, which builds in the windows, &c. of the city." It is evident that the beginning of this Psalm is conceived with great *pathos*. And may we not say that the Psalmist's mind being at the 4th verse chiefly intent on the holy *altars*, he mentions them instead of the *temple*?

* See note on *את* VII.

III. *דרר* rendered *Pure myrrh*. occ. *Exod.* xxx. 23. "The best myrrh is that which is *friable* and clear; and it's *crumbling*, or *rolling under the fingers*, as any *thing round does*, seems to be well expressed by *דרר*." *Bate*.

דרר As a N. A *thistle*, so named from it's *round form*, and being *incircled* on all sides with prickles, or from it's seeds being *incircled* with a downy sphere, on which it *easily rolls* along or *flies* with the wind, and that to a great distance. See *Bate's Crit. Heb.* occ. *Gen.* iii. 18. *Hos.* x. 8.

לרא

Occurs not as a V. in Heb. but in Arabic signifies to *repel*, and this seems nearly the idea of the Hebrew; for as a N. *דררן* *Rejection, abhorrence, contempt.* occ. *Isa.* lxvi. 24. *Dan.* xii. 2.

דרב

Occurs not as a V. in Hebrew, but the idea seems, *To be sharp, acute*, as the V. signifies in Arabic. Hence as a N. *דרבן* *The iron part, point or prickle of a goad*; the whole instrument being called *מלכ*, which see under *למר*. occ. 1 *Sam.* xiii. 21. *Eccles.* xii. 11. The Greek *δρεκον* a *sickle*, by which the LXX render *דרבן* in *Sam.* may perhaps be a derivative from it.

דרג

Occurs not as a V. in Heb. but in Syriac signifies, *To proceed gradually*, and in Arabic the same, also *to ascend*. As a N. fem. *מדרגה* A *steep place, a precipice, a lofty cliff*. occ. *Ezek.* xxxviii. 20. *Cant.* ii. 14; where Solomon, "having in the soft language of affection called the Jewish Queen his *dove*, nothing was more natural to an oriental imagination than the immediate comparing her then residence [a *lofty palace of stone*] to the rocky *cliffs* in which their *doves* were wont to build." *Harmer's Outlines*, p. 255, where see more.

דרך

To go, come or put forwards, to proceed or stretch out, or forth.

I. *To go along, come, proceed.* Num. xxiv. 17. A *star דרך* cometh, proceedeth, from *Jacob*. In *Hiph.* *To cause to go or proceed.* Ps. xxv. 5. cvii. 7. *Prov.* iv. 11. *Isa.* xlii. 16, & 21.

II. As a N. *דרך*

1. A *way, path, or road.* *Exod.* xiii. 18. *Num.* xx. 17. *Job.* xii. 24.

2. *A way, journey, proceeding.* Gen. xxiv. 43. Jud. xviii. 5, 6.
3. *A way, journey, distance.* Gen. xxx. 36. 1 K. xix. 7.
4. *A way, custom, manner.* Gen. xix. 31. xxxi. 35. Ps. xlix. 14. Isa. viii. 11.
5. It frequently refers to *the way* in which men should go, i. e. the manner in which they should act according to the revealed will of God. See Exod. xxxii. 8. Deut. ix. 12, 16. xi. 28. Ps. v. 9.
6. It denotes *the manner of God's acting or proceeding.* Deut. xxxii. 4. 2 Sam. xxii. 31. Ps. xviii. 31, & al. Also *his works or actions themselves.* Prov. viii. 22, *Jehovah possessed me the beginning of his way*, i. e. of his work of creation. Job xl. 14, or 19, *Behemoth*—ראשית דרכי אל—the chief of the ways or works of God, i. e. one of the most remarkable quadrupeds he hath made.
7. *דרר* is sometimes used as a Participle.
 1. *Straightway, immediately.* Ps. ii. 12.
 2. *In a manner, as it were.* 1 Sam. xxi. 5.
- III. *To go along, walk or tread, as men.* Deut. i. 36. xi. 24, *On which the sole of your feet תודר shall tread.* As a N. מודר *A tread or treading.* LXX, *Βημα.* occ. Deut. ii. 5. So Michaelis explains דרך עמי Job xxxiii. 10, by *vestigium in quo sto, the footing or tread* in which I stand, Heb. literally, of my standing.
- IV. *To go upon, tread down.* Jud. v. 21, *My body or person תודרתי hath trodden down strength.* Comp. Jud. xx. 43. Ps. xci. 13. Job ix. 8.
- V. *To go or tread upon, as grapes or olives, and so press out their juices.* Jud. ix. 27. Isa. xvi. 10. Neh. xiii. 15. Micah vi. 15. Comp. Isa. lxiii. 2, 3. Jer. xxv. 30. Lam. i. 15, where it is applied to a wine-press. As a N. דרך *A treading, as of vineyards.* Job xxiv. 18. Comp. ver. 11.
In the East they still tread their grapes after the ancient manner. "August 20th, 1765. The vintage [near Smyrna] was now begun—the juice [of the grapes] was expressed for wine, a man with feet and legs bare treading the fruit in a kind of cistern, with a hole or vent near the bottom, and a vessel beneath to receive the liquor." *Chandler's Travels in Greece*, p. 2.
- VI. In Hiph. *To tread or cause to be trodden, as a threshing-floor, i. e. to cause*

beaves to go upon it, and so thresh out the corn. Jer. li. 33. Comp. גרן under גרר V. and דרר.

VII. Of a bow. *To hold or stretch forth as preparing to shoot.* 1 Chron. v. 18. Ps. vii. 13. Isa. v. 28. Jer. l. 14. li. 3. Comp. Jer. ix. 3, where Vulg. *extendunt.* In several of which passages the LXX render it by *ραινω* to extend, hold forth. So of arrows, *To stretch forth.* Ps. lviii. 8. lxiv. 4.

DER. Greek *τρεχειν* to run; Eng. *to trudge*; also *track, trace.*

דרר
Occurs not as a V. but hence as a N. דרר
The south. It seems a compound from דר or דרר to go about, and רומ high; perhaps because the Sun, or solar orb, in his apparent diurnal circuit, seems to all the inhabitants of the earth on the north of the torrid zone to ascend to the greatest height when he is in the meridian or full south; agreeably to that expression in Jud. viii. 13, מלמעלה החרס the solar orb being on high. Job xxxvii. 17. Eccles. i. 6. xi. 3, & al. freq.

Deut. xxxiii. 23, as translated, *Possess thou* (i. e. Naphtali) *the west and the south, seems irreconcilable with truth and fact; for the possessions of this tribe were so far from being on the south of the Holy Land, that they were the most northerly of all, and the tribes of Asher and Zebulun were situated more westerly than this.* The confusion has arisen from rendering דר the west, instead of giving it its proper meaning, *the sea*, as both the LXX and Vulg. have done. And *the sea* here intended is, no doubt, *the sea of Chinnereth*, as it is called Josh. xii. 3, which in the New Testament is denominated *the lake of Genesareth*, Luke v. 1, or *the sea of Galilee*, or of *Tiberias*, John vi. 1. And it is true that the tribe of *Naphtali* possessed the greater share of *this sea*, i. e. all the western coast from north to south*. And the prophet Isaiah, speaking of the Land of *Naphtali*, ch. viii. 23, or ix. 1, describes it as situated דרך דרר by the way of the sea. Comp. Mat. iv. 13—15, and see *Vitringa* on Isa. viii. 23. The Chaldee Targum in Deut. xxxiii. 23, is remarkable, and confirms the above interpreta-

* See Dr Irl's Terræ Sanctæ Tabula.

tion, מערב ים גנוסר דרוםא ירת, *On the west of the sea of Genesar, and on the south he shall possess. The sea of Galilee is, in like manner, called 'Tōwp Γεννησαρ the water of Gennesar, 1 Mac. xi. 67, and 'H Λιμνη Γεννησαρ the lake of Genesar, by Josephus, De Bell. lib. iii. cap. 9, § 7, 8, who there elegantly describes the eminent fertility of the country. Michaelis (Supplem. ad Lex. Heb. p. 476.) takes גליל for the proper name of a country to the south of the sea of Galilee, otherwise called כנרת Josh. xi. 2.*

Chald. דרע

As a N. from the Heb. דרע, *The arm. Dan. ii. 32, & al. מדרע (Heb. מורע) The same. Ezra iv. 23.*

DER. Draw, throw.

דרע

To inquire, or require.

I. *To inquire, make inquiry, ask. Deut. xiii. 14. xvii. 4. xix. 18. לדרוש Ezra x. 16, Michaelis thinks an evident erratum in the writing for דרש, occasioned by the frequent occurrence of the name דרש Darius in this book. One of Dr. Kennicott's MSS. omits the '.*

II. *To inquire of, consult, either transitively, Gen. xxv. 22. Exod. xviii. 15. Ezek. xx. 1; or with the Particles ב or אל following. 1 Sam. xxviii. 7. 2 K. i. 2, 3. Deut. xviii. 11. Isa. viii. 10. xi. 10. As a N. מדרש A written story or memoir which may be consulted, 2 Chron. xiii. 22. xxiv. 27.*

III. *With ל following, To inquire for or after. Deut. xii. 30. 2 Sam. xi. 3.*

IV. *To inquire after, regard, care for. Deut. xi. 12. Job iii. 4.*

V. *To be concerned, or careful for, to seek. See Deut. xxiii. 7. Esth. x. 3. Jer. xxix. 13. Ps. xxxviii. 13.*

VI. *To inquire after, make inquisition for, require. Gen. ix. 5. xlii. 22. Deut. xviii. 19. Mic. vi. 8. Ezek. xxxiv. 10.*

Hence the oriental *Dervise* or *Dervick* ultimately had his name. "The word," says the *Encyclopædia Britan.* "is originally Persian, signifying a beggar, or person who has nothing."

Hence also perhaps was named the British Goddess of *Vengeance*, *Andraste*, or *Adrastia*, whom Queen *Boadicea* (according to *Dio* in *Nerone*) invoked before her

engagement with the Romans. "Αδραστία, ἡ Νεμεσις. *Adrastia* is the same as *Nemesis*, i. e. the Goddess of *Revenge*," says *Hesychius*.

רש

I. In *Kal* and *Hiph.* *To thresh, beat or shatter to pieces*, as the ears of corn and straw in *threshing*, which was anciently performed either by the feet of cattle, see *Deut. xxv. 4. Jer. l. 11. Hos. x. 11*; or by threshing instruments called *רמח*, *מורח*, and *ענלה*, which see under their respective roots. See also *Isa. xxviii. 27. Amos i. 3*; and comp. 1 *Chron. xxi. 20*, with ver. 23. In *Jer. l. 11*, are two readings, *רש*, supported by the *Comptentian*, *Forster's*, *Vander Hooght's*, and *Kennicott's* editions, by the *LXX* version *ἐν βοτάνῃ in the grass*, and *Vulg. super herbam*; and *רשה*, by *Walton's* and other modern printed editions, and by twenty-eight of *Dr. Kennicott's* Codices. Either reading furnishes a good sense. As to the latter, comp. *Hos. x. 11*.

רשה which we have *Isa. xxviii. 28*, and that without any various reading furnished by *Dr. Kennicott*, may be either an infinitive of an unusual form, or rather a N. formed with *ר* prefixed. Comp. *רש* 1 *Sam. ii. 33*, under *ר* I.

In *Niph.* *To be threshed*, occ. *Isa. xiv. 10*, twice.

In *Huph.* *To be threshed*, occ. *Isa. xxviii. 27*.

As a N. *רש* A *threshing*. *Lev. xxvi. 5. Deut. xxv. 4*. As a N. fem. in *Reg.* *מורש* A *threshing*. *Isa. xxi. 10. Homer* has described the method of *threshing corn by the feet of oxen as practised in his time and country*, *Il. xx. lin. 495, &c.*

‘ὅς δ’ ὅτι τις ζεύξῃ βοῶς ἀροῦντος κυρματωμένον
Τριβύμνον καὶ λιμνὴν εὐτροχάδα πρὸ ἀλάγῃ
Ρίμφορ τι ληστὴν ἐγχεῖντο βούρῃ νεοσσοῦν ἀρμαμένον.
As with autumnal harvests cover'd o'er,
And thick bestrown, lies Ceres' sacred floor.
When round and round, with never weary'd
pain,
The trampling steers beat out th' unnumber'd
grain.
Pope.

The ancient *Arabs*, *Syrians*, *Egyptians*, and *Romans*, *threshed their corn in the same manner*, by the feet of *cattle*, as may be seen in *Bockart*, vol. ii. 302, &c. 311, &c*. And "these nations,"

* Comp. *Watson's* Note on 1 *Cor. ix. 9*.

says

my Dr. Shaw *, speaking of the *Arabs and Moors in Barbary*, "continue to tread out their corn after the primitive custom of the East. Instead of beeves they frequently make use of mules and horses, by tying in like manner, by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as they call the *threshing-floors*, the *Libyæ Arææ* of *Horace*), where the sheaves lie open and expanded, in the same manner as they are placed and prepared with us for threshing. This indeed is a much quicker way than ours, though less cleanly. For as it is performed in the open air, Hos. xiii. 3, upon any round level plat of ground, dawbed over with cow's dung, to prevent as much as possible the earth, sand, or gravel, from rising, a great quantity of them all, notwithstanding this precaution, must unavoidably be taken up with the grain: at the same time the straw, which is their only fodder, is hereby *shattered to pieces*: a circumstance very pertinently alluded to, 2 K. xiii. 7, where the king of Syria is said to have made the Israelites like the dust (שׁוּר) by threshing." Kolben makes the same observations upon the like method of treading out corn by the feet of horses, which is practised likewise to this day among the *Hottentot Nations* at the Cape of Good Hope†.

- II. To thresh, beat to pieces. Isa. xli. 15. Job xxxix. 15; where LXX, καταταρυσσιν, shall tread upon. Comp. Dan. vii. 23.
III. To tear to pieces, i. e. with thorns, as the ears of corn and straw by the threshing wheel. Jud. viii. 7. Comp. Isa. xxv. 10.

DER. To dash, dust!

Hence also the name of the Roman idol ‡ *Dis*, by which they meant || the earth, whence, according to their physical theology, all things spring, and whither they all return. Comp. Gen. iii. 19. *Ecclus.* xl. 11. xli. 10.

From the Heb. שׁוּר may also be deduced

the *Dysæ*, who were "inferiour goddesses (of our Saxon ancestors), the messengers of the great *Woden*, whose province it was to convey the souls of such as died in battle to his abode called *Val-Hall*, that is, the *Hall of Slaughter*, where they were to drink with him and their other gods *cerevisia*, a kind of malt liquor (ale) in the skulls of their slaughtered enemies. On the contrary, those who died a natural death were by the same *Dysæ* conveyed to *Hela*, the goddess of *Hell*, where they were tormented with hunger and thirst, and all kinds of evils." Thus the Authors of the *Universal History*, vol. xix. p. 178, 8vo. "Of these goddesses," say the same learned writers, in a note, "mention is made in an ancient *Danish* monument," from which they cite some lines, containing so curious a specimen of the theology of our heathen ancestors, that I am persuaded the reader will not be displeased at seeing the English translation of them in this place. They are the conclusion of a wounded warrior's dying song§.

"With the dead I long to be;
Now the ¶ *Dysæ* beckon me,
Whom great *Woden* from his hall
Sent, and order'd me to call.
In the *Asæ's* lofty house
I shall sit and ale carouse.
Hours of life already fly.
Let me laugh, and laughing die."

From these *Dysæ*, or from *Dusil*, a kind of demons among the Gauls, we still retain the word *Deuse* for the Devil.

שׁוּר

To spring, sprout forth, germinate. occ. Gen. i. 11. Joel ii. 22, The pleasant spots of the wilderness, שׁוּר spring. As a N. שׁוּר What springs from the earth, grass. Deut. xxxii. 2. Ps. xxxvii. 2, & al. freq.

שׁוּר

I suspect that the radical idea of this very difficult word is, to fill or plump up, to make plump, gross, or the like. So the LXX render it, inter al. by ἐμπλῆσθω, παχυνθω.

I. In Kal, To fill up, make fat, as the bones with marrow. occ. Prov. xv. 30. Also Intransitively, To become or grow plump, or fat. Deut. xxxi. 20. Prov. xi. 25, & al.

§ The whole of which may be found in *Five Pieces of Runic Poetry*, p. 27, &c. printed for *Dodley, Pall-Mall*.

¶ Runic, *Dyrin*.

L 2

1a

* Travels, p. 138, 139, 2d edit.

† Nat. Hist. of the Cape, p. 73, 4.

‡ See *Vossius* De Orig. & Progr. Idol. lib. ii. cap. 60, 62.

|| So *Cicero*, "Terrena autem vis omnis atque natura Diti Patri dedicata est; qui Divos, ut apud Græcos *Μαῖωρον*, quia et recidunt omnia in Terras, et oriuntur à Terria." De Nat. Deor. lib. ii. cap. 28.

In *Huph.* spoken figuratively of a sword, *To be made fat.* occ. *Isa.* xxxiv. 6. As a participial N. *תן Plump, fat.* occ. *Ps.* xcii. 15. *Isa.* xxx. 23, where it is applied to bread-corn. *Ps.* xxii. 30, כל *תן* *דשן* may be rendered, with Mr. Fenwick, Bishop Lowth (in *Merrick's* Annotations), and Dr. Horne, *All who are fattened, fed or sustained by or from the earth, i. e. all mankind.* So *Homer*, *Il.* vi. lin. 142,

—*Βροτῶν, ἱε ἀμύνης, καρπὸν ἔδουσιν.*

Mortals, who feed on earthly fruits.

And *Horace*, lib. ii. ode 14, lin. 9, 10,

—omnibus,

Quicunque terræ munere vescimur.

All we, who on earth's bounty feed.

As a N. *תן Fat, oil, or that unctuous oleaginous matter which plumps up the substance, whether of animals, see Job xxxvi. 16. Ps. xxxvi. 9. lxiii. 6.—or of vegetables, Jud. ix. 9; and which is in part furnished by the clouds in rain, dew, &c. See Ps. lxx. 12, and comp. Isa. xxx. 23. “What can be the inexhaustible source, asks the ingenious Abbé Pluche, whence we receive again those oils, which to us seem annihilated by waste? God, together with water and salt, has, from the beginning, poured into the hollow of the sea, a measure of oil or bitumen, which he has proportioned to the wants of the whole globe. Fire and air incessantly raise from thence a certain quantity of water, of light salts and minute filaments of oil. Thence the rains, fountains, rivers, vegetations, nutritions, savours, odours, and all the properties of flowers, fruits, barks, roots, and woods. This oil, unperceived in rain-water, again collects in plants it's attenuated particles. It acquires quite different forms and qualities, from it's union with the water, the earth, the several salts, and the principles of all kinds.” *Nature Displayed*, vol. iv. p. 138, English edition, 12mo. Compare vol. iii. p. 206. And the learned Dr. Hunter, in his note on *Evelyn's* *Sylva*, concerning the food and nutriment of plants, says, “From a number of experiments accurately conducted, I am led to believe that all vegetables, from the hyssop upon*

the wall to the cedar of Libanus, receive their principal nourishment from oily particles, incorporated with water by means of an alkaline salt, or absorbent earth.—It may be asked, whence do natural soils receive their oily particles? I answer, the air supplies them. During the summer months, the air is full of putrid exhalations, arising from the steam of dunghills, the perspiration of animals, and smoke. Every shower brings down these oleaginous particles for the nourishment of plants.” See more in the author himself, and in *Annual Register* for 1777, *Nat. Hist.* p. 94.

Naturalists are, I think, agreed, from a multiplicity of experiments, that oil, or an unctuous substance, whether animal, vegetable, or mineral, is the true and proper fuel or pabulum of fire, i. e. not what is itself turned into the very substance of elementary fire (as air is), but what immediately supports it in the action of flaming and burning, and by so doing is itself dissipated, or vanishes in the air; and that oil the more pure it is from other matter, the less faces it, in burning, leaves behind it; and further, that oil, or an unctuous matter, is what conglomerates the parts of vegetables and animals, or keeps them in a state of cohesion*. Hence,

II. As a V. formed from the N. but in an opposite or privative sense, (like the verb *תן, שרש, ערך, עזב, לבב, כסב, וכו*) *To take away the oily parts of an animal body by fire, to consume it to ashes.* occ. *Ps.* xx. 4; where Eng. margin, *turn to ashes*, so *Montanus*, *incineret*; *Martin's* French translation, *reduire en cendre*; *Diodati's* Italian, *riduca in cenere*. *Comp. Lev.* ix. 24. *Jud.* vi. 21. 1 *Chron.* xxi. 26. 2 *Chron.* vii. 1, 3. 1 *K.* xviii. 38, and see *Bockart*, vol. ii. 360, 361, 539. As a N. *תן The ashes of animals thus consumed.* *Lev.* vi. 3, 4, or 10, 11. *Jer.* xxxi. 40, & al. Hence as a V. *To clear from ashes, q. d. to ash.* *Exod.* xxvii. 3. *Num.* iv. 13.

III. As a N. *תן, or, according to Walton's*

* See *Beecham's* Chemistry, vol. i. p. 168—208. vol. ii. p. 19, &c. edit. *Dallouze*, and vol. i. p. 300—336. vol. ii. p. 18, &c. edit. *Sherb.* And comp. the learned Mr. *Jones's* *Physiological Disquisitions*, p. 136, &c.

edition,

edition, and at least twenty-two of Dr. Kennicott's Codices, דחשן, A species of *clean animal*. The LXX render it Πυγαγγορ, i. e. the *white-buttocks* (from πυγγ the *buttocks*, and αργος *white*); and "such," says Dr. Shaw, "is the *Lidmee* (as the Africans call it), which is shaped exactly like the common *Antelope*, with which it agrees in colour and in the fashion of its horns, only that in the *Lidmee* they are of twice the length, as the animal itself is of twice the bigness." And since neither the *Antelope*, nor consequently, according to the above description, the *Lidmee*, is of an *ashen*, but of a brown or fallow colour, I would rather deduce its name דחשן from the *bulk* and *grossness*, than (as Bochart does) from the *supposed ashen colour* of the animal. occ. Deut. xiv. 5. See Bochart, vol. ii. 902, 903. Dr. Shaw's Travels, p. 416, and Michaelis Recueil de Questions, Qu. 85.

דח

The idea of the word probably is, *To appoint, set, place*; and hence perhaps may be derived the Greek *raslw* to appoint, or *dain*. דח seems used as a Participle, Deut. xxxiii. 2, *At his right hand a fire* דח was placed (stood) by him. Hab. iii. 4, seems a very parallel text, *And the brightness was as the light, And the brightnesses* קרנבס מדו לו, *resplendent beams (were) at his hand*. See Bate's Integrity of the printed Heb. Text, &c. p. 76. The Heb. מימינו אש דח לנו is rendered by the LXX Εν δεξιαις αuru ATTEAOI *per auris*, *At his right hand angels with him*. So אש דחשן the *flaming fire* is called משרתיו *his* (Jehovah's) *attendants*, Ps. civ. 4. It must not however be dissembled, that many of Dr. Kennicott's Hebrew Codices in Deut. xxxiii. 2, read משרתו in one word, so three of the

Samaritan משרת, and two משרתו. This word means *effusions*, and might be thought to refer to those *showers* which accompanied the earthquakes, when Jehovah marched with his people. See Judg. v. 4. But it does not appear that משרת ever signifies *rain* or *showers*. And if it did, would not Jehovah's being attended by *fire* as his servants be a much more noble idea, than the heavens or clouds dropping down *water* at his presence? And observe that he is just before said to have *shined forth* from mount Paran.

As a N. דח An appointment, statute, law. Ezra viii. 36. Esth. i. 8, 13, 15, 19, & al. freq.

II. Chald. דח, and emphat. דחא A decree, a law. Dan. ii. 9, 13, 15. vi. 5. Ezra vii. 12, & al.

דחא Chald.

As a N. fem. דחא or דחאח (from Heb. דחש Grass. So LXX ἄλγη, and Vulg. *harbis*, occ. Dan. iv. 12, 20, or 15, 23.

PLURILITERALS,

Or Words of more than three Letters, beginning with ד.

דחבן See under דחבן

דחבן

As a N. דחבן or דחבמן A *drakmon*, or *daric*, a Persian coin of gold, in value about twenty-five shillings; the same as the *אדרכן*, which see. It is always mentioned as being of *gold*, occ. Ezra ii. 69. Neh. vii. 70, 71, 72.

דחבן Chald.

From דח a statute, and בר to declare, make plain. As a N. masc. plur. emphat. דחברא rendered *Counsellors*, whose business it seems to have been to declare and explain the law. occ. Dan. iii. 2, 3.



ה A Particle.

1. Prefixed to a Noun it is emphatical, and may be rendered *The* or *this*. It answers to the Greek δ , η , $\tau\omicron$, and is a plain abbreviation of the Pron. הוּא or הִיא Gen. i. 1, 2. xxiv. 50, Exod. ix. 27. Deut. i. 39, & al. freq.
2. Prefixed to a N. it is vocative or pathetic. Deut. xxxii. 1, *Hearken, השמיעו O heavens, and I will speak; and hear, השמיעו O earth.* comp. Cant. vi. 1, 1 K. xvi. 26. 2 K. ix. 5.
3. Prefixed to Participles or participial Ns. it is equivalent to the relative Pronoun and the Verb. Thus הרמש *Which creepeth*, Gen. i. 26. הרמש *He who keepeth*, δ φυλάσσω, Ps. cxlvi. 6.
4. Prefixed to several Particles it denotes *That which, what*. 1 Sam. ix. 24, וצעקו that which, what *(was)* upon it. 1 K. xx. 33, וחסמו *what (came)* from him.
5. The relative *who, which*, whether corresponding to the Latin Nominative or Accusative case to the Verb, Ezra x. 14, 17,—*the men* ודושבו *who (qui) had taken* (literally caused to dwell) *foreign wives.* (Comp. ודולכו Josh. x. 24.) Ezra viii. 25,—*the offering to the house of God* ודורמו *which (quam) the king, &c. offered.* Comp. 1 Chron. xxvi. 28. 2 Chron. xxix. 36.
6. Prefixed, it expresses a question or doubt, *What? what not? whether?* Gen. iv. 9. xxvii. 21, 38. 1 Sam. ii. 27. Jer. xxxi. 20, & al. freq. * In this sense it seems a mere Interjection, and to be intended to express a quick aspiration or breathing, as of a man desiring to know the answer sought for; as we say in Eng. *Ha!*
7. Postfixed to words of time and place, it signifies *To, towards*. Gen. xii. 10, Exod. xiii. 10, & al. freq.

* "ה Interrogativum mera est interjectio, seu tendentiam animi in responsionem quasitam significans anhelitus, seu spiritus citissime prostrusus." NOLDIUS.

הא

A demonstrative Particle, *Behold, lo, see, see here, ha!* occ. Gen. xlvii. 23. Ezek. xvi. 43. Chald. The same. Dan. ii. 43. iii. 25.

האח

Aha! Lat. *Evax!* a Particle, or natural exclamation, used

1. In rejoicing or exulting. Job xxxix. 25. Isa. xlv. 16.
2. In insulting. Ezek. xxv. 3, xxxvi. 2. Ps. xxxv. 21, 25.

הכ

I suspect the idea of this Root is *dusky, dark-coloured, black*. It occurs not however as a V. but we meet with the traces of it in the two following Nouns.

- I. As a N. masc. plur. שנהבים *Elephants teeth*. So Targum רמל LXX $\epsilon\lambda\epsilon\phi\alpha\nu\tau\omega\nu$, and Vulg. dentes elephantorum, and ebur, *ivory*. It seems a compound of שן a tooth, and נהב *elephants*, so named perhaps from their *dusky or black colour*. Buffon (Hist. Nat. tom. ix. p. 251, 12mo.) says, "that the ordinary colour of the elephant is *ash-coloured grey or blackish*." But then he adds in a note, "Some persons who have resided a long time at Pondicheri assert that there never were any but *black elephants*, at least in that part of India; it is true, say they, that, if one lets them go for some time without washing, the dust, which sticks to their oily hide, which is entirely free from hair, makes them appear of a *dirty grey*; but when they come out of the water, they are *as black as jet* (noirs comme du jai). *I believe indeed that black is the natural colour of elephants*." And thus the † Arabs call the *elephants alikhaban*, from their Verb קרב (kahiba) *to be brown, dark coloured*, on account of his colour, and I would not be positive that the Arabic V. קרב itself was not a

† See Bechart, vol. ii. 247, and Castell Lex. under קרב AR.

corruption

corruption of the Heb. הֶבֶל. occ. 1 K. x. 22. 2 Chron. ix. 21.

From הֶבֶל the name of the *elephant*, perhaps the Latin *ebur*, French *ivoire*, and Eng. *ivory*. So the Greeks call *ivory* *Ελεφας*, after the name of the animal.

- II. As a N. masc. plur. הֶבֶלִים, or, according to twenty-three of Dr. Kennicott's Codices, הֶבֶנִים *Ebony wood*, so Symmachus *Εβένους**, and Vulg. *hebeninos*, thus named perhaps from its dark or black colour. But independently on this (I confess dubious) derivation, this interpretation is rendered highly probable, by the similarity of the Hebrew to the Greek and Latin names, which seem to be formed from it by הֶבֶלִים being joined with *ivory* (עֵצ), as somewhat of a like kind, which it may well be reckoned, since it is found in the same places, is, like that, of great value, and remarkable for its glossy blackness, as that for its pure whiteness: To which may be added, that הֶבֶלִים is plural like other names of wood in Heb. as שֵׁטִים, אֶלְנוֹמִים, אֶלְמָתִים, &c. See more in Bochart, vol. iii. 140, & seq. and in Scheuchzer Phys. Sacra on Ezek. Once Ezek. xxvii. 15.

III. Come, come give. See under הֵבֵה. הֵבֵה

- I. The idea of the word seems to be, to emit a vapour, exhale, evaporate. The N. הֵבֵה is plainly used in this sense by the Chaldee Paraphrast on Ps. xc. 9, *We finish the years of our life like פִּוֶּמָּה* הֵבֵה the exhalation or vapour of the mouth in winter. And Symmachus renders the V. הֵבֵה by *Μη γίνῃς Ἀτμός* *Do not become a vapour*, Ps. lxii. 11; and in this sense the N. appears to be used twice in the immediately preceding verse, *Surely the sons of men are הֵבֵה a vapour—to ascend in a balancee (they are) altogether (readier) than a vapour*. So Ps. cxliv. 4, *Man is like a vapour; his days pass away like a shadow*. (Comp. Jam. iv. 14.) Prov. xxi. 6, *The getting of trea-*

sures by a lying tongue (is the getting of) הֵבֵה a flitting vapour by those who seek death. Isa. lvii. 13, *The wind shall carry them all away, הֵבֵה a vapour shall take them off*. Isa. xxx. 7, *For Egypt is a mere vapour*. Bishop Lowth, The Hexaplar versions very frequently render the N. הֵבֵה by *Ἀτμός*, or *Ἀτμός*, a vapour. So Symmachus and Theodotion in Ps. lxii. 10; Symmachus in Ps. xxxix. 6; Aquila in Ps. lxxviii. 33. Aquila, Symmachus, and Theodotion, in Eccles. i. 14. Theodotion in Prov. xxi. 6, renders הֵבֵה by *Ἀτμός περποιητός*, a tossed vapour; Aquila in Eccles. i. 2, renders הֵבֵה by *Ἀτμός Ἀτμῶν*, and Symmachus by *Ἀτμός Ἀτμῶν*, a vapour of vapours.

- II. As a N. הֵבֵה *Vanity, emptiness, a being destitute of real substantial good, or truth*. Job vii. 16. Ps. xciv. 11. Eccles. i. 2. iv. 7, & al. freq. Also, *A vain idol*, which according to St. Paul, 1 Cor. viii. 4, is *nothing in the world*, i. e. † *nothing of that which it's fond worshippers imagine of it*. Deut. xxxii. 21. 1 K. xvi. 13, 26. 2 K. xvii. 15. Jer. xvi. 19, & al. Comp. Ps. xxxi. 6. Jon. ii. 8, or 9. Acts xiv. 15. As a Particle, *In vain*. Job ix. 29. Ps. xxxix. 7. As a V. in Kal, *To become vain* in discourse or mind, i. e. to speak foolishly, or judge falsely, and love what is vain and worthless. Job xxvii. 12. 2 K. xvii. 15. Jer. ii. 5. (comp. Rom. i. 21.) In Hiph. *To make vain* in this sense, i. e. credulous of, or loving, what is vain or false. occ. Jer. xxiii. 16.

הֵבֵה See under הֵבֵה

The Verb in Arabic signifies to cut, cut off, "resecuit, amputavit," Castell; and nearly in this sense, I think with Cocceus (whom see), it is used in the only passage of the Hebrew Scriptures where it occurs, Isa. xlvi. 13, *Let them now stand up and save thee הֵבֵה (who) cut or divide the heavens, gazing at the stars*. Thus the relative אשר being understood, as usual, הֵבֵה will be exactly synonymous with the masoretical קָרַע הֵבֵה; which reading however is supported by at least fifteen of Dr. Kennicott's Codices, and ten others now read הֵבֵה. *The cut-*

* "In Montfauconii quidem Hexaplis Origenianis nihil de Symmacho notatum est: at ex Theodoretis disco, eum de Hebeno cogitasse. Τα ἕβανα, inquit ad h. l. ὁ Συμμάχος; ἕβανος ἡμμομαχῶν, ἀφ' οὗ καὶ τὰ ἕβανα καλεῖται—Ergo Hebeni nomen in hoc versu apud Symmachum legit, sed male ad ῥωπ̄ reculit." Michædis Not. ad Geograph. Heb. Exter. Part I. p. 206.

† See Greek and Eng. Lexicon under Εἰδωλόν III. L 4 ting

ting or dividing of the heavens, here mentioned, seems to refer to the usual practice of the heathen astrologers in dividing them into parts or houses (as they are called), for the more distinct contemplation of the situations and configurations of the stars and planets, whence they pretended to collect the will of their God, the Heavens, and to foretel future events. Is it not amazing to consider how long this pagan trumpery continued among Christians? The LXX and Vulg. have given the sense, though not the precise idea of the words, the former rendering them by *Ἀστρολόγοι τοῦ οὐρανοῦ* *Astrologers of heaven*, the latter, by *Augures cœli*, *Augurs of heaven*.

הנה

With a final ה, radical, but mutable or omissible.

I. To bring, or carry forth, or away. 2 Sam. xx. 13. (where הנה seems a V. in Kal, as rendered in Targ. and Syr.) Prov. xxv. 4, 5. Hence Gr. *αγω* to bring, carry, *ἡγασμαι* to lead, &c.

II. To bring forth, or utter words, or a voice. Job xxvii. 4. Isa. lix. 3, 13. Ps. xxxv. 28. Comp. Ps. xxxvii. 30. As a N. הנה *A discourse, tale*. So Jerome, Sermonem, Eng. Translat. *a tale* that is told. occ. Ps. xc. 9. Hence

III. To roar, or rather growl, as a lion over his prey. Isa. xxxi. 4, where see Mr. Lowth and Bochart, vol. ii. 731. Comp. Job xxxvii. 2, where the N. הנה is applied to the muttering of thunder preceding the storm. See Scott. *To coo, mourn, or moan*, as a dove. Isa. xxxviii. 14. lix. 11. In Kal and Hiph. *To murmur, mutter, moan*, as men. Isa. viii. 19. xvi. 7. Jer. xlviii. 31. As a N. הנה *A mourning or moaning*. Ezek. ii. 10. As a N. הנין *A murmuring or muttering*. Lam. iii. 62. In Ps. xcii. 4, הנין seems by the context to denote some musical instrument, probably so called from it's murmuring sound.

IV. To bring forth or propose any thing in the mind for meditation and contemplation. Prov. xxiv. 2. Isa. xxxiii. 18. As a Participle הנה *Meditating*, "with due deliberation," Bishop Lowth. occ. Isa. xxvii. 8, where LXX, *συ ησθα μελετων* *thou wast meditating*, Vulg.

meditatus est, he hath meditated. Comp. under סמח.

V. With ה following, it seems to signify such a study and intention of mind as often bursteth out into voice. Josh. i. 8, הנה Thou shalt meditate in it, thou shalt study it with such application of thought, that thou shalt talk or mutter to thyself concerning it. So Ps. i. 2, & al. As a N. הנין *Meditation*. Ps. xix. 15. Comp. Ps. ix. 17.

הנה Occurs not as a V. in this reduplicate form, but hence as a N. הנין *Intense meditation, earnest contemplation*. occ. Ps. v. 2. xxxix. 4. In which latter text the LXX render it by *μελετη* *meditation*. So Vulg. *meditatione*.

הנה

Once Ezek. xlii. 12. It is variously interpreted, *Directly, straight forward, elegant, decent*. The Vulg. renders it, *separatum*, and so seems to have understood it as a participial N. from הן to protect, defend, with ה emphatic prefixed, which version seems to deserve consideration.

הרה

With a final ה, radical, but mutable or omissible.

This Root seems nearly related to הרה (which see) as הלה to הלה, הים to הים.

I. To send, thrust, or dart forth, liberè emitte. So LXX, *ἐκβαλει*, and Vulg. *mittet*. occ. Isa. xi. 8. As a N. הרה refers to the shooting forth, either of the branches or fruit of the olive-tree. Hos. xiv. 6, or 7; where LXX, *κατακαρπος*, *fruitful*. Comp. Eccles. i. 10.

II. As a N. הרה *The darting forth, or flashing of light*. Hab. iii. 3. Comp. Job xl. 5, or 10. Ps. civ. 1, & al. Hence

III. *Glory, majesty, honour*. Num. xxvii. 20. 1 Chron. xxix. 25. Dan. x. 8. xi. 31. It is written without the ה, Jer. xxii. 18. As a V. with a ה inserted, *To glorify, honour, praise*. occ. Neh. xi. 17. Ps. xxviii. 7. xlv. 18. But the verbs in these passages should rather be referred to the Hiph. of הרה which see. Comp. Ps. cvii. 1, where thirty-seven of Dr. Kennicott's Codices read הרה. As a N. fem. הרה *Glory*. Jer. xxii. 18, where observe that eight of Dr. Kennicott's Codices read הרה, and seven הרה, and two more in the margin.

IV. Of

IV. Of sound. As a N. חזק *A loud, brisk, vehement noise.* Isa. xxx. 30. Job xxxix. 20. חזק הוֹד הוֹד the vehemence (or vehement noise) of his snorting (is) terrible. See Bochart, vol. ii. 123, & seq. In this sense also the word is written without the ו, Ezek. vii. 7, *The day of trouble is near, and not of חזק the (joyful) sounding or echo of the mountains.*

חזק Occurs not as a Verb, but hence as a N. חזק Loud shouting, either as of men treading grapes, Isa. xvi. 10. Jer. xxv. 30.—or of soldiers encouraging one another to battle or plunder, Jer. li. 14. And in this latter view the learned *Vitringa* understands the word in Isa. xvi. 9. *for upon thy summer-fruits, and upon thy harvest נפל חזק the shout (i. e. of plundering and destroying enemies) is fallen.* This interpretation he excellently confirms from Jer. xlviii. 32, in which parallel text that prophet uses חזק the spoiler, for חזק. *Vitringa* adds, "Vitium nullum est in lectione, sed interpretatur Propheta posterior, quod prior videri possit paulo obscurius expressisse. *There is no fault in the reading, but the latter Prophet explains what the former might seem to have expressed with some degree of obscurity.*" Which remark I would desire the reader attentively to compare with Bishop *Louth's* note, charging the text in Isa. xvi. 9, with *two great mistakes*, and then decide for himself.

Jeremiah, in chap. xlviii. 33, alludes to both senses of the N. חזק. חזק לא חזק לא חזק *There shall be no treading (with) shouting, the shouting (shall be) no shouting, i. e. not such as the Moabites had been accustomed to, and took delight in, not the cheerful shouting of the grape-treaders, but the dreadful shouting of military spoilers.* When I consider how *very frequently* the particle ב *in, with*, is to be supplied before Nouns in the Hebrew Scriptures, I cannot help wishing that the learned Bishop had not so positively asserted, that, "instead of the first חזק the shout, we ought undoubtedly to read as here, [i. e. in Isa. xvi. 10,] חזק the treader." The above-cited are all the texts in which חזק occurs.

חזק See under רצה

* See *Naldi's* Partic. Heb. in ב 37,

חזק

I. As a N. *A footstool, or rest for the feet.* Isa. lxvi. 1, & al. Comp. Isa. lx. 13. It occurs not as a V. but as a N. is always joined with רגל the feet. The LXX have rendered it, 1 Chron. xxviii. 2, by στήλη a stand, rest; and Lam. ii. 1, by τόπος ὅπου ἐστράφη ὁ πόδες, the place where his feet stood. Why then may not חזק in this word be servile, or emphatic, and רצה a Noun from the Root רצה to be quiet, still, rest, which see? As I could not concur with the learned Bishop *Louth* in his criticisms on the passages cited under the last word, it is with particular pleasure that I refer the reader to an excellent Note of his on Isa. lii. 2, for the illustration of this. Comp. also *Homer*, *Odyss.* i. lin. 130, 1, and *Dammi*, *Lexicon Nov. Græc.* in ἠσέως and ἠσέως, p. 972, 973.

II. Chald. as a V. חזק To cut in pieces: So the Targum in 1 K. xviii. 33, & al. Hence as a N. masc. plur. חזקים Pieces. occ. Dan. ii. 5. iii. 29. The word is used in the same sense in Syriac.

חזק

Occurs not as a V. but as a N. *The myrtle tree*; in which sense it is used also in Arabic according to the dialect of *Arabia Felix*. (See *Castell.*) Isa. xli. 19. Zech. 1, 8, & al. The ideal meaning of the word is uncertain. I shall just hint that the Greek Ἠδύς (*hedús*) signifies sweet; that the myrtle is very remarkable for the fragrance or sweetness of its leaves as well as of its flowers, and that probably for this reason it had its Greek and Latin name *Myrtus*, and *Myrtle*, from μυρρον (*myrron*) perfume, sweet ointment.

Hence, no doubt, as a N. fem. חזקה *Hadassah*, the original Jewish name of *Esther*. occ. *Esth.* ii. 7. The Note of the Chaldee Targum in this passage seems remarkable, "They called her חזקה because she was just, and the just are those that are compared לחזק to myrtle."

חזק

I. *To thrust, push.* Num. xxxv. 20. Ezek. xxxiv. 21.

II. *To expel, cast out by force.* Deut. vi. 19. Josh. xxiii. 5. Comp. נוף.

חזק

I. *To adorn, decorate, deck.* Isa. lxiii. 1. As

As a N. **הדר** Ornament, beauty. Prov. xx. 29. Comp. Deut. xxxiii. 17. As a N. fem. in Reg. **הדרת** Honour, beauty, glory. Prov. xiv. 28. **הדרת קדש** The beauty or glory of holiness, plainly denotes the glorious sanctuary of the tabernacle or temple of God, with the splendid ornaments of the things and persons belonging to it, all of which typified the still more glorious things to come. 1 Chron. xvi. 29. (comp. ver. 27.) Ps. xxix. * 2. xcvi. * 9. (comp. ver. 6, 8.) But in 2 Chron. xx. 21, **לחודת קדש** seems to import according to the temple service, i. e. by alternate or responsive singing. Comp. Ezra iii. 11. Ps. cxxxvi. throughout.

II. To honour, reverence, respect. Exod. xxiii. 3. Lev. xix. 15, 32. In Hith. To honour oneself, take honour to oneself. Prov. xxv. 6. As a N. **הדר** Honour, glory. Ps. cxlix. 9. Prov. xiv. 28, & al. Isa. xlv. 2, **הדריס אדני**. The Vulg. renders it *gloriosos terræ humiliabo*, I will humble the glorious of the earth. But ישר doth not signify to humble, and so the **הדר** in **הדריס** will be best considered as a servile. See under **דר** II.

The words **הדר** and **הדר** are often joined in Scripture, as 1 Chron. xvi. 27. Job xl. 5. Ps. viii. 6. civ. 1, & al. where **הדר** seems to denote the splendour or glory itself, **הדר** the ornament, beauty, or majesty resulting from that glory. **הדר עץ הדר** The fruit of the beautiful tree, Lev. xxiii. 40. The Targum explains it by **פרי מילא מחרונק** the fruit of the citron trees. Comp. Josephus Ant. lib. xiii. cap. 13, § 5, under **נפח** VII. The Jews still make use of the fruit of this tree yearly at the Feast of Tabernacles; and notwithstanding what Mr. Bate has said under this word, I cannot think that **פרי** Fruit, is equivalent to **נפח** Boughs, Lev. xxiii. 40, or to **עלי** Branches, Neh. viii. 15.

הה

I. A natural exclamation of grief, **Ah!** occ. Ezek. xxx. 2. **אח ליום** Ah! or Alas to the day! Alack-a-day!

II. As a N. prefixed **אח** Nearly the same, but more intense, **Ah! Ah!** Josh. vii. 7, & al. freq.

* See margin of English translation.

הח

A natural exclamation in lamenting, **אח!** Ω Heu! occ. Amos v. 16.

הח

It denotes permanent existence or subsistence.

I. As a V. **הח** To be, abide, remain. occ. Eccles. xi. 3.

II. Chald. the same as Heb. **הח** To be. Dan. ii. 20, 28. vii. 23, & al.

III. As a N. **הח** one of the divine names, He who hath permanent existence, who exists eminently. "The Hebrew word **Hû** [הח] He, says Mr. Lowth on Jer. xiv. 22, is often equivalent to the true and eternal God. See Deut. xxxii. 39. Isa. xliii. 10, 13. xlviii. 12, and especially Ps. cii. 27, where the expression is the same with that of the text, **Attu Hu** [אתה הח] Thou art He; our English reads, Thou art the same. The words express the eternal and unchangeable nature of God. There is another text where the word is plainly taken in this sense, 1 K. ii. 14, **Where is the Lord God of Eliphaz**, **Aph Hû**, [אף הח] even He? for so the words should be translated. Those translations which join that expression to the following sentence, as our English does, put a manifest force upon the Syntax. Comp. 2 Sam. vii. 28. Ps. xlv. 5. Neh. ix. 6, 7. Hos. vi. 1. Isa. li. 1. See Hebelot's Bibliothéque Orientale in HOU.

IV. A permanent being, one who subsists, a person. Esth. vii. 5, **Who is this woman** or person, and where is this **הח** person? Comp. Job iv. 7. xvii. 3. xli. 1, or 10. Isa. i. 9. Hence

V. And most generally, **הח** is used as the Pron. third person sing. of the common gender, **He, she, it**, (though usually masculine). See Gen. ii. 11. iii. 15. iv. 10. For it's use as a feminine, see Gen. iii. 12. xx. 2, 12. Lev. ch. xiii.

VI. As a Pron. demonstrative, **That**, Gen. ii. 19. xix. 35. Ezek. xxxiii. 8. "Those who understand the genius of the Hebrew Language, says the learned Mr. Barak †, know that when the pronoun personal **הח** precedes a N, as in our text (2 Sam. xxiii. 8), it serves to describe the peculiarity of character, either for fame or renown, or for good or bad actions. As, Exod. vi. 26, 27, **הח** קדש

† Critica Sacra examinata, p. 238.

היה These are that Moses and Aaron:

1 Chr. xvii. 6. בְּנֵי־הַשְּׁלִישִׁים יהוה
This is that Benaiah who was mighty
among the thirty; 2 Chron. xviii. 22,
וְהָיָה הַמֶּלֶךְ אֲחָז יהוה המלך אחז
and many others." Comp. Dan. v. 13.

II. Chald. היה and היה To be. Dan. vi. 3,
10, or 4, 11. iv. 26, or 29, & al. freq.

ER. Saxon Hua, Scotch wha, and Eng.
who, as היה may be often rendered.

See under היה

היה

With a radical and immutable י, and a radical but mutable ה final.

With Schultens I apprehend that the primary sense of this Root is, To fall down, subside, settle, sidere, subsidere, whence are derived it's two secondary senses of subsisting, being, or continuing, and of depressing, oppressing, or overwhelming. Hence likewise the Greek *ēto ai* or *set*, and *ēto be*. In Job xxxvii. 6, at least fourteen of Dr. Kennicott's Codices read היה, and here the Vulg. has *descendat, let it descend*, which agrees with the primary sense Schultens assigns to היה.

As a V. To be, subsist, continue. occ. Gen. xvii. 29. Neh. vi. 6. Eccles. ii. 22; in which passages the word is evidently used in an emphatical sense. As for היה Exod. ix. 3, it seems to be the Participle fem. Benoni in Kal, from the Root היה (which see), so היה Isa. xvi. 4, the Imperat. second person masc. sing. from the same Root, the final ה being dropped as usual.

As a N. with a formative הן, היה Means of subsistence, substance, riches. Ps. cxii. 3. Prov. i. 13, & al. freq.

I. As a N. יהוה JEHOVAH, the peculiar and incommunicable name of the Divine Essence (see Isa. xlii. 8. Hos. xii. 4, 5) subsisting in a Plurality, i. e. a Trinity of Persons. See Deut. vi. 4. xxviii. 58, and comp. under יהוה. If the initial ה היה, as in some proper names יצחק [Isaac], יעקב [Jacob], &c. be only formative, he word will denote He who is or subsists, i. e. eminently and in a manner superiour to all other beings; but after repeated and attentive consideration, I think Mr. Hutchinson * is right in mak-

ing this divine name a compound of היה The Essence, and the Participle היה existing, subsisting, i. e. of and from itself, or, to use his own words, "existing by some virtue, power, or action, necessarily and voluntarily in itself; supporting or sustaining it's own existence personally (i. e. itself) in manner, in virtue, in power, in strength, in action, in wisdom." "So, as another learned writer † observes, *Jehovah is the Being necessarily existing of and from himself, with all actual Perfection originally in his Essence.*" St. John expresses it in Greek by *ὁ ὢν, καὶ ὁ γν, καὶ ὁ σπόμενος, He who is, and which was, and who is to come.* Rev. i. 4, S. xi. 17. Comp. ch. iv. 8, and see Greek and English Lexicon in *Ων*. The LXX generally translate it by *Kυριος*, which considered as a derivative from the V. *Kυρω* To be, exist, subsist, may be thought no bad version ‡. But the Greek translator, lately published from the Venetian MS. by Ammon, has coined a still more expressive word, by which I think he constantly renders היה, namely 'O ONTΩTHS, q. d. 'O ONTΩS ΩΝ, He who really is, The Being really existing.

It would be almost endless to quote all the passages of Scripture, wherein the name היה is applied to Christ; let those therefore who own the Scriptures as the rule of faith, and yet doubt His Essential Deity, only compare, in the original Scriptures, Isa. vi. 1—5, with John xii. 41; Isa. xlv. 24, 25, and Jer. xxiii. 5, 6, with Acts xiii. 39, 1 Cor. i. 30, 31. vi. 11; Isa. xl. 3, with Mat. iii. 1—3, Mark i. 3, Luke iii. 3, 4, John i. 23; Mal. iii. 1, with Mark i. 2, 3; Isa. xlv. 6, with Rev. i. 17, 18; Joel ii. 32, or iii. 5, with Rom. x. 13; and I think they cannot miss of a scriptural demonstration, that Jesus is Jehovah.

That this divine name היה was well known to the heathen, there can be no doubt. *Diodorus Siculus*, lib. i. speaking of those who attributed the framing of their laws to the Gods, says, "Παρά τοις Ιουδαίοις Μωσὴν ἱστέουσιν τὸν ἸΑΩ επικαλούμενον Θεόν—Among the Jews

† *Spearman's Enquiry after Philosophy and Theology*, p. 338, edit. Edinburgh.

‡ See Bp. Pearson on the Creed, art. ii. OUR LORD, note, p. 163, edit. fol. 1662.

* *Moses' Sine Princip.* pag. 22,

they

they report that *Moses* did this to the God called *Iao*." *Varro*, cited by *St. Austin*, says, *Decum Judæorum esse Jovem*, that *Jove* was the God of the *Jews*; and from דיה the *Etruscans* seem plainly to have had their *Jove* or *Jove*, and the *Romans* their * *Jovis* or *Jovis-pater*, i. e. *Father Jove*, afterwards corrupted into *Jupiter*. And that the idolaters of several nations, *Phœnicians*, *Greeks*, *Etruscans*, *Latins*, and *Romans*, gave the incommunicable name דיה with some dialectical variation to their false Gods, may be seen in an excellent Note in the *Ancient Universal History*, vol. xvii. p. 274. &c. † I add, that from this same divine name the *Greeks* had their exclamation of grief *Iou*, as *Iou*, *Iou Δυσχνης*, and the *Romans* theirs of triumph, *Io*, *Io*, *Triumphe!* both of which were originally addresses to *Jehovah*.

IV. As a N. fem. דח *An oppressing* or *depressing calamity*, a *grievous affliction*, *Isa.* xlvii. 11, וחפל עליך דח And affliction shall fall upon thee; so LXX, *ταλαιπωρία*. *Ezek.* vii. 26. In Reg. דח. *Prov.* xvii. 4. xix. 13. So *Job* vi. 2. xxx. 13, according to the *Keri*, and many of *Dr. Kennicott's* Codices דח. In plur. דחות *Job* vi. 30.

V. AN. fem. דח, plur. דחות *Oppression, oppressiveness*. See *Ps.* xxxviii. 13. lii. 9. xciv. 20. *Prov.* x. 3. xi. 6. *Mic.* vii. 3. The LXX render it by *Adynia* *Injustice*, *Ps.* lii. 4. lv. 12, in which last text *Symmachus* explains it by *Επαρεια* *Insulting injury* or *injuriousness*.

VI. Chald. דח. See דח VII.

דח

I. A particle of exclaiming or encouraging, *Ah! Ho!* Lat. *Hui!* *Isa.* lv. 1. *Zech.* ii. 6. Comp. *Isa.* xvii. 12.

II. Of grieving or threatening, *Oh! ah!* *Isa.* i. 4. 24. † *K.* xiii. 30. *Jer.* xxii. 18. *Wo*, *Isa.* v. 8. *Jer.* i. 27. *Mic.* ii. 1, & al.

* *Jovis* is used by *Ennius* as the Nominative Case. *Jovis Custos*, is an inscription on an ancient medal; *Jovis* being in the Nominative according to the ancient form. See *Montfaucon Antiquité Expliquée*, tom. i. p. 34, pl. 9. So *Ainsworth* in his Dictionary observes, that *Jovis Custos* is a common inscription on ancient medals.

† The reader may also consult *Vossius De Orig. Idol.* lib. ii. cap. 14; *Jenkin* on the Christian Religion, vol. i. p. 97; *Forbes's* Tracts, vol. i. 176, &c. *Leland* on Christian Revelation, part i. cap. 19. vol. i. p. 408, &vo. note, and p. 109.

דח

Occurs not as a Verb in Heb. but as a Participle or participial N. masc. plur. דחים *Sleeping, sleepy, drowsy*, so Targ. דים; or perhaps, if we refer the word directly to the watchmen, *Raving, thinking* or *speaking deliriously, delirantes*; for from this Heb. Root the *Arabs* appear to have had their דח (with a *dsal*) to be *delirious, to rave, speak deliriously from a distemper*, &c. "deliravit, ex morbo absurda locutus fuit, mentis inops," *Castell*; and to this purpose *Aquila* and *Theodotion* render the Hebrew דחים by *παρὰ-ζουμένοι* *fanaying*, and *Vulg.* by *vana videntes seeing vain things*; and *Cocceius* not improbably suggests, that in דחים there is a literal allusion to the Hebrew דחים *seers*. *Paronomasias* are usual in *Isaiah*. Comp. ch. v. 7. x. 30. xxiv. 17. lxi. 3. lxxv. 11, 12. The LXX translation of דחים by *ενοπνιαζόμενοι* *dreaming*, is applicable either to the watchmen or the dogs; for the *dreaming of dogs* is common to common observation, and was long ago elegantly described by *Lucretius*, lib. iv. lin. 988, &c.

Venantumque canes in molli sepe quieto
Joculant crura tamen cubiti, &c.

Once, *Isa.* lvi. 10.

דח

A Particle of lamentation, *Hey! ho!* Lat. *Hei!* Once, *Ezek.* ii. 10. Used as a N. like דח and דח, *Prov.* xxiii. 29.

דח

Occurs not as a V. in Heb. but is nearly related to דח to *subsist, be*. Hence דח imports or refers to a *being* or *person*, and is used as a Pronoun of the third person fem. sing. *She, it*. freq. occ.

דח

With a final ד radical, but mutable or omisable,

It seems nearly related to דח To *subside, subsist, exist, be*, which see, but is much more frequently used.

I. To be, exist. Gen. vi. 4.

II. To be, as denoting the state or condition of being. Gen. i. 2, 3, 6. xxviii. 14, & al. freq.

III. To be, to happen, come to pass, or into being. Gen. iv. 8. vi. 1, & al. freq.

IV. To be reckoned or reputed. † *K.* i. 21.

V. To be, subsist, remain, continue. Gen. xxvii. 33. *Ruth* i. 2. *Ps.* xxxvii. 18.

VI. With

VI. With ל and a Noun following, it denotes some change of condition, state, or quality. *To be, become.* Gen. ii. 7, 24. xvii. 4. Exod. iv. 4, & al. freq.

VII. With ל and a V. infinitive, besides it's more obvious construction, it sometimes denotes custom or necessity. Josh. ii. 5, וידו השער לנכח *When the gate was to be shut.*

VIII. In Niph. *To be brought into a state of being, to become, to be done, made or accomplished.* See Deut. iv. 32. xxvii. 9. Prov. xiii. 19.

IX. In Niph. *To be continued* (Comp. above, Sense V.) or perhaps, *To be heavy* (Comp. under יהוה). occ. Dan. ii. 1, *And his sleep נהיה עליו continued, or was heavy upon him.* Comp. Gen. ii. 21. xv. 12. Dan. x. 9.

X. *To be oppressed, depressed, afflicted.* occ. Dan. viii. 27. Vulg. langui, *I languished.* Comp. יהוה Sense IV. and the textual reading of Job vi. 2. xxx. 13, where the N. in Reg. יהוה may mean *a grievous, oppressive calamity.* But observe that in Job vi. 2, not only the *Keri*, but many also of Dr. Kennicott's Codices read יהוה. So in Job xxx. 13, ליהוה.

XI. As a N. with a formative י, יה (as if by abbreviation for יהוה or יהי) One of the divine names, *JAH, the Essence, He who IS, simply, absolutely, and independently,* 'O QN. The relation between יה and the V. יהוה is intimated to us the first time יה is used in Scripture, Exod. xv. 2, *My strength and my song (is) יה Jah, יהוה* and he is become to me salvation. See Ps. lxxviii. 5. lxxxix. 9. civ. 7. cxv. 17, 18. cxviii. 17.

יה is several times joined with the name יהוה, so we may be sure that it is not, as some have supposed, a mere abbreviation of that word. See Isa. xii. 2. xxvi. 4. Our blessed Lord solemnly claims to himself what is intended in this divine name יה, John viii. 58, *Before Abraham was (γενεσθαι was born) ΕΓΩ ΕΙΜΙ, I AM, not I was, but ΕΓΩ ΕΙΜΙ, I AM, plainly intimating his divine eternal existence.* (Comp. Isa. xliii. 13.) And the Jews appear to have well understood him, for *then took they up stones to cast at him, as a blasphemer.* Comp. Col. i. 16, 17, where the Apostle Paul, after asserting that *all things that are in heaven, and that are in*

earth, visible and invisible, were created (συνισται) by and for Christ, adds, And HE IS (ΑΤΟΣ ΕΕΤΙ, not ην was) before all things, and by him all things συνεστηκεν have subsisted, and still subsist. From this divine name יה the ancient Greeks had their Ιη, Ιη; in their invocations of the gods, particularly of Apollo, i. e. *The Light.* And hence ΗΙ (written after the oriental manner from right to left), afterwards ΕΙ, was inscribed over the great door of the Temple of Apollo at Delphi*.

XII. יהוה *I will be.* An appellation which God gives to himself, Exod. iii. 14, and which, by the following verse, is plainly equivalent to Jehovah the *Aleim* of Abraham, &c. and so refers to the *blessing and redemption* by the promised seed, i. e. Christ Jesus. Comp. Hos. xii. 4, 5, or 5, 6.

היך

A Particle, *How?* occ. 1 Chron. xiii. 12. Dan. x. 17. It is synonymous with איך Comp. 1 Chron. xiii. 12, with 2 Sam. vi. 9.

היך Chald.

The same as the Heb. הוּלך, *To go, come.* occ. Ezra v. 5. vi. 5. vii. 13.

Hence Gr. ἔρχομαι and ἔρχομαι to come.

הכל

Occurs not as a V. in Hebrew, but I suspect the idea of the word to be, *Large, roomy, spacious*; for the Arabic uses words, probably from this Root, in the sense of being *great, lofty*, and applies them to any thing of *large bulk.* See Castell's Heptaglot Lexicon, under הכל.

I. As a N. masc. sing. הכל The middle and largest part of the Temple of the Lord, the Sanctuary, as distinguished from the porch, and from the Holy of Holies. See 1 K. vi. 5. vii. 50. It is also used for the sanctuary of the tabernacle. 1 Sam. i. 9. iii. 3.—for the tabernacle or temple of God, taken in their whole extent. Ps. xlviii. 10. lxxviii. 30. Isa. xlv. 28.—for the idolatrous temple at Bethel. Amos viii. 3. Comp. ch. vii. 13. Hos. viii. 14. x. 5, 6.

II. *A large spacious house, a palace.* 1 K. xxi. 1. 2 K. xx. 18. Dan. iv. 26.

* See Dickenson's Delphi Phœnicizantes, cap. x. Plutarch, tom. ii. p. 392, edit. Xylandri; Euseb. Præp. Evang. lib. xi. cap. 11.

III. It

III. It is applied to that *high and holy place* (Isa. lvii. 15.), where Jehovah *peculiarly dwelleth*, Ps. xi. 4. xviii. 7. Hab. ii. 20. otherwise called *the holy heavens, or heavens of holiness*, Ps. xx. 6, and Jehovah's *dwelling or resting place*, 1 K. viii. 30, 39, 43, 49.
 מהיכל From his temple, Ps. xviii. 7. Mr. Merrick, in his Annotation on this text, observes, that this expression is applied to *heaven* by heathen authors, from whose writings the following passages are cited by *De la Cerda* in his Commentary on *Virgil*, Georgic. iii. p. 389,

—Celi tancralia Tempia.

LUCRET. lib. i.

Qui templa Celi summa sonitu concutit.

TERENT. Eun.

So also *Ennius*, quoted by *Delrio*, on *Seneca's Herc. Fur.* p. 217,

Contremuit templum magnum Jovis altitonantis.

And,

Quoniam multa manus ad celi carula templa
 Tendebam lacrymans ———"

To the above cited it were easy to add other passages, especially from *Lucretius*, who seems fond of this application of the word *templum*.

IV. הכלי The ivory palaces, mentioned Ps. xlv. 9, may mean either *palaces richly adorned or inlaid with ivory* (comp. under שנה V.) whence the nuptial robes were taken; or else, the *ivory caskets or vessels* where the perfumes were kept, thus denominated because made in the form of a palace, as the silver *Nadi* of *Diana*, mentioned Acts xix. 24, were in the form of her temple at *Ephesus*. (See Mr. Merrick's Annotation on Ps.) Many persons, as well as myself, no doubt have seen *ivory models* of the Chinese *pagodas or temples*. And our marginal translation in Cant. v. 13, renders מגדלות מוקחיות Towers of perfumes, which *Harmer*, Outlines, p. 165, note, says may mean *vases* in which *odoriferous waters* or other *rich perfumes* were kept. But it may be justly doubted whether מגדלות should not rather be considered as a Participle fem. plur. Hiph. agreeing with the preceding N. עוררת, and rendered accordingly, *causing to grow, springing with,*

perfumes. So LXX, ουσματ. Comp. Isa. xlv. 14. Num. vi. 5.

הכר

With an initial ה, radical, but omissible, or sometimes dropt, as plainly appears from Gen. xxxvii. 32, 33. xxxviii. 25, 26. xlii. 7, 8. Deut. i. 17.

I. In Kal and Hiph. To know again, call to mind, recollect, acknowledge, own, agnoscere. Gen. xxvii. 23. xxxi. 32. xxxvii. 32, 33. xxxviii. 25. xlii. 8. Deut. xxi. 17. Ruth ii. 10, 19. Ps. cxlii. 5, & al. freq. Hos. iii. 2, ואמרתי And I owned, or acknowledged her mine by fifteen pieces of silver, &c. Comp. Ruth ii. 10, 19. Hosea paid to the adulteress the silver and the barley for her dowry as his wife; (comp. under מהר III.) and this was in effect hiring or buying her, and may account for the LXX interpreting אמרה by ημετέρησθαι I hired (her), and for our translators rendering it, I bought her. In Niph. (with the ה retained) Job xix. 3, Ye are not ashamed לי חזקרו (though) ye are known to me, (so Targ. לי ידעומוצרו*) i. e. ye do not blush at your undeserved reproaches and insinuations of my wickedness, notwithstanding your acquaintance and pretended friendship with me. Comp. Job vi. 14, &c. In Job ii. 12, eleven of Dr. Kennicott's Codices read הכירוהו. In Niph. (with the ה omitted) To be known. Lam. iv. 8. So LXX γνωσθησονται, Vulg. cogniti sunt. As a participial N. (the ה dropt) מבר A person known to one, an acquaintance. occ. 2 K. xii. 5, 7.

II. As a N. fem. in Reg. הכרת Acknowledgement, so Vulg. Agnitio. occ. Isa. iii. 9, The acknowledgement of their faces witnesseth against them, i. e. Their countenances betray their guilt. To this purpose the Targum, which see.

III. With פנים the face following, To respect persons, to own or regard the persons of men on account of some external advantages. Deut. i. 17. Prov. xxiv. 23. xxxviii. 21. In Niph. נכר To be thus respected. Job xxxiv. 19; where פנים is to be supplied from the preceding sentence.

* See Castell, Lexic. under מכר CHAL. The word is in the conjugation Ithibatal, the V. being formed from the participial N. נדע One known, an acquaintance. See Chaldee Grammar, sect. vii. 12, 13.

הל

I. To move quickly, violently or irregularly. So the LXX have rendered the reduplication הלל (inter al.) by αγαλλιασμαι to exult, παραφερομαι to move or stagger about, περιφερω to disturb, σαλευομαι to be moved, tossed. In this primary sense, however, it occurs not in the simple form הל, but see below under הלל I.

II. To exult, toss oneself about through pride and insolence, se jactare. In this sense it may be understood, Ps. lxxv. 5.

III. To move briskly, irradiate, glister, shine, as the light or a luminous body doth, occ. Job xxxi. 26. xli. 9. In Hiph. To cause to irradiate or shine. Job xxix. 3. Isa. xiii. 10. As a N. fem. plur. הללה Eradiations, shiniings forth, LXX, Δοξαις, Glories. Exod. xv. 11. Comp. Exod. xiv. 24. Hab. iii. 3. * And from this sense of the word may perhaps be best deduced the meaning of the Hebrew title of the book of Psalms (as we call it), viz. ספר הללות i.e. the book of the shiniings forth, cradiations, manifestations or displays—namely of divine wisdom and love exhibited in God's dealing with his chosen people, or with particular persons, as figures for the time being, of what should be accomplished either in the person of Christ, or in his mystical body, the Church.

IV. From the glorious appearance and effects of the irradiation of light in the material world, many words which in their primary sense are descriptive of light and it's operations, do in all languages denote glory, praise, or the like, and thus in Heb. as a N. fem. הללה Praise, glory. Neh. xii. 46. Ps. xxxiii. 1. xl. 4, & al. freq. In several passages, however, where the N. is thus rendered, the primary sense of irradiation is evidently preferable; as in Ps. xxii. 4, Thou art holy, O thou who inhabitest or didst inhabit הללות of Israel; not praises surely, they cannot be inhabited: but the word here refers to the glorious manifestations of Jehovah, for his people Israel, in light and fire, as at Sinai, Exod. xix. 18. Deut. iv. 11; —in the pillar of cloud and fire through the wilderness, Exod. xiii. 20, 21. Num. ix. 15, &c.—and especially as the God-man appeared in Glory over the Cheru-

* See the Preface to Mr. Farwell's Psalter, p. 11.

bim. See Lev. xvi. 2. Ezek. i. 26, 27, 28. So Hab. iii. 3, His glory covered the heavens, and the earth was full of הלל his splendour. I add, Job iv. 18, "or hath placed irradiation in his agents, &c. as their own, or independent on him—it is His Glory, not theirs." Bate.

הלל, The reduplication of the second radical denoting, as usual, the repetition or intensesness of the action;

I. In Hith. it is rendered to be mad, foolish, to rage, or the like, but is properly a word of motion or gesture; To move, or be moved violently or tumultuously, to tumultuate. occ. Nah. ii. 5, The chariots move tumultuously (Eng. Transl. rage) in the streets, Vulg. conturbati sunt. Jer. li. 7, The nations have drunken of her wine, therefore the nations are moved or shaken, reel, stagger; so LXX σαλευθησαν, and Vulg. commotæ sunt. 1 Sam. xxi. 13, He staggered about in their hands; so LXX παραφερομαι, Vulg. collabebatur stumblers. Comp. Jer. xxv. 16. xli. 9. So in Kal, it is rendered to make mad or foolish, but properly signifies to agitate, disturb, distract, to make to stagger, reel, or move about like fools or mad-men. Job xii. 17. Isa. xli. 25. Eccles. vii. 7; where LXX παραφερει agitates, Symmachus Σορυσει disturbs, distracts. As a N. masc. plur. הללות Merriments, revelings, such as dancings with singing, music, &c. orgies. occ. Jud. ix. 27, where Targum הללן dances, LXX, according to the Alexandrian copy, χορος dances, Vulg. cantantium choris dances of singers. It was evidently a kind of Bacchanalian feast. As a N. fem. plur. הללות Agitations, tumults. Eccles. ix. 3. x. 13. (So LXX in both passages περιφερεια, and Symmachus, in the latter, Σορυςος, but in the former αυθαδεια insolence. See the following Sense.) Also, Extravagancies, pranks, frolics, mad tricks, as we call them. Eccles. i. 17. ii. 12. vii. 26. LXX περιφορα. See Bate.

II. In Kal and Hith. To toss oneself, to exult through pride and insolence or joy, jactare se, to boast. Ps. x. 3. xli. 9. xlix. 7. Isa. xli. 16. Jer. xlix. 4. So the LXX render it in the two last passages by αγαλλιασμαι to exult. As a Participle or participial N. masc. plur. הללות Insolent, arrogant persons, boasters.

ers. Ps. v. 6. lxxiii. 3. lxxv. 5. So the Targum in these three passages מְחַלְלֵי Deriders, scorners. Ps. cii. 9, מְחַלְלֵי בִי Those that are insolent, or boast themselves against me; where observe, that מְחַלְלֵי is used in the construct, for the absolute, form, and that the Targum renders it by מְחַלְלֵי Scorners.

III. To irradiate briskly, shine brightly. It occurs not in this sense as a Verb in the reduplicate form, but hence as a N. הַלֵּל The bright irradiator, a title given to, and perhaps assumed by, the King of Babylon. By being joined with שֶׁחַר בֶּן Son of the morning, it seems in it's primary sense to denote the planet Venus, as we call it, while tending from it's lower to it's upper conjunction with the Sun, when consequently it appears to the westward of him in the Zodiac, and so is visible in the morning before sun rise, and ushers in the day. So LXX Εωσφορος, ὁ ποῖ ἀνατελλων, and Vulg. Lucifer, qui mane oriebaris, Lucifer, who didst arise in the morning. הַלֵּל then is generally thought to denote, The morning-star, from it's vivid splendour; and this interpretation is in some measure confirmed by ver. 13. Michaelis however, Supplem. ad Lex. Heb. p. 539, disproves of it,

1. Because none of the Eastern nations take the name of Venus from the Root הָלַל, though the Arabs do that of the Moon.
2. הַלֵּל is in it's form more like to the V. הִלֵּל howl, than to a N. and accordingly the Syriac translation renders it הִלֵּל howl, and even Jerome on the place observes, that it literally means howl.
3. Venus, the morning-star, who on account of her beauty was by most nations reckoned feminine, should rather have been called בַּת daughter, than בֶּן son, of the morning.
4. If the morning-star had been meant, it would have been more proper to say thou hast grown pale as the stars do on the approach of the Sun, and last of all the morning-star; but by no means, thou hast fallen from heaven, since that star is never so much elevated above the horizon, that it has far to fall.

"Therefore," says Michaelis, "I translate, Howl, Son of the morning, i. e. thou star of the first magnitude." But

comp. Rev. xxii. 16, and Vitranga in Isa. occ. Isa. xiv. 12.

IV. And most generally, In Kal and Hiph. To give lustre, to make illustrious or glorious, to glorify, praise very much, or the like. (Comp. above under הָלַל IV.) Gen. xii. 15. Jud. xvi. 24. 1 Chron. xvi. 4. Ps. lxxviii. 63, And their maidens הַלְלוּ were not given to marriage, says our translation, but in the margin, praised; though, since the V. is not in Niphal, the text might be still more literally rendered, And their maidens they did not praise. And הַלְלוּ may refer either to the nuptial songs in commendation of the bride, of which we have an example in the Canticles, particularly in the seven first verses of ch. iv. (on which see Mrs. Francis's excellent Poetical Translation), or to the Epithalamiums, reciting the praises of the new-married pair, of which perhaps the forty-fifth Psalm may be produced as an instance. The Targum has הַלְלוּ הַמְּנוּחָה לָא were not praised; Montanus, non epithalamio celebratæ sunt, were not celebrated by an epithalamium. So Buchanan,

— non connubialia festis
Carmina sunt cantata toris.

Comp. Theocritus, Idyll. xviii.

As a N. masc. plur. הַלְלוֹת Praises. occ. Lev. xix. 24.

הַלְלוּ ye Praise ye Jah, Eng. marg. Hallelujah, and so the LXX throughout, leaving it untranslated, Ἀλληλῆια. It occurs very frequently at the beginning and end of the Psalms. And from this solemn form of praise to God, which, no doubt, was far prior to the time of David, the ancient Greeks plainly had their similar acclamation Εἰς τὸν Ἰ, with which they both began and ended their Pæans or Hymns in honour of Apollo, i. e. The Light.

V. As a N. masc. plur. הַלְלוֹת rendered in our Translation Bushes, and in the margin, more agreeably to the sense of הַלְלוֹת commendable Trees; but see under הָלַל. occ. Isa. vii. 19.

DER. Greek Ἀλλομαι to leap, Ἐλῆ, and Ἐίλη the splendour of the Sun, Ἥλιος, the Sun. Eng. Hail! in saluting, and perhaps hallow, holy.

הַלְלוֹת

הלך

I. To remove or cast to a distance or far off.

It occurs not as a V. but as a Participle Niph. fem. הולכת occ. Mic. iv. 7, where the LXX ἀπωσμενη rejected, Targ. כדורא dispersed. The word is evidently parallel to נדחז thrust out, in the preceding verse. And hence the Gr. ἐλαω, and ελασσω to drive.

II. As a Participle, הלך

1. Of Place, To a distance, beyond, further. Gen. xix. 9. Num. xvi. 37. 1 Sam. x. 3. So with כ prefixed and ל following, כאלה, Beyond, q. d. at beyond. Gen. xxxv. 21. Amos v. 27.

2. Of Time, Onwards, henceforwards, thenceforth. Lev. xxii. 27. Numb. xv. 23. So Isa. xviii. 2, 7, כן הוא הולך From it's (being) or from (the time it had a) being, and thenceforwards. Comp. Ezek. xxxix. 22.

הלך See under הלך

הלך

With an initial ה, radical, but omissible, as is evident from Gen. xxvi. 13. Jud. iv. 24.

I. It properly denotes local motion.

In Kal, To go in whatever manner, go away, go off, go along, go forwards, proceed, walk. It is a very general word, and applied to things both animate and inanimate. See (inter al.) Gen. ii. 14. iii. 14. viii. 3, 5. xiii. 17. Exod. ix. 23. Job xxxi. 26. Ps. lxxviii. 39. civ. 26. cv. 41. Jon. i. 11, 13. In Niph. To be gone, gone off. occ. Ps. cix. 23. Comp. Job xiv. 20. In Hith. To go, walk, walk about. q. d. to walk oneself about, as the French say, se promener. Gen. iii. 8. Exod. xxi. 19. As a N. masc. plur. in Reg. הולכי Paths, steps. occ. Job xxix. 6. As a N. fem. plur. הולכות Goings, ways. Ps. lxxviii. 25. Nah. ii. 6. & al. Also, Companies of travellers, caravans. Job vi. 19.

II. Both in Kal and Hith. it denotes behaviour, manner of life, conversation, particularly with regard to religion. See 1 K. iii. 6, 14. vi. 12. viii. 23. Gen. v. 22. vi. 9. xvii. 1. xxiv. 40. xlviii. 15.

III. In Kal, placed before another V. or Participle preceded by ו, it imports the continuance or increase of the action expressed by such V. or Participle, as Gen. xxvi. 13, הלך הולך וגו' And he went go-

ing forward and increasing, i. e. he went on increasing continually. Comp. Esth. ix. 4. Exod. xix. 19, And the sound of the trumpet was הולך הולך going on and strengthening, i. e. growing continually stronger. Jon. i. 11, 13. For the sea (was) הולך הולך going on and raging, i. e. increasing in rage, or as our margin, growing more and more tempestuous. So Prov. iv. 18. & al. freq.

IV. Chald. In Aph. To walk. occ. Dan. iii. 25. iv. 26, or 29, 34, or 37. As a N. הולך A toll or custom laid on ways or ports, like what the Turks call Caphar. occ. Ezra iv. 13, 20. vii. 24.

DER. Walk. Perhaps Lat. velox, swift; whence Eng. velocity.

הלך

I. To beat, smite, strike upon, as with a hammer. Jud. v. 26. Isa. xli. 7. As a N. fem. sing. הולכת A hammer. occ. Jud. v. 26.

II. To beat, smite, in a more general sense. Prov. xxiii. 35. As a N. fem. plur. הולכות strokes, blows. Prov. xviii. 6. xix. 29.

III. To break, knock, or to be broken or knocked to pieces by beating. Jud. v. 22. Ps. lxxiv. 6.

IV. To knock or beat down. 1 Sam. xiv. 16. Applied to wine, Isa. xxviii. 1, הולכים knocked down with wine, i. e. dead drunk. And in this view Cocceius understands Isa. xvi. 8, The vine of Sibmah—whose excellent shoots (or plants) הולכים have knocked down the lords of the heathen. To illustrate the expressions in Isa. xvi. 8. xxviii. 1, we may observe from Schultens on Prov. xx. 1; that Eubulus in *Athenæus* says; that "Wine υποσκελίζει τας περπακοντας trips up those who have drunk it;" that *Justin*, lib. i. cap. 8, calls the drunken Scythians saucios wounded; on which passage *Bernegger* in his Note cites from *Justin*, lib. xxiv. cap. 8, *mero saucios wounded by wine*—from *Tibullus* i. e. *percussus tempora Baccho* head stricken by Bacchus, by the Greeks styled *Οινοναχῆ* wine-stricken—and from *Plautus*, *Cusina* iii. 5, 6, *se percussit flore liberi*, hath stricken himself with the daintiness of Bacchus, i. e. hath got drunk.

V. To smite with the tongue, either in the sense of reproving, Ps. cxli. 5,—or of afflicting,

M

afflicting, shocking, Ps. lxxiii. 10, *Therefore*, on account of the audacious speeches of the proud before mentioned—*Therefore his (God's) people return afflicted, and abundant waters (tears) are wrung from them.* Observe that in this very difficult text the *Keri* and thirty-three of Dr. Kennicott's Codices read *וענה*, and thirty-five of them *הלום* which is clearly passive, as the printed reading *הלם* might also be. Comp. under *מצה* I. and Targum.

VI. As a Particle of Place, *הלם* *Here*, *hither*, where the foot strikes, or treads, (comp. under *הלל*) Gen. xvi. 13. Exod. iii. 5. Jud. xviii. 3.

With *על* *to, unto*, preceding, *הלם* *Hitherto*. 2 Sam. vii. 18. 1 Chron. xvii. 16.

VII. As a N. *הלם* Some kind of precious stone, probably the diamond, so called from its extraordinary hardness, by which like a hammer it will beat to pieces any of the other sorts of stones. Thus the Greeks called it *Adamas*, from *α* not and *δαμαω* to subdue, on account of its supposed invincible hardness. Accordingly * Pliny says that diamonds "are found to resist a stroke on the anvil to such a degree that the iron itself gives way, and the anvils are shattered to pieces." But Monsieur Goguet † treats this account as fabulous, and says, that "the hardness of our (modern) diamonds is not so great, but they will be broken by the hammer as often as you will put them to the proof;" and that "they are broken and even bruised very easily." It is sufficient, however, to justify the propriety of the Heb. name, that diamonds are much harder than other precious stones, and in this fact I think all are agreed. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxviii. 13.

חמה

With a radical, but mutable or omissible, *ח* final. That this *ח* is radical appears from Prov. xx. 1. Jer. vi. 23. xlviii. 36. l. 42; but it is often dropped.

It denotes *multitude, tumult, turbulency*.

I. As a Pron. of the third person plural *חמה* and *הם* *They, them*. Gen. iii. 7.

* *Incidibus hē (Adamantes) deprehendantur ita respuentes ictum, ut ferrum utrinque dissultet, incudesque ipsæ dissiliant.* Nat. Hist. lib. xxxvi. cap. 4.

† *Origin of Languages, Arts, &c.* vol. ii. p. 121, edit. Edinburgh.

vi. 4. vii. 14. xlv. 3, & al. freq. It is generally masc. but is sometimes used feminine, as Num. xxvii. 7. Jud. xix. 24. Josh. xvii. 4. Ruth i. 19. 2 Sam. xx. 3. Jer. v. 10. Comp. Job xxxix. 4.

Hence the Pron. suffix *הם* and *ם* *Them, their*, generally masc. but sometimes fem. as in Isa. iii. 16. Ezek. xxiii. 45; and hence also *ם* and *ם* the termination plural, which is likewise generally masc. but sometimes fem. as in *נשים* *Women*, *גמלים* *She-camels*. Gen. xxxii. 15, &c. See Grammar, sect. iv. 13.

Chald. *חמה* masc. *Them*. Ezra iv. 10, 23, & al. So *חמה* Dan. ii. 34, 35, & al.

II. As a V. in Kal, *חמה* *To tumultuate, be turbulent, as the sea*, Isa. xvii. 12. Jer. vi. 23. —or waters, Jer. v. 22. li. 55.—as the heart, Jer. iv. 19.—as the bowels, Jer. xxxi. 20.—as the animal frame in general, Ps. xlii. 6.—as wine, Zech. ix. 15. Comp. Prov. xx. 1.

III. *חמה* *To tumultuate, be in a tumult or uproar, as men*. Ps. xxxix. 7. xlv. 7. lxxxiii. 3.—as a city, i. e. the inhabitants of it, Ruth i. 19. 1 K. i. 41, 45. Also, *חמה* *To put into a tumult, disturb, discomfit*. Exod. xiv. 24. xxiii. 27. Also, *חמה* *to destroy with tumult and disturbance, exturbare*. Deut. ii. 15. As a N. fem. *חמה* *Disturbance, confusion*. Deut. vii. 23. xxvii. 20. 2 Chron. xv. 5.

IV. The V. is applied to *confused, tumultuous, or inarticulate noises*, as to the resounding of the earth from men's shouting, 1 Sam. iv. 5.—to the howling of a dog, Ps. lix. 7, 15.—to the growling of bears, Isa. lix. 11.—to the moaning of doves, Ezek. vii. 16. As a Participle, or participial N. fem. *חמה* and *חמה* *Noisy, clamorous, riotous*, Prov. ix. 13, vii. 11. As a N. fem. in Reg. *חמה* *Tumultuous noise*. occ. Isa. xiv. 11. Plur. *חמה* *Tumultuous assemblies or meetings*, so Vulg. *turbarum*, Prov. i. 21.

V. As a N. masc. *חמה* and sometimes, in the construct form, *חמה*, as Ezek. v. 7. xxix. 19. Comp. *חמה*, Ezek. xxxix. 16.

1. *A multitude, abundance*. Gen. xvii. 4. Jud. iv. 7. 1 K. xviii. 41.

2. *Tumultuous motion*. Isa. lxiii. 15.

3. *Tumultuous noise*. Amos v. 23. Ps. lxxv. 8; where Mr. Merrick remarks, "The idea of composing the rage of the sea is also connected with that of stilling the tumult of

of the people by *Virgil*, *Æn.* i. 152—158. *Ac celuti magno, &c.*"

VI. As a N. fem. תהום, plur. תהומות, תהומת and תהומת.

1. *A confused multitude of atoms or elementary particles of matter, without cohesion or connection, A turbid mass, a chaos,*

Non bene junctarum discordia semina rerum.

Gen. i. 2.

2. *A mass, body, or multitude of waters, from their fluidity, and ordinary tumultuous motion.* See Exod. xv. 5, 8. Deut. viii. 7. Ps. xlii. 8. lxxi. 20.

3. *The abyss or deep by way of eminence, called תהום רבה the great deep,* Gen. vii. 11. Isa. li. 10. Amos vii. 4; *that vast body of waters which is in the hollow sphere or womb of the earth, whence it was brought forth at the universal deluge.* Gen. viii. 2. xlix. 25. Ps. civ. 6, & al. Isa. li. 10, *Art not thou it that dried up the sea, מִי תהום רבה the waters of the great deep? i. e. of that sea whose waters communicated with the great deep. This circumstance greatly heightens the miracle.*

המס As a V. in the reduplicate form,

1. *To put into a great tumult, disturb or discomfit exceedingly.* 2 Chron. xv. 6. Jer. li. 34.

II. *To agitate very much.* Isa. xxviii. 28.

המס

As Ns. fem. with ה emphat. המלה, and המלה, see under מל.

הנך See under המה V.

המס

In Arabic it signifies, *To impel, also to break, destroy*; but it occurs not as a Verb in Hebrew, unless perhaps Ps. xlii. 3, בהמס in the earth's being broken, disrupted (as at the deluge) and, as it follows in the Text, in the mountains being dissolved in the midst of the sea.

As a N. fem. plur. מהמות Once, Ps. cxl. 11. It is rendered *deep pits* (so Symmachus and Theodotion βοθρῶνες, and Jerome, foveas pits), but seems properly to mean the breaches or disruptions of the earth, as in an earthquake; for the whole verse is an evident allusion to the punishment of Korah, Dathan, and Abiram, and of the two hundred and fifty

men who burnt incense, Num. xvi. 31—35.

DER. Hammer. Qu?

הנה

With a radical, but omissible. ה final.

I. In Hiph. *To be ready, or present, to present oneself.* occ. Deut. i. 41.

II. As a Pron. of the third person plur. הנה and הן *These or those*, as if one pointed to persons or things present, *They.* freq. occ. It is generally used fem. but sometimes masc. as Ruth i. 13, twice; if these are not rather to be considered as Moabitish variations from the Hebrew. Hence הן and ך postfixed, *Them, their*, fem.

III. As a Particle denoting the presence of an object, *See, lo, behold*; hence Latin En. Gen. i. 29. iii. 22, & al. freq.

IV. A Particle of Place, *Hither*, Gen. xlv. 8. *Thither*, 2 Sam. iv. 6. הנה הנה *Hither and thither*, 2 K. ii. 8.

V. As a N. הין A *hin*, a measure of liquids. I do not find that the Scripture furnishes sufficient data to determine its capacity. Josephus however (Ant. lib. iii. cap. 8. § 3. and cap. 9. § 4.) repeatedly tells us it was equal to two attic choas, i. e. six quarts, or one gallon and a half English. The *hin* was perhaps thus denominated among the Hebrews because employed in presenting the liquids used in the service of God. Exod. xxix. 40. xxx. 24, & al. freq.

VI. Chald. As a Particle, הן, corrupted perhaps like the Greek αν, εαν, ην, from the Heb. המס.

1. *If.* Dan. ii. 5.

2. *Whether.* Ezra v. 17.

3. Repeated, *Whether—or.* Ezra vii. 26.

הנך

A natural Interjection enjoining silence, or stillness, like the English *Hist! hush!* and Lat. St! Jud. iii. 19. Hab. ii. 20, & al. Hence as a V. *To be silent, keep silence.* Neh. viii. 11. In Hiph. sense, *To make silent, to still, to hush.* Num. xiii. 30. Adverbially, ב being understood, המס Amos viii. 3, *In silence, silently.*

DER. Hush! hist! Qu?

הפך

I. *To turn or change the condition, form, state, situation, or course of a thing.* Exod. vii. 15, 17. 1 K. xxii. 34. Ezek. iv. 8. 2 K. v. 26. In Hith. *To turn upon itself, or over and over.* Gen. iii. 24. (Comp.

M 2

Ezek.

Ezek. i. 4. (מתלקח) Jud. vii. 13. As a N. *The inverse, the contrary.* Ezek. xvi. 34, twice.

II. *To overturn, subvert.* Gen. xix. 21, 25, 29.

III. *To pervert.* Jer. xxiii. 36. As a N. fem. plur. *חופכות* Perverseness, distortion, or change from the right. Deut. xxxii. 20. Prov. ii. 12.

IV. As a N. fem. *סדופכות* A sort of stocks, by which the limbs were distorted into uneasy postures. occ. 2 Chron. xvi. 10. Jer. xx. 2, 3. xxix. 26.

חופכות To be irregular, unsteady, turning this way and that, continually varying. occ. Prov. xxi. 8. Comp. Jam. i. 8.

DER. *Hadock.*

פר הנה See under פר

הנה

Probably some kind of warlike chariot, such perhaps as were armed with scythes. Once Ezek. xxiii. 24.

הנה

To kill, in general, whether man, beast, or plant. See Gen. iv. 8, 14. Lev. xx. 15. Ps. lxxviii. 47. As a N. *הנה* A killing, slaughter. Isa. xxx. 25. Prov. xxiv. 11. Fem. *הנה* Nearly the same. Jer. xii. 3. Zech. xi. 4.

Hence the old Lat. *Haruga* (הנה) a sacrifice, a victim. Comp. under נור VI.

הנה

With a radical, (see Ps. vii. 15. Job xv. 35.) but mutable or omissible, ה final.

I. *To protuberate, swell, be tumid, or elevated, to rise in height.*

It occurs not as a V. simply in this sense, but hence as a N. *הנה* A mountain, a protuberance, rising, or elevation of the earth. Gen. vii. 19, & al. freq. It is once written with a ו Gen. xlix. 26, *The blessings of thy father have prevailed above the blessings of Jove* הנה *the durable mountains, (above) תאומות נבעת עליהם the desirable things of the everlasting hills, which were to be bestowed on Joseph, according to Deut. xxxii. 15.* The principal difficulty of this passage lies in the words *הנה* *על ראש הנה*, on which we may observe, 1st, that though *הנה* is in our translation rendered *progenitors*, yet that the V. *הנה* when applied in an active sense to *natural generation*, is in all other places of Scripture spoken of *females only*. 2dly, that though *הנה* with ו inserted is not

elsewhere (as I can find) used for a mountain, yet the LXX version has here *ορειων μονιμων durable mountains*. 3dly, that the Samaritan Pentateuch here reads *הנה* without the ו; and so likewise do eight of Dr. Kennicott's Hebrew Codices. 4thly, that as *הנה* (of the printed text) are here joined with *נבעת עליהם*, so *הנה* *דurable mountains* are in like manner joined with *נבעת עליהם* Hab. iii. 6. Lastly, with regard to *הנה*, remark, that as it seems to answer to *סנה* in Deut. xxxiii. 15, it may most properly be translated *desirable things*, from the V. *הנה* *to desire*, and that the LXX accordingly render it by *εὐλογίας blessings*, and the Vulg. by *desiderium desire*.

Hag. i. 8, *Go up to the mountain, and bring timber, and build the house.* The Jews had a grant from Cyrus of cedar trees from the *mountain of Lebanon*, for the building of the temple. See Ezra iii. 7. vi. 3, 4.

As to the rite of *sacrificing on mountains and hills* so frequently mentioned or alluded to in Scripture, as in Isa. lxxv. 7. Ezek. xviii. 6. xx. 27, 28. Hos. iv. 13. Isa. lvii. 7. Jer. iii. 6, *Viringa* on Isa. lxxv. 7, seems justly to refer it to the common superstition of the eastern countries, of which we have some very early instances in the History of *Balaam*, Num. xxii. 41. xxiii. 14, 28; and *Herodotus*, lib. i. cap. 131, informs us concerning the *Persians*, *Οἱ δὲ νομιῶσι Διὶ μὲν, εὐψυχολοῖσθαι τῶν θείων ἀναξαινονίης, θυσιᾶς ἐρδεῖν, τὸν κυκλὸν πάντα τὰ θρανὰ Διὰ καλεονίης.* It is their custom to ascend the highest mountains, and there sacrifice to *Jove*, by whom they mean the whole circumference of the heaven." So *Mithridates*, after he had defeated *Murena* the Roman general (according to *Appian De Bell. Mithrid.* pars i. p. 362.), *εὐθὺς τῷ στρατιῷ Διὶ πατριὸν θυσίαν ἐπὶ ὄρει ὑψηλῇ, κορυφῇν μείζονα ἀλλήν ἀπὸ ξυλῶν ἐπιτίθεις, sacrificed to Jove the warlike, according to the custom of his country, on a high mountain, on which he had raised another hillock of wood.* And in still later times we find the Apostate *Julian* sacrificing to *Jove* "on *Mount Castus*, remarkable for its shady groves, and slender but towering summit, whence at the second cock-crow-

ing

ing might be first seen the rising of the sun.*

Hence Greek *oços* a mountain.

- II. As a V. in Kal, *To be big with child, great with young, pregnant*, as females. It includes the whole state of pregnancy from conception to delivery, which is thus denominated from it's most obvious and remarkable symptom. Gen. iv. 1. xvi. 4, 5. 1 Chron. iv. 17, & al. freq. Comp. 1 Sam. iv. 19. Isa. xxvi. 17. הרדו is once used passively for *was conceived*, but that in a passage where an † intense pathos seems to neglect the regularity of language, Job iii. 3; on which verse Mr. Scott (whom see) justly observes that "the night of his birth, of which Job is speaking, discovered that his mother *had been pregnant with a son*." Comp. Jer. xx. 15. As a N. fem. הרדו, ול, הרות and הריות, *Big with child, pregnant*. Gen. xvi. 11. Amos i. 13. Hos. xiii. 16. or xiv. 1. As a N. הרן *A being big, pregnancy*. occ. Gen. iii. 16; where it implies all the pains and inconveniences of pregnancy. Nearly the same. occ. Ruth iv. 13. Hos. ix. 11.

III. In a mental sense, *To teem, or be big, with*, as we also speak. Job xv. 35. Ps. vii. 15. Isa. lix. 4, 13.

IV. As a N. with two formative Yods, דידי *Looking big, haughty, proud*. LXX, αλαζων *arrogant*. occ. Prov. xxi. 24. Hab. ii. 5.

הרד occurs not as a V. in this reduplicate form, but as a N. הרר *A high, or continued mountain*. Gen. xiv. 6, & al. freq.

הרדו Chald. As a N. masc. plur. הרדוין *Conceptions, thoughts*, which the mind or heart is, as it were, *big with*. Comp. Sense III. of הרדו above. occ. Dan. iv. 2, or 5, where Vulg. Cogitationes, Thoughts.

הרם

Occurs not as a V. in Heb. but in Arabic signifies, and that too, according to what appears it's primary sense, *To cut into little pieces*, "concidit in parvas partes," Castell. Hence as a N. הרמון seems to denote, *A butchery, or shambles* where meat is *so cut*. Once Amos iv. 3; where

*—In monte Casio nemorosa, et tenui ambitu in sublime porrecto, unde secundis galliciniis videtur primo solis eortus." Ammian. Marcellin. lib. xxii. cap. 14.

† See Bishop Lowth's XIV, Praelect. De Sacra Poesi Hebraeorum.

the prophet threatening the insolent luxurious women of Israel under the similitude of wanton refractory heifers, says, השלכתנה ההרמותה *Ye shall be thrown, or ye shall throw yourselves into the shambles*. It is evident that the ה in הרמון is radical, because here preceded by a ה servile. For the above interpretation I am indebted to Schultens's Manuscript *Origines Hebraicae*.

הרס

I. *To break through, break in*. Exod. xix. 21, 24.

II. *To break down, destroy, demolish*. Exod. xxiii. 24. Jud. vi. 25. Spoken of the teeth of serpents, which "those who know how to tame them by their charms are wont commonly to *break out*." Ps. lviii. 7. As a N. fem. in Reg. הרסת, plur. הרסות *Destruction, ruin*. occ. Isa. xlix. 19. Amos ix. 11. As a N. הרס *Destruction*. occ. Isa. xix. 18, where however twelve of Dr. Kennicott's Codices now read הרס of the sun, as four more did originally. But concerning this famous text, and the true reading of it, I must content myself with referring to Vitranga on the place, to Prideaux Connect. Part II. book iv. anno 149, to Dr. Henry Owen's Enquiry into the present State of Septuagint Version, p. 41, &c. and to Dr. Kennicott's Dissertat. General. p. 10, § 21.

DER. Harass, crush, craze. Qui

הרה

With a radical ה final, supplied by י.

In Kal, transitively, *To hasten, bring with haste*. occ. Isa. xxi. 14. Intransitively, *To hasten, rush*. occ. Jer. xii. 9; where Vulg. properate, *hasten ye*. Hence as a V. in the reduplicate form,

הרה, with הָ upon following. *To rush violently upon, assault*. occ. Ps. lxiii. 4, *How long will ye assault, or rush upon a man?* so LXX εὐνοῖσθε; *set upon? rush upon?* and Vulg. irruitis? Observe that six of Dr. Kennicott's Codices read הרהתו without the ה inserted.

התל

To mock, banter, trifle. It is used either absolutely, as Exod. viii. 25, or 29; or with ב or אל following, *To mock at, illude, play upon*. Gen. xxxi. 7. 1 K. xviii. 27,

† Chardin in Harmer's Observations, vol. ii. p. 223, whom see.

& al. As a N. fem. plur. מהחלות *Illusions, delusions*. occ. Isa. xxx. 10.

Hence the Greeks appear plainly to have had their ὑβλεω *to trifle, play the fool, and the N. ὑβλος a trifling, fooling*.

PLURILITERALS,

Or Words of more than three Letters, beginning with ה.

הב See under הבב

הבר Chald.

As a N. masc. plur. emphat. הבריא and in Reg. הבריא. occ. Dan. iii. 24, 27. iv. 33 or 36. vi. 7 or 8. *Theodotion* in Dan. iii. 24, renders it by Μεγιστοι *Great men*; in ver. 27, by Δυνατοι, so the Vulg. by *Optimates, Potentes, Principal men*. It may be derived from הדר or הדר glory, honour, and דבר *to speak*, whence perhaps our translators rendered it *counsellors*; or from הדר and דבר *to lead*; so *Montanus* translates it *Doctores Leaders*.

הח See under החח VIII.

הלכות

Occurs, according to the common printed text, Josh. x. 24; and in the second edition of this work I considered it as an Hebrew Verb, irregularly formed with a final ה, and produced אבות Isa. xxviii. 12, נשוא Jer. x. 5, and רצוא Ezek. i. 14, as

examples of similar forms. But from the various readings in Dr. *Kennicott's Bible* I have since had the satisfaction of learning that in Josh. x. 24, no fewer than thirty six MSS. and the most ancient printed edition of the whole Heb. Bible (marked 260) are without the ה at the end of הלכות; that in Isa. xxviii. 12, the printed edition last mentioned and ninety-five MSS. read רצוא; and that in Jer. x. 5, eight MSS. and three printed editions in their various readings have ינשוא; and as to רצוא, Ezek. i. 14, though none of the Doctor's Codices there read רצוא, yet since the LXX (*Alexandr. and Complut.*) and *Theodotion* render the word by στερεος *ran*, רצוא seems to be the true reading, and רצוא an Arabic spelling of the Verb, as in the preceding instances. But however this be, little doubt can remain, but that הלכות is the true reading in Josh. x. 24, and that it should be translated *who went*. Comp. under ה 5.

הה See under ההה

הראל

The Mountain or Mount of God, from הר mountain, and אל God. A name for the hearth of the altar in Ezekiel. Comp. under אראל III. Once, Ezek. xliii. 15.

ו

ו

ו

Occurs not as a V. but the idea appears to be, *To connect, join or link together*. The Arabic V. ו signifies *To marry a wife*, "*Uxorera duxit.*" *Castell.*

I. As a N. masc. plur. ו Hooks which connected the curtains or veils of the Tabernacle to the pillars. Exod. xxvi. 32. xxxviii. 28, & al. freq.

II. 1. A connective Particle. The manner or nature of which connection is to be collected from the series of the discourse. It's principal uses are as follow:

1. And. Gen. i. 1.
2. Also. Lev. vii. 16. Amos iv. 10, & al.
3. With, together with. 1 Sam. xiv. 18.
4. Or. Gen. xli. 44. Exod. xx. 17. xxx. 17, 18. Num. xxii. 26. Deut. iii. 24. 2 Sam. iii. 29. 1 K. xviii. 10, & al. freq.

5. But,

5. But, but yet. Ps. xlv. 18. Zeph. i. 13.
6. Exegetical, Even, to wit. 1 Sam. xxviii. 3. Zech. ix. 9. Mal. iii. 1. Prov. xi. 3.
7. Exegetical, That, &c. Gen. xlvii. 6.
8. Eventual, So that. Isa. liii. 2.
9. Because. Gen. xx. 3. xxii. 12. Isa. xxxix. 1.
10. Illative, Therefore. Gen. xxix. 15. Ezek. xviii. 32.
11. That, to the end that. Gen. iii. 22. Exod. vi. 11. vii. 16. xxx. 16. Num. xxiii. 19.
12. When, if. Gen. xlvii. 30. 1 Sam. xii. 12. Prov. iii. 28.
13. In comparisons, As Job v. 7. So. Isa. liii. 7.
14. Although. Gen. xviii. 27. Ezek. xiv. 17.
15. Then. Gen. iii. 5. Eccles. iv. 7.
16. After a negative or prohibitive Particle, And not, nor, neither. Exod. xx. 4, 17. Num. xvi. 14. Lev. xix. 12. Deut. xxxiii. 6. Prov. xxx. 3, & al. freq. And this very common use of the particle ו does not clear the sense of חזקת, 1 K. ii. 9. Let the reader attentively consider in the original Hebrew the 8th and 9th verses, and he will clearly perceive that the middle of the 9th, from ו to ל inclusive, must be understood parenthetically. And now חזקת אל תנקר אל תנקר (Shimei) guiltless, (for thou art a wise man, and knowest what thou shouldst do unto him) חזקת neither bring down his grey hairs with blood to the grave; i. e. plainly for his past offenses against David. Accordingly Solomon held him not guiltless, by confining him to Jerusalem under pain of death; and when he violated this condition, to which he himself had expressly assented and sworn, Solomon for this fresh offense, as a wise man, caused him to die; and so Jehbvah eventually returned Shimei's wickedness against David on his own head. See ver. 35—46; and comp. in the Heb. Deut. vii. 25. 2 Sam. i. 21. Ps. xxvi. 9. Prov. vi. 4. Ps. cxliii. 7, but especially Deut. xxxiii. 6, where the ו prefixed to V. יד signifies and not, neither, referring to the preceding אל, just as in 1 K. ii. 9; and this interpretation fully explains the text, and acquits David of the charge of cruelty and treachery in his conduct respecting Shimei*.

* Comp. *Gentleman's Magazine* for April 1739, p. 190. And since writing the above, I find the

17. For the use of ו converse (as it is called) prefixed to the future and preter. of Verbs, see Grammar, sect. viii. rule 25, and 28.

If the Particle ו be applied in any other manner not here noted, an attentive reader will hardly be at a loss for its meaning.

DER. Perhaps Latin *vicio* to bind with twigs, tie up. Saxon Ep marriage, and Eng. woo; and in composition Sax. Ep, Ephrice, marriage-breaking, adultery.

חב Vaheb,

The name of a place near the river יבנה. occ. Num. xxi. 14.

ור

Occurs not as a V. in Heb. nor is it found as a Root in the common Lexicons. *Schultens* however in his Manuscript *Origines Hebraicae* places it as a Root, and observes that the Verb in Arabic signifies, to be laden, carry a burden, "bajulavit, portavit onus," and metaphorically to be wicked, or as it were, laden with crimes. (The Apostle has a similar expression, *συνωπυμένα ἀμαρτίας*, laden with sins, 2 Tim. iii. 6.) My author further remarks, that Solomon has used ור in a most elegant, though on the common interpretation a most obscure passage, Prov. xxi. 8, for a man laden with guilt and crimes; and that when it is said "the way of ור is הופכך *unsteady or continually varying*," there is a most beautiful allusion to a beast who is so over-burthened that he cannot keep in the straight road, but is continually tottering and staggering, now to the right hand, now to the left. Comp. *Schultens* on Prov. xxi. 8.

From the Arabic Root ור is derived ור *Wazir* or *Vazir*, which now denotes the first minister under the eastern monarchs, who sustains the weight of empire for his master, his *Visier*, as we corruptly pronounce the word. See *Herbelot's Bibliothèque Orientale* in VAZIR.

ולר

Occurs not as a V. but is nearly related to, if indeed it may not be regarded as the same root with, ולר to breed young (which see); the ו being used for ו at the begin-

interpretation of 1 K. ii. 9, here proposed, further confirmed by Dr. Kennicott, in his *Remarks on Select Passages of the Old Testament*, p. 131.

ning of this N. as it often is after a servile in the Hiphil forms of Verbs which have ' for their first radical. As a N. דלר *A child.* occ. Gen. xi. 30. and (ac-

cording to the reading of the eastern Jews, the quarto *Plantiniana* and *Complutensian* editions, and more than forty of Dr. Kennicott's Codices) 2 Sam. vi. 23.

דלר

דלר

Occurs not as a V. in Hebrew, but in Arabic the Root written with their *Dhsal*, or lispings ד, and plainly derived from the Heb. דלר, denotes not only a wolf, but also *impetuosity, to hasten, move forward with swiftness*, "festinavit in incessu," *Castell*; and the Arabic دلس, with the *Dal*, signifies *to be diligent, earnest*, and as a N. a *driving forward, particularly with vehemence*. And even דלר itself does in that language import *haste*, being applied to *carrying a burden hastily, driving forward a camel, drinking with a great and eager draught*. See *Castell*. As a N. דלר *A wolf*, a well-known beast of prey, probably so called from the *impetuosity or swiftness of his motion*; whence, as *Bochart*, vol. ii. 825, observes, one sort of them is called *τοξεντηρ the darter*, another *αρκος the hawk*; the one is said to have *ῥακωλα swift limbs*, the other is, according to *Oppian*,

——— δαυτισσι δαυτιος ὡς αἰναισι.
Of wolves far swift.

But this *impetuosity* appears most remarkably when the animal is enraged with hunger. For "the wolf, when he is ravenous and starved, runs about like a creature distracted, and pays no regard to his natural sagacity: but he is in this case desperate; it is in the hard weather in winter that he is in this condition, and he then howls as he runs, and terri-

דלר—דלר

fies every creature," says Mr. *Watson* in his *Animal World displayed*, p. 71. To which we may add that of *Homer*, Il. xvi. lin. 352.

Ὡς δὲ λύκος ἀγνῶστος ἐπὶ γένεσσι, ἡμετέροισι, —
As wolves on lambs or kids impetuous rush—

And here it may not be amiss to remark, that the Arabic دلس (with *dhsal*) further signifies *to terrify, or be terrified, by a wolf*. To the Arabic derivatives from the Heb. דלר above given, we may add the Syriac דלר and Chaldee דלר *a wolf*. Gen. xlix. 27, & al. freq.

דלר Chald. See under דלר.

דלר See under דלר.

- I. To gush, spring or issue out, spoken of the liquid issuing, as of water from a rock. Ps. lxxviii. 20. cv. 41. Isa. xlvi. 21.
- II. To spring with, spoken of that whence the liquid issues, as of a land springing with milk and honey. Exod. iii. 8, & al. freq.—of a man labouring under a gonorrhæa. See Lev. xv. 2—15. So the LXX render דלר by δ γονορροῖας no fewer than nine times in this chapter. The Vulg. likewise has at ver. 2, Vir qui patitur fluxum seminis, so ver. 32, and at ver. 15, renders דלר a fluxu seminis sui. See Bishop *Patrick's* Commentary, and *Scheuchzer's* Phys. Sacr. on Lev. xv. Astruc de Morb. Vener. lib. i. cap. 4, § 2, p. 24, and *Michaelis* Supplem. ad Lex. Heb. p. 594.—of a woman having

an issue of blood. Lev. xv. 19—30. As a N. וּבִי An issue, i. e. a flux of humour in a gonorrhœa. Lev. xv. 2, 3, 19, & al.

III. To flow out, pine or waste away, as men for want of nourishment. occ. Lam. iv. 9. So Vulg. extabuerunt, LXX απορρυθσας went off, i. e. failed, pined away. Gusset however has proposed a new interpretation of this verse, which I shall submit to the reader. *They that are killed by the sword are better than they that are killed by hunger, שָׁוִים because those (i. e. the former) being pierced, flow out or yield a flux (of blood or humours furnished) by the produce of the field, not being exhausted and dried up by famine as the others are.*

IV. As a N. with a formative מ, מוֹסֵף Hysop, or some herb of that kind so named from it's *deterstve* and *cleansing* qualities, whence it was used in sprinkling the blood of the paschal lamb, Exod. xii. 22.—in cleansing the leprosy, Lev. xiv. 4, 6, 51, 52.—in composing the water of purification, Num. xix. 6.—and sprinkling it, ver. 18. It was a type of the *purifying* virtue of the *bitter* sufferings of Christ. And it is plain from Ps. li. 9, that the Psalmist understood it's import*.

From Heb. מוֹסֵף are plainly derived the Gr. Ὑσσωπος, Lat. *Hyssopus*, and Eng. *Hyssop*, a name retained with little variation in all the western languages.

וּבִי occurs not as a V. in this reduplicate form, but

I. As a N. וּבִי A fly in general, “perhaps so named from their *gushing out* of holes in the ground, wood, &c. where they are bred from the egg, and thence *issue*, when come to life, as water bubbles from a hole.” Bate. occ. Eccles. x. 1. Isa. vii. 18, where see *Vitringa*.

II. Baal זְבוּב Baal Zebub, the Aleim of the Philistines of Ekron, mentioned 2 K. i. 2, 3, 6. 16. He appears by that history to have been one of their *medical* idols; and as זְבוּב denotes the *Sun*, so the attribute וּבִי seems to import his power in causing water to *gush out* of the earth, and in promoting the *fluidity* and *due discharge* of the juices and blood in vegetables, animals, and men, and thereby continuing or restoring their *health* and *vigour*. And as *flies*, from the manner of

* See *Scheuchzer's Physica Sacra* on Exod. xii. 22,

their *issuing from their holes*, were no improper emblems of *fluids gushing forth*; hence the epithet וּבִי makes it probable that a fly was part of the imagery of the *Baal* at Ekron, or that a fly accompanied the *bull* or other image, as we see in many instances produced by *Montfaucon*; especially since the LXX, who certainly knew much better than we, at this distance of time, can pretend to do, what were the emblematic gods of the Heathen, have constantly rendered זְבוּב בַּעַל BAAI MTIAN, *Baal the Fly*. And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the *Hottentots* even to our days. For (if *Kolben* is to be believed) these people “adore as a *benign deity*, a certain *insect*, peculiar, it is said, to the *Hottentot* countries. This animal is of the dimension of a child's little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on it's head with † *two horns*. To this little winged deity, whenever they set eyes on it, they render the *highest tokens of veneration*; and if it honours a *kraal* (a village) with a visit, the inhabitants assemble about it in *transports of devotion*, as if the LORD OF THE UNIVERSE was come among them. They sing and dance round it while it stays, troop after troop, throwing to it the powder of *Bachur*, with which they cover at the same time the whole area of the *kraal*, the tops of their cottages; and every thing without doors. *They kill two fat sheep*, as a thank-offering for this high honour. It is impossible to drive out of a *Hottentot's* head, that the arrival of this insect to a *kraal* brings favour and prosperity to the inhabitants.”

† Comp. below under זָבִי and זָבִי.

‡ The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the compilers of which have very faithfully extracted it from *Kolben's Present State of the Cape of Good Hope*, in the 1st vol. of which work, p. 99, &c. Eng. edit. the reader may be entertained with fuller narrative of the worship of (I had almost said) *Baal Zebub* among the *Hottentots*. But finding that the authenticity of *Kolben's* account of this people has been of late years severely arraigned by succeeding travellers, I must leave it to the intelligent reader himself to determine what degree of credit is due to him.

21

זר

To endow, and as a N. זר *A dowry, portion.* occ. Gen. xxx. 20. So LXX δε-
δωγρας—δωρον, and Vulg. dotavit—
dote.

זח

To slay in general. 2 K. xxiii. 20. Ezek.
xxxix. 17, 19. Sometimes for food, as
1 Sam. xxviii. 24. 1 K. xix. 21; but most
frequently for sacrifice, Gen. xxxi. 54.
xvi. 1, & al. freq.; so it may be rendered
to sacrifice. As a N. זבח, pl. זבחים, and
once (Hos. iv. 19.) fem. זבחה, *A sacri-
fice, victim, the creature slain.* Gen.
xxxi. 54. Exod. xviii. 12, & al. freq.
זבחה pl. זבחות *An altar, a place or in-
strument for sacrifice.* Gen. viii. 20. Num.
xxiii. 1, & al. freq. On Exod. xxi. 14,
see under קח II.

זבל

To dwell, dwell or cohabit with. So *Aquila*,
συννοήσαι. occ. Gen. xxx. 20. As a N.
זבל and זבלת *A habitation, dwelling.* occ.
1 K. viii. 13. 2 Chron. vi. 2. Isa.
lxiii. 15. Hab. iii. 11. זבל Nearly the
same. occ. Ps. xlix. 15.

DER. Isl. *Duella*, and Eng. *Dwell*. Qu? זבל Chald.

To buy, redeem. It often occurs in the
Targums in this sense, but in the Scrip-
ture we meet with it only Dan. ii. 8.
where it is applied to time, and denotes
to gain, protract it. *Theodotion* renders it
ἐξαγοράζειτε ye redeem. Comp. Eph.
v. 16. Col. iv. 5, and *Greek and English*
Lexicon in Εξαγοράζω II.

זב

Occurs not as a V. in Hebrew, but in
Chaldee, Syriac and Arabic signifies to
join, conjoin, connect, consociate. See *Cas-
tell* in זב. Hence the Greek ζευγω, ζευ-
γισσα, and Latin jungo in the same sense.
As a N. זב The outer skin or husk of a
grape, inclosing and connecting it's parts.
Once Num. vi. 4.

DER. With זב emphatic, *Husk*. Qu?

זר

I. To swell, be tumid. Hence as a N. זרן
• Swelling, tumid; so *Montanus* tumidæ.
Ps. cxxiv. 5.

II. To boil, cause liquor to swell or rise in
boiling. occ. Gen. xxv. 29. As a N.
זר Pottage or broth, made by boiling,
Gen. xxv. 29. & al.

III. In Kal and Hiph. To swell, as a man

with pride. Exod. xviii. 11. xxi. 14.
Neh. ix. 10. As Nouns זר Proud, pre-
sumptuous. Ps. xix. 14; where משעים
Transgressions, may be properly supplied
from משע at the end of the verse. Ps.
cxix. 21, & al. זרן Pride, presumption, ar-
rogance. Deut. xvii. 12. & al. Comp.
Jer. l. 31, 32. The LXX often render
the Verb by υπερηφανεω—*vew, to be*
elated, haughty, and the Nouns by υπερη-
φάνια elation, υπερηφανος elated, haughty.
DER. Isl. *Sieda*, Saxon *seodan*, and Eng.
sod, sodden, seethe, suds.

זר

I. זר A particle used

1. As a demonstrative Pron. referring to
some person or thing considered as near
or present. *This, this here.* Gen. v. 29.
xxviii. 17, & al. freq. Like εἶς in
Greek (see Acts x. 36.), and Hic in La-
tin, it sometimes imports *eminence, dis-
tinction, pre-eminence.* Ps. xxiv. 8, 10.
Isa. xxv. 9. Hic vir, hic est—says *Virgil*
of *Augustus Caesar*, Æn. vi. lin. 791. זר
is joined with plural as well as singular
words. See Gen. xxxi. 41. Num. xiv. 22.
Jud. xvi. 15. Esth. iv. 11.

2. A certain one, quidam; or, such an one,
talis. See Gen. xxxix. 11. Deut. v. 26.

3. Here, in this place, 1 Chron. xxii. 1.

4. Hither, this way. Num. xiii. 17.

5. Repeated, זר and זר This and that, one
and another, this and another. Exod.
xiv. 20. 1 K. xxii. 20. Isa. vi. 3.

6. It is used as a relative, Which, who. Ps.
civ. 8, 26, & al. and that plurally. Job
xix. 19.

II. זרת (q. זרת, the ז being substituted for
the זר Qu?)

1. A demonstrative Pron. fem. *This, this*
here. Ruth i. 19. 2 Sam. xiii. 17, & al.
freq. זרת fem. as well as זר masc. is con-
structed with plural Nouns. See Deut.
vi. 1, 25. And in the common printed
text of Jer. xxvi. 6, we meet with זרתה
fem. for which however the *Keri*, and
thirty-eight of Dr. Kennicott's Codices
read זרת.

2. Repeated. *This and that, one and the*
other. 1 K. iii. 23. Comp. ver. 22, 26.

III. זר

1. A demonstrative Pron. (formed from זר
as זר from זר Qu?) *This, this here.*
Isa. xliii. 21. Hos. vii. 16. Hab. i. 11.

2. It is used as a relative, and that to both
genders

genders and numbers. See Ps. ix. 16.

1. 2. xvii. 9.

Comp. below under זהר

זהר

Occurs not as a V. in Heb. but the ideal meaning seems to be *clear, bright, resplendent*. Comp. צהב, to which this root appears to be nearly related both in sense and sound, as צהר וזהר which also see.

I. As a N. זהב *Clear, bright weather*. occ. Job xxxvii. 22; where Elihu amplifying the majestic appearances of the Almighty, when he clotheth himself with light, like as with a garment, observes, ver. 21. *And now (when there is nothing supernatural) men cannot look upon his resplendent light in the heavens (or conficting ethers) when the wind passeth and cleareth them,* (comp. Exod. xxiv. 10.) ver. 22. (when) זהב *clear or bright weather cometh from the North, or * North-wind: with or upon God (is) terrible or terribly-dazzling majesty.*

II. It seems once, Zech. iv. 12, to denote *pure, limpid oil*, which is otherwise called צהר *to be clear, shine*, which see.

III. And most generally *Gold*, which is the *purest and most resplendent* of all metals. "Of all bodies, says † Boerhaave, *gold is the most simple or homogeneous*." And every one can bear witness to it's *resplendency*, which moreover is not liable to rust like that of other metals. freq. occ.

The relation between the 1st and 3d senses above assigned to זהב may be further illustrated by remarking that the LXX render this word in Job xxxvii. 22, by Νεφέη χρυσάλευγα *Gold-coloured clouds*; that an old Greek tragedian quoted by ‡ Grotius, speaks of Χρυσωπνος Αἰθήρ *the gilded Ether*; that Varro cited in Leigh's Crit. Sacr. uses the phrase *aurescit Aer the Air is gilded*; that the Latin name for gold Aurum, and the N. *Aura*, which is used for it's *splendour or glistering* §,

* So Homer, ll. xv. lin. 171. ΑΙΘΗΡΗΝΕΟΣ ΒΟΡΕΑΟ. Comp. Prov. xxv. 23; and see the Rev. and truly learned William Jones's *Physiological Disquisitions*, p. 576, 7.

† Chemistry by Dallowe, vol. i. p. 21.

‡ De Verit. Relig. Christian. lib. i. cap. 22, note 11.

§ See Virgil. *Æn.* vi. lin. 204.

seem plain derivatives from the Heb. זהר *the light*, and that the poets abound with passages comparing the *solar orb* or *light* to *gold*.

Thus Virgil, Georg. i. lin. 232, calls the *Sun aureus*, or *golden*; and Milton *Par. Lost*, book iii. line. 572. mentions

The *golden sun* in *splendour* likest Heaven.

Thomson, in his description of a Summer's morning, introduces

————— the mountain's brow
Illum'd with fluid gold.

Summer, lin. 23, 4.

In his Autumn, lin. 27,

————— a serener blue,
With golden light enliven'd, wide invests
The happy world ———

And lin. 37,

————— The sudden sun,
By fits effulgent, gilds th' illum'd field.

Mickle's *Lusiad*, book i.

The *Sun* comes forth enthron'd in *burning gold*.

So in the Grecian Mythology every thing belonging to *Apollo*, or the *Idol of the Sun*, was of *Gold*. Thus *Callimachus*, *Hygn* to *Apollo*, lin. 32, &c.

Χρυσία τῷ πολλῶνι τούτῳ ἐδύστον. ἢ ἐκίπορις,
ἢ τὴ λυρῇ. τὸ τ' αἶμμα τὸ ἀλατῖον ἢ τὴ φανίτῃς
Χρυσία καὶ τὰ πῆδι' πολυχρυσῶσι γὰρ Ἀπολλων.

A *golden robe* invests the glorious god,
His shining feet with *golden sandals* shod:
Gold are his harp, his quiver and his bow—
Dodd.

זהר

In Chaldee it signifies *To pollute, defile*, and in this sense I apprehend it should be construed Job xxxiii. 20, the only passage where it occurs in Scripture; וזהר לחם *And his life pollutes to him* (ו for לו, see under עלה II.) *bread*. It is a very strong expression, as if the small remains of life and sense, which he yet had, served no other purpose than to make even bread *nauseous* to him.

זהר

I. *To shine, be clear, bright or pellucid*, as the firmament, or aerial expanse, when thoroughly penetrated in every point, as it were, by the light. occ. Dan. xii. 3; where LXX and Theodotion λαμψουσιν αὐς ἢ λαμπρότης, shall shine as the splendour. Comp. Mat. xiii. 43. As a N.

זהר

זור *Brightness, transparency* as of the air or heavens thus illuminated. occ. Dan. xii. 3. Ezek. viii. 2, where *Theodotion* *Augas of the ether*. Comp. Exod. xxiv. 10.

II. In a mental sense, In Hiph. *To enlighten, instruct clearly, make a person clear in a thing, as we say, or give him a strong light into it, φωρίσειν*. Exod. xviii. 20. Lev. xv. 31. 2 K. vi. 10, & al. In Niph. *To be enlightened, clearly instructed*. Ps. xix. 12. (where *Montanus, illustratur is enlightened, comp. ver. 9.*) Ezek. iii. 21, & al. *To take warning*, Ezek. xxxiii. 4, 5.

III. Chald. As a Participle, or Participial N. masc. plur. זורין *Heedful, cautious*. occ. Ezra iv. 22.

זור Occurs not as a V. in Heb. but in Arabic זר signifies *to verge, tend or incline towards* a certain point, "vergebat, tendebat eò, petebat illud." And the derivative N. זורית means *an angle corner* (i. e. the *inclination of two lines, planes, or &c. to each other*) whence the V. is used in the derivative senses of *thrusting into corners, hiding, laying up, &c.* See *Castell*.

I. As a N. fem. plur. in Reg. זורית *Angles, corners of a building or the like*. occ. Ps. cxliv. 12. (*That*) *our daughters* (may be) זורית or, according to the fuller reading of the *Complutensian* edition, and more than sixty of Dr. *Kennicott's* Codices, כורית, *like angles or corners* כחשובות רבנות היכל *curved (after) the likeness (of those) of a palace*. The passage is elliptical like many others in the *Psalms*, but the sense proposed seems clear and good. (Comp. Ps. cxviii. 22.) Zech. ix. 15, *They shall be filled like bowls* (and shall be) כורית *as the corners of the altars*, i. e. they shall be "satisfied with this slaughter of their enemies as the bowls (כורק) of the sanctuary and corners of the altar were with blood of sacrifices." *Clark*. Observe that in this text of Zech. thirty of Dr. *Kennicott's* Codices now read fully כורית, as four more did originally.

To confirm the sense here assigned to the Heb. זור let it be remarked that the word is often used by the *Chaldee* paraphrasts in the same sense. See *inter al.* Targum on Ezek. xlvii. 21. Jer. xxxi. 28.

II. As a N. masc. plur. in Reg. זור *Store-houses, where things are hidden or laid up*. occ. Ps. cxliv. 13. So LXX, ταμεία, Vulg. promptuaria, and Targ. חוסברנא.

III. זור and זורית *This, this here*. Pronouns demonstrative, which have been already explained under זר; I would not however be positive but they might be properly placed under this root as denoting the *tendency of our own, or the directing of another's mind to a certain object*.

ז Occurs not as a V. in the Bible, but it's ideal meaning evidently is, *to move, move to and fro, or the like*. This appears not only from the *Thalmudists* using it in this sense, and from the plain traces of this meaning in the Chald. זר and זרית *A branch moved or shaken with the wind* (Targ. on Job xiv. 9, & al.) and in the Arabic זר *to move* זר *moveable, &c.* but also from the scriptural application of the following derivative Nouns.

I. As a N. זר *An animal moving or endued with motion*, "Whatever moveth, way το κινημενον," *Cocceius*; Κινηθλον, q. κινωδalon, from κινεισθαι *to move, move itself*. See *Bochart*, vol. ii. 979; *Symmachus*, *Zwa animals*. occ. Ps. lxx. lxxx. 14.

II. As a N. זר *Motion, commotion, vibratory motion*. The LXX, by rendering it εισοδος *entrance*, have in some measure preserved it's meaning; but it is a much stronger and more expressive word, and beautifully paints the continued agitation or bustle of a crowded multitude passing before the eyes. occ. Isa. lxvi. 11. *That ye may be delighted* זר with the bustle כבוד *of her multitude, for—behold I will cause to tend to her* זר *the multitude of the nations as an overflowing torrent*. Comp. ch. lx. 5.

III. As a N. fem. זרית *A door post on which the door turns or is moved to and fro*, the זר denoting the *place, mean or instrument of action*. Exod. xxi. 6, & al. freq.

זר In Arabic signifies, 1. *To impel*, 2. *To remove from it's place*. See *Michaelis Supplem. and Castell*. In the Heb. Bible it occurs only, Exod. xxviii. 28. xxxix. 21; in the former of which texts the LXX render it χαλαται *be loosed*, another Greek

Greek version, ἀποσπᾶνς *thou shalt withdraw*, and Vulg. separari *to be separated*.

חל

I. *To skulk, withdraw, or hide oneself through fear, or shame.* occ. Job xxxii. 6. And that this is the sense of the root is confirmed by the use of the Arabic חל *to withdraw, decline, depart*, and of Arab. חלל *to go into a hole or den of the earth, to betake or withdraw oneself to the side of the tent, to hide oneself or lie hid.* See *Castell*.

II. As a N. masc. plur. "Any skulking creatures that hide themselves in holes, such as serpents and worms." *Taylor's Concordance.* occ. Deut. xxxii. 24. Mic. vii. 17.

III. חלל חזק The stone or rock of Zohemoth. occ. 1 K. i. 9. "Possibly named, says Mr. Bate, from the fright that seized them on hearing Solomon was anointed." Comp. ver. 49, 50.

ו

Occurs not as a V. in Heb. nor (so far as I can find) in the eastern dialectical languages; but the idea is, *To be bright, splendid, &c.* and hence the Greek ζεω *to be fervid, hot*.

I. As a N. in Chald. וו Brightness, splendour. Dan. ii. 31.

II. Chald. The grace, liveliness, or beauty of the countenance. Dan. v. 6, 9, & al.

III. As a N. ו or וו Zif, the name of the second month, nearly answering to our April, so called because at that time of the year the solar light in Judea and the neighbouring countries becomes very bright and strong. For the same reason, that month is likewise called in Chald. זא from זא *to shine*, as by Jonathan Ben Uzziel on Num. i. 1. occ. 1 K. vi. 1, 27. In both which texts the common printed editions have ו, but pointed with a short Hhiric or *i* under the ו, which seems to refer to another reading: accordingly no fewer than thirty-three of Dr. Kennicott's MSS. and two ancient printed editions have ו with the *i*, in the former verse, as the same two editions and twelve MSS. have likewise in the latter.

IV. As a N. generally masc. but fem. Isa. xvii. 6, וו plur. וו The olive tree and -fruit, q. d. the Splendour-tree and

-fruit, so called perhaps from producing oil, which supports the action of fire in light and splendour. See Exod. xxvii. 20. Lev. xxiv. 2. Comp. וו under וו. In like manner, I apprehend, the Greek ελαια and ελαιον, the Latin olea, oliva, oleum, the French olive, olivier, and huile, and the English oil and olive, are all ultimately derived from the Hebrew חל *to shine*. (See *Martini Lexicon Etymol. in Olea*.) Gen. viii. 11. Jud. ix. 8. Exod. xxvii. 20. Mic. vi. 15, & al. freq. If it should be objected that וו masc. cannot be formed with a servile ו, I would produce וו Ezek. xliii. 13, וו Ezek. i. 16. x. 10, וו Ezek. i. 7. Dan. x. 6. 1 K. vii. 45, as similar instances.

The olive-tree, from the effect of it's oil in suppling, relaxing, and preventing or mitigating pain, seems to have been, from the beginning, an emblem of the benignity of the divine nature; and particularly, after the fall, to have represented the goodness and placability of God through Christ, and the blessed influences of the Holy Spirit, in mollifying and healing our disordered nature, and in destroying or expelling from it the poison of the old (spiritual) serpent, even as oil-olive does that of the natural serpent or viper. Hence we see a peculiar propriety in the olive-leaf or branch being chosen by divine Providence as a sign to Noah of the abatement of the deluge, Gen. viii. 11; we may also account for olive-branches being ordered as one of the materials of the booths at the feast of tabernacles, Neh. viii. 15; and whence they became the emblems of peace, to various and distant nations. See *Virgil* Æn. vii. lin. 154. viii. lin. 116. xi. lin. 101. *Livy*, lib. xxxix. cap. 16, and lib. xiv. cap. 25. So *Statius* Theb. lib. xii. mentions

—Supplicis arbor Olive;

The suppliant Olive-tree.

And our late eminent navigators found that green branches carried in the hands, or stuck in the ground, were the emblems of peace universally employed and understood by all the islanders even in the South-Seas. See Capt. Cook's Voyages, passim, and consult *Hutchinson's Data*, part i. p. 109, &c. and *Catcott's Treatise on the Deluge*, p. 94, 2d edit. note.

וה

זכר

With a radical, but mutable or omissible, ז.

- I. As a V. in Kal, *To be clear, clean, pellucid*, in a natural sense, as the heavens, Job xv. 15; or stars, Job xxv. 5. As a N. זך *Clear, clean, pellucid*. It is applied to *clear, transparent* oil, Exod. xxvii. 20; to *olibanum* or *frankincense*, which, when pure, is *whitish*, and nearly *transparent*, Exod. xxv. 34; to the *Nazarites* compared with *snow*, Lam. iv. 7.
- II. *To be clear, clean, pure*, in a moral or spiritual sense. Job xv. 14. xxv. 4. Ps. li. 6. Comp. Isa. i. 16. Also, transitively, *To cleanse, purify, make clean*. Ps. li. 6. lxxiii. 13. Prov. xx. 9. Also (used as שדר, טמא, &c.) *To esteem or pronounce clean or pure*. Mica vi. 11. As a N. זך *Clean, pure*. Job vi. 8. xxxiii. 9, & al.

III. Chald. As a N. זכר *Purity, innocence*. occ. Dan. vi. 22.

זכר I. As a V. in Hiph. *To cleanse, purify*. occ. Job ix. 30; where ז (as usual) supplies the place of the final ז.

II. As a N. זכרית *Glass* from it's *clearness or transparency*. So LXX ὑαλός, Vulg. vitrum, and Syriac זכרית. occ. Job xxviii. 17; where it is mentioned with *gold*, and other things of great value; and no wonder, since however common and cheap *glass* now is among us, yet it is very conceivable that in the age and country of Job, this beautiful artificial crystal was very scarce, and of consequence highly precious. See Scheuchzer Phys. Sac. in Job, and Michaelis Supplem. ad Lex. Heb. p. 613.

זכר

This Root has two senses assigned it in the Lexicons; 1st, *To remember, make mention of*; 2dly, *The male sex*, either as preserving the *memory* of the name or family, (see 2 Sam. xviii. 18.) or as "most celebrated, mentioned or talked of." Bate. I suspect however the radical idea of the word to be *strength, vigour* or the like, whence the Arabs use the V. זכר for the *thriving* of a child, as we call it, and זכר with their *dhsal* or *lisp-ing* ז (which often answers to the Heb. ז) not only for the *male sex*, *remembering*, *retaining in memory*, but also for *consolidating* the earth, and as a N. for *hard iron or steel*, and for the *thicker and stronger* herbs. See Castell.

Is not זכר בן Jer. xx. 15, a *stout, masculine son*? A *son* must have been a *male*, but he might not have been a *stout* one. Comp. TION APPENA, Rev. xii. 5.

I. As a N. זכר *A male*, whether of man, beast, or bird, from his greater *strength* and *vigour* of body, and in man perhaps of * *mind* (I mean as dependent on the body) in comparison with the female. Thus *Milton*, in his comparative description of *Adam* and *Eve*, Par. Lost, book iv. liu. 297, 8.

For contemplation he, and valour form'd;

For softness she, and sweet attractive grace.

See 1 Pet. iii. 7, and comp. Bp. Fleetwood's Works, fol. p. 260. Gen. i. 27. vi. 19. vii. 3, 9, & al. freq.

As a collective N. זכר *The male sex, the males*. occ. Exod. xxiii. 17. xxxiv. 23. Deut. xvi. 16. xx. 13.

It may be worth adding, that the Greek Αρσεν (by which or it's derivatives the LXX and other Greek versions constantly render the Heb. זכר when used in this sense) seems to be derived from the Heb. ערץ *Violent, forcible*; and αρσεν itself is not only used for the *male sex*, but sometimes denotes *stout, strong, valiant*, as the French *mâle* likewise frequently doth.

II. It signifies *strength* or *vigour* of mind and *memory*, and in this view is opposed to שכח (See Gen. xl. 23. Deut. ix. 7. 1 Sam. i. 11.) whose primary sense seems to be, *to relax, fail*.

As a V. in Kal, *To retain in memory, to remember*. Gen. viii. 1. xl. 14, & al. freq. In Hiph. *To cause to remember, or be remembered, to make mention of, commemorate*. Gen. xl. 14. Exod. xx. 24. xxiii. 13. Num. v. 15. Isa. xii. 4. xxvi. 13, & al. freq. As Nouns זכר *Memory, mention*. Exod. xxii. 14. Deut. xxxii. 26. Ps. vi. 6. Also, *A memorial, title to be mentioned by*. Exod. iii. 15. זכרון, זכרון, *Memory, memorial, record, monument*. See Eccles. i. 11. ii. 16. Exod. xvii. 14. xxviii. 12. Esth. vi. 1. *An external object of religious worship, an idol*. Isa. lvii. 8, where see *Vitringa*.

* Even the gallant *Ovid* could say,

Fortius ingenium suspicor esse viris.

• Fem.

Fem. זכרון, *A memorial*. It is applied only to that part of the offering which was to be burnt upon the altar as a memorial of the whole. occ. Lev. ii. 2, 9, 16. v. 12. vi. 15. xxiv. 7. Num. v. 26. Hence Isa. lxi. 3, מזכיר לבנה Making a memorial with frankincense, is the same as fuming it; and in Hos. xiv. 8, the N. זכר is used for scent, odour; LXX, οσφρασια, "for (says Vitranga on Isa.) odorous substances, especially when fumed, excite a sense of their presence." But Exod. xxxiv. 19, *Whatever openeth the womb (is) mine, and from all thy cattle thou shalt make a memorial with the firstling of the ox and of the sheep. A memorial of what or whom? Backwards, of their deliverance from Egypt, when Jehovah slew the First-born of Egypt, both of man and beast (comp. Exod. xiii. 14, 15); forwards, of that much more important deliverance by the seed of the woman, the Great First-born, in the faith of whom Abel offered the firstlings of his flock soon after the Fall, Gen. iv. 4. Comp. Heb. xi. 4, and under בשר I.*

As a Participial N. מזכיר *An historiographer*. He appears to have been a stated officer to the Jewish kings. See 2 Sam. viii. 16. 1 Kings iv. 3. 2 Kings xviii. 18. 2 Chron. xxxiv. 8.

ל Schultens in his MS. *Origines Hebraicae* seems to have assigned the true meaning of this Root, namely *loose, lax, profuse from laxity*.

I. To let go, or loosen, with profusion, as money from a purse. occ. Isa. xlvii. 6; where Eng. Translat. *lavish*.

II. To be loose, irregularly active in one's goings, to go irregularly this way and that, "to gad about" (Eng. Translat.) occ. Jer. ii. 36.

III. In Hiph. To be, as it were, *lavish or prodigal of, to set no store by, to esteem vile, contempt, "despise"* (Eng. Translat.) vilipendere. occ. Lam. i. 8. As a N. fem. sing. זלזול *Vileness, worthlessness*. occ. Ps. xii. 9; where it is put for *vile, worthless persons* (so *Aquila ευωμισμενοι* and *Symmachus ευτελεις*), as זלזול *Pride, for proud men*, Ps. xxxvi. 12.

IV. As Particles זלזל, זלזל, and זלזל *Be-sides, except*. 2 Sam. vii. 22. Ruth iv. 4.

Deut. i. 36. The two former words may be considered as Nouns fem. sing. and the last, as a N. fem. plur. in Reg. from זלזל a letting go, neglect, contempt; as 2 K. xxiv. 14, *There was no one left, זלזל except q. d. in letting go, in neglect of (ז being understood, as it frequently is, especially before Nouns feminine used adverbially) the meanest people of the land, i. e. if one lets go, neglects or omits the meanest people of the land, there was no one left*.

זלזל Occurs not as a V. but

I. As a Participial N. in an active sense, זלזל *Profuse, prodigal*. occ. Deut. xxi. 20. Prov. xxiii. 21. xxviii. 7. xxiii. 20, זלזל *Among the prodigal wasters of flesh upon themselves, i. e. gluttonous eaters of flesh; and indeed in all the passages just cited, as well as in this, it seems to have a particular reference to gluttonous eating*.

II. In a passive sense, *Vile, worthless*. occ. Jer. xv. 19. Lam. i. 11.

זלזל Occurs not as a V. in this reduplicate form, but as a N. masc. plur. זלזלים *The loose, dangling shoots of the vine*. occ. Isa. xviii. 5. This application clears the idea of the Root.

זלזל

Occurs not as a V. in Heb. but the idea of the word is *curvature, crookedness of form*, as will appear presently. As a N. with a formative מ, מזלג, plur. fem. מזלגות and מזלגת *A flesh hook for taking meat out of a boiling pot, or for ministering at the altar of burnt-offerings; (so LXX, κρεαγμα) thus named in Heb. from its curve or crooked shape*. 1 Sam. ii. 13, 14. 1 Chron. xxviii. 17. Exod. xxxviii. 3, & al.

Bochart, vol. i. 524, has discovered the plain traces of this Hebrew word in the ancient name of *Messana* (now *Messina*) in *Sicily*, an island long frequented, and in part possessed by the *Phenicians*. "Thucydides, lib. vi. Ονομα δε το μεν πρωτον Ζαγκλη ην υπο των Σικελων κληθεισα, οτι δρεπανοειδες το χωμιον την ιδεαν εστι, το δε δρεπανον δι Σικελου Ζαγκλον καλεσσι. The original appellation of this city (*Messana*) was *Zanclé*, being so named by the *Sicilians*, because the place

* See *Tympius's Notes on Noldius's Particles* under זלזל edit. *Jena* 1794.

in

in form resembled a sickle, which they call *Zancion*." Whence *Nicander* in *Stephanus*, speaking of *Sicily*, book x.

Και τοι καὶ Ζαγκλὸς ἰδὼν ἔρπαιοντος αἴου.

Though *Zancle* sickle-shap'd had been consum'd.

And *Ovid* in book iv. of his *Fasti*,

Quique locus curvæ nomina falcis habet;

The place that's from the crooked sickle named.

Strabo has nothing about the sickle, he only says *Zancion* signifies crooked. His words (vol. i. p. 410, edit. *Amstel.*) are these: Ζαγκλη προτερον καλεμενη, δια την σκολιοτητα των τοπων. Ζαγκλιον γαρ εκαλειτο το σκολιον.—Formerly called *Zancle* from the curvature of the neighbouring country, for *Zancion* means curve or crooked." i. e. παρὰ τοῖς ἐκεί, among the inhabitants of that place, as *Eustathius* has rightly added, citing this very passage on the 12th of the *Odyssey*. *Zancle* then properly signifies curve or crooked. And it is in vain to pretend this is a *Sicilian* word, since it is the *Punic* (or *Phœnician*) זלג by transposing the letters g and l. Whence זלג in Hebrew is *קשאקא*, a flesh hook, a hook to draw meat out of a kettle with. Hence in *Exod.* xxvii. 3, for זלגותיהם *Onkelos* hath זלגותיהם which the Jews explain by זלגותיהם Crooked hooks to lay hold on meat in the pot.—The Heb. זלג hook then is so called from it's crooked or curve form, as the Arabic זلج [זלג] a hook to fasten a door." On the whole therefore, the ideal meaning of the Heb. זלג seems to be curvature or crookedness, and accordingly the *Vulg.* has given the idea of the word, *Exod.* xxxviii. 3, by rendering it *uncinos hooks*, from *uncus* crooked; and hence may not improbably be deduced the Greek σκολιος crooked, σκαλγος oblique; also Saxon ꝥicol and Eng. sickle.

זל See under זל

זמן

To devise, imagine, think. It is used in a good sense, as *Ps.* xvii. 3, but generally in a bad one, as *Gen.* xi. 6. As a N. fem. זמה (applied to man) A wicked imagination or device. *Lev.* xx. 14. *Jud.* xx. 6. plur. זמות Devices, schemes, in a middle or indifferent sense. *Job* xvii. 11. As a N. fem. זממה Thought, considera-

tion, discretion, in a good sense, *Prov.* i. 4. iii. 21. v. 2. Device, machination, contrivance, in a bad one, *Job* xxi. 27. *Ps.* xxi. 12. *Prov.* xii. 2. xxiv. 8.

זמן To devise or consider thoroughly, purpose steadfastly, both in a good and bad sense. See *Dent.* xix. 19. *Ps.* xxxi. 14. *Zech.* i. 6. viii. 14, 15. *Prov.* xxxi. 16.

DER. To seem, seemly, &c. Qu?

זמן

I. To appoint, constitute. occ. as a Part. *Huph.* *Ezra* x. 14. *Neh.* x. 35. xiii. 31. As a N. זמן An appointed time. occ. *Neh.* ii. 6. *Esth.* ix. 27, 31. *Eccles.* iii. 1.

II. Chald. In Aph. זמן To prepare, or perhaps to devise, from Heb. זמן. occ. *Dan.* ii. 9, where many of *Dr. Kennicott's* Codices read זמן in Ith. As a N. זמן A set or appointed time; *Dan.* ii. 16, & al.

DER. To summon. Qu?

זמן

I. To cut off. It occurs not as a V. simply in this sense; but hence as a N. fem. זמורה, in Reg. or plur. זמורות A cutting, a branch or twig cut off. *Num.* xiii. 23. *Isa.* xvii. 10. *Ezek.* xv. 2. viii. 17, זמורות זמורות אל אפס. To omit the strange and even filthy interpretations given of these words by the Jews, for which I refer to *Michaelis* Supplem. ad *Lex. Heb.* p. 630, &c. I observe after him that the *Vulgate* translation of them is the most faithful and literal, "ad applicant ramum ad nares suas they apply the branch to their nostrils," [I should rather say nose] which the translator *Jerome* explains by "a branch of the palm-tree with which they adored the idols." Why *Jerome* specified the palm branch does not appear. But the text seems plainly to allude to the *Magian* fire-worshippers, who, *Strabo* tells us, lib. xv. when they were praying before the sacred fire held a little bunch of twigs in their hand. *Dr. Hyde*, *Hist. Relig. Vet. Pers.* lib. i. cap. 27, gives a more particular account of this *Magian* rite, and at p. 369, 1st edit. presents us with a print of a Mage or Priest standing before the fire-altar, and holding the twigs in his left hand. The idolaters mentioned *Ezek.* viii. 16, 17, had their backs turned toward the temple of *Jehovah*, and worshipped the sun toward the East, and lo! while thus worshipping,

ing, they put the branch (or twig) to their nose.

In Gen. xliii. יז, זמר seems used for fruits, what is gathered or cut off from the land; so LXX καρπων, Vulg. fructibus,

II. In Kal, To prune, cut off irregular or useless branches. occ. Lev. xxv. 3, 4. In Niph. To be pruned. occ. Isa. v. 6. As a N. fem. מוסר An instrument of pruning, a pruning hook. Isa. ii. 4, & al.

III. As a N. fem. plur. מוסרות Sauffers. occ. 1 K. vii. 50. 2 K. xii. 14. 2 Chron. iv. 22. Jer. lii. 18.

IV. To sing, or utter harmoniously, as a Psalm or the like * pruned, as it were, from all irregular and discordant sounds. Jud. v. 3. Ps. xlvii. 7. lxxi. 22, & al. freq. As a N. masc. מוסר, Ps. iii. 1, & al. freq. Fem. מוסרות Ps. lxxxii. 3, מוסר Exod. xv. 2. A Psalm or Hymn, from it's regular composition as to words and musick. As a N. masc. זמר In Isa. xxv. 5, may be rendered either Branch, Propago, Posterity, or Singing, joyful noise, "triumph," Bishop Lowth; but in Cant. ii. 12, it seems plainly to denote the harmonious singing of birds. Comp. LXX, Syr. and Vulg.

V. Chald. as a N. fem. זמרה Musick. occ. Dan. iii. 5, 7, 10, 15. Masc. plur. emphat. זמרים The singers. occ. Ezra vii. 24.

VI. As a N. זמר A species of clean animals. occ. Deut. xiv. 5. The LXX render it Καμηλοπαρδαλιν, and Vulg. Camelopardalum, the Camelopardal; so the Arabic, Zîrafé. But this animal is a native of the torrid zone, of Nubia, and Abyssinia †, is rarely seen even in Egypt, and, if at all known in Palestine, could never have there been an article of food, and therefore we cannot suppose that a wise legislator would expressly permit the eating of it. Accordingly Bochart (vol. ii. 908, 909.) rejects the camelopardal, and substitutes for it the rupicapra or chamois goat. But objections

of a similar kind hold against this animal likewise. "The Alps, the Pyrenées, the mountains of Greece and of the islands in the Archipelago, are almost the only places where the chamois are found," (Buffon, Nat. Hist. tom. x. p. 308.) and it does not appear that they are to be met with in Palestine or the neighbouring countries. "They fear the heat, says Buffon, and inhabit only the regions of snow and ice." What then is זמר? Till we have more light, I think we must content ourselves with saying that זמר probably is an animal of the goat kind, so called from it's remarkably browsing on the shoots and twigs of trees. Comp. Michaelis Supplem. ad Lex. Heb. p. 627. "Is it true, asks Michaelis (Recueil de Questions, p. 148), that the Jackmur [זמר], which he makes a species of autelope] saws, so to speak, the branches of trees and bushes with his horns?"

I. To prepare, provide. It occurs not as a V. in Heb. but as a Particip. Huph. masc. plur. spoken of stallions, מוכנים prepared, ready. To this purpose the LXX, ἑτοιμασμένοις raging with lust; though this word may also be designed to answer the Heb. מוכנים. occ. Jer. v. 8.

II. As a N. זמן Preparation, provision, store, as of food. occ. Ps. cxliv. 13. זמנים Compound aromatic preparations. occ. 2 Chron. xvi. 14.

III. As a N. מזון Provision of victual or other things. occ. Gen. xlv. 23. 2 Chron. xi. 23.

IV. Chald. As a V. in Ith. To be provided for, nourished, fed. occ. Dan. iv. 9. So LXX, σπερσσο, Vulg. vescebatur. As a N. מזון Provision, food. occ. Dan. iv. 18.

V. Chald. As a N. masc. plur. in Reg. זמין Kinds, q. d. Preparations. occ. Dan. iii. 5, 7, 10, 15.

VI. As a N. it denotes the extremity or hindmost part of a thing, as the tail of a serpent, Exod. iv. 4; or other animal, Jud. xv. 4. Job xl. 12, or 17.—the end of a fire-brand almost extinguished, Isa. vii. 4. Hence as a V. in a privative sense, To cut off the extremity or hindmost part. occ. Deut. xxv. 18. Josh. x. 19. In Job

N

xl.

* So the Lat. Carmen a Song or Poem may be from the Heb. זמר to prune, and the Greek Μίλος of the same import, from זמר to cut off. Comp. Bp. Lowth's Prelim. Dissert. to Isaiah, p. 50.

† "La Giraffe ou le Camelopardalis—habite en Afrique, & sur-tout en Ethiopie, & ne s'est jamais répandue au-delà des Tropiques dans les climats tempérés de l'ancien continent." Buffon, Hist. Nat. tom. viii. p. 137.

xl. 12, or 17. *Schultens*, in order to support his hypothesis of the *behemoth* in Job being the *elephant*, unreasonably (I had almost said absurdly), because in opposition to the scriptural usage of the word, interprets זנב to mean the elephant's *proboscis* or *trunk*. Mr. *Scott*, in support of the same hypothesis, with not much more reason, explains it of the elephant's *penis*. But this latter is by no means proportionate to the bulk of his body. "Naturalists and travellers, says * *Buffon*, agree in assuring us that it is neither larger nor longer than a horse's." But if זנב be suffered to retain its usual meaning in Job xl. 17, that text will plead strongly for the *hippopotamus*, and not the *elephant's*, being the *behemoth*. For the tail of the latter is *small, weak, and inconsiderable*, like a hog's. *Buffon* says †, "It is but two feet and a half, or three feet long, and assez menuë, pretty slender." But of the *hippopotamus* he observes ‡, from *Zerenghi*, "His tail is not like that of a hog, but rather like a *tortoise's*, only that it is *incomparably thicker, incomparablement plus grosse*." He § adds, "the length of the tail is eleven inches four lines. (French.) The circumference of the tail at it's origin is a little more than a foot, at it's end two inches ten lines." N. B. The French foot is equal to one foot nine lines English; and these dimensions were taken from the female, which is one third less than the male *hippopotamus*. *Scheuchzer* (Phys. Sacr. on Job) says, the tail of the *hippopotamus* is, "though short, yet thick, and may be compared to the *cedar* for it's tapering, yea conical shape, it's smoothness, thickness, strength and rigidity."

- II. As a N. it imports *meanness inferiority or subjection*. See Deut. xxviii. 13, 44. Isa. ix. 14, 15.

DER. *Snub*.

זנה

With a radical, (see Deut. xxxi. 16.) but mutable or omissible, נ final.

The primary idea seems to be, *To encompass, incircle, infold, enclose, or the like*.

* Hist. Nat. tom. ix. p. 272, French edit. 12mo.

† Tom. ix. p. 281, 2.

‡ Tom. x. p. 192.

§ Ibid. p. 196, 7.

It occurs not however as a Verb simply in this sense, but hence the Greeks plainly had their Ζώνη, a zone, girdle, and the V. ζωνω, ζωνυμι to gird, gird round ¶.

- I. As a N. with a formative מ, זמן, A belt, or girdle. occ. Deut. xxiii. 14, And thou shalt have יתר a small paddle (or stake resembling those of a tent, comp. יתר) על אונך in thy girdle; so the LXX, ζωνης ζωνης σα, Vulg. in balteo, and *Montanus*, super zonam tuam. It is well known that the eastern nations to this day make use of their girdles for carrying their dagger, handkerchief, and other implements ¶.

- II. As a N. fem. plur. זנות Defensive armour encompassing or surrounding the body. *Montanus* translates it zonas girdles; but it seems of more extensive signification, and is accordingly rendered in the Chaldee Targum by כליינת Armour, in which sense זין or זינת is often used in the Targums. occ. 1 K. xxii. 38. It is evident from ver. 34, that Ahab went *defensively armed* into the battle, and therefore there is a peculiar emphasis in observing that the very armour in which no doubt he trusted, became one mean of fulfilling *Elijah's* prophecy, ch. xxi. 19.

- III. It denotes *unlawful embraces* between persons of different sexes. To commit *whoredom*. It is spoken as well of men; Num. xxv. 1, as of women, Gen. xxxviii. 24; of single persons, Lev. xix. 29. xxi. 9. Deut. xxii. 21, as of married, Amos vii. 17. Hos. i. 2, comp. ch. iii. 1. It also frequently denotes to commit *spiritual whoredom* or idolatry, and is spoken as well of the Gentiles, Exod. xxxiv. 15, 16, as of the people of God, Lev. xvii. 7. xx. 5. Isa. l. 21. Jer. iii. 6. Ezek. xxiii. 3, 19. (Comp. Isa. lvii. 3.) and is once applied to the consulting of such as have *familiar spirits*, or of wizards. Lev. xx. 6. As a N. fem. זונה or זנה A Harlot, a whore, whether in a natural, Gen. xxxiv. 31. Lev. xxi. 7; or in a spiritual sense, Isa.

¶ Hence also perhaps the name for *Jupiter*, Ζην or Ζην, as importing the whole Circumference of the heavens.

¶ See *Shaw's Travels*, p. 227, 2d edit. *Harmer's Observations*, vol. ii. p. 460. and *Complete System of Geography*, vol. ii. p. 21.

i. 21. xxiii. 16. Ezek. xvi. 31. Nah. iii. 4. Some pretend that in Josh. ii. 1, and other passages, where *Rahab* is spoken of, the word should be interpreted a *hustler*, or *taverner*; but the LXX in all those passages render it Παρρη, and the Vulgate, Meretrix, a *harlot*; and in like manner Rahab is called Παρρη by St. Paul, Heb. xi. 31, and by St. James, ch. ii. 25. And indeed nothing more may be intended by the epithet *harlot*, but that she had formerly been so. Comp. Mat. x. 3. xxvi. 6. and *Glossii Philologia Sacra*, lib. iii. tract. 1. can. 3. As a N. fem. נח נח Fornication, act of *whoredom*. Hos. iv. 11. vi. 10. As a N. fem. חורבן *Whoredom*. Ezek. xxiii. 8. ונח As a N. masc. plur. נח נח Repeated *whoredoms*. Hos. i. 2, & al.

נח
I. In Kal, and Hiph. To cast off, cast or remove to a distance. Lam. ii. 7. 1 Chron. xxviii. 9. 2 Chron. xi. 14. Hos. viii. 3, 5.
II. It seems to be once applied to *streams failing or drying up*. occ. Isa. xix. 6; where threatening Egypt in figurative language, he says והאֲנָחִיז וְהַנְּחִיז and the (several) *streams* (of the Nile) shall fail; so LXX, ἐκλείψουσιν, and Vulg. deficient. Where observe, that the V. is of an irregular form, having, if it be an uncompounded word, both the Heb. and Chaldee characteristic of Hiphil, and is perhaps used as the Egyptians pronounced it. But may not והאֲנָחִיז be a word compounded of נח to heat and נח, and so express to be cast off, or fail, through heat?
DER. Snatch, sneak, snack.

נח
To spring or leap forth. Once Deut. xxxiii. 22 So LXX. Vat. ἐκπύδεται, Alexand. ἐκπύδσει. In Syriac it signifies to cast, dart forth.

נח
In general, To move, agitate.

I. In a Niph. sense, To be agitated, as from awe and respect. occ. Esth. v. 9. So Syriac נח נח "commotum esse." Walton. As a participial passive N. fem. נחה An agitation, what is agitated. Deut. xxviii. 25, And thou shalt be נחה for an agitation, i. e. agitated, to all the kingdoms of the earth. So Ezek. xxiii. 46. As a participial N. fem. active, נחה An agitation, what doth agitate, trouble,

veration, commotion. occ. Isa. xxviii. 19. 2 Chron. xxix. 8. Jer. xv. 4. xxiv. 9. xxix. 18; but in the four last texts, the Keri, and many of Dr. Kennicott's Codices read נחה, as in Deut. xxviii. 25. Either reading makes very good sense.

II. Chald. As a Participle Benoni masc. plur. נחה Trembling, as from awe. occ. Dan. v. 19. vi. 26, or 27.

III. To tremble, shake, as through weakness. occ. Eccles. xii. 3.

IV. As a N. fem. נחה Sweat, forced out of the body by motion or agitation. occ. Gen. iii. 19.

V. As a N. נח The same. So the Vulg. Sudore. occ. Ezek. xlv. 18.

נחה To put into a violent motion or agitation. occ. Hab. ii. 7; where Diodati, che ti scrolleranno, who shall agitate thee.

DER. Gr. σέω and σέω to move, agitate, Eng. To sway, move with ease, swing, swag, swing, sweat. Dutch zee, Dan. see, Eng. sea, &c.

נח
In Niph. To be abridged, shortened, cut short. So Vulg. breviabuntur. Once Job xvii. 1. The Arabic Nouns נח and נחה, evidently derived from this root, signify short. See Castell and Michaelis.

נח
This root is variously rendered, To be indignant, rage, detest, defy, abhor, and the like. It is joined with נח to curse, Num. xxiii. 7, 8. Prov. xxiv. 24; and opposed to ברכה Blessing in the next verse. It is also joined with several other words expressive of anger or trouble, Ps. lxxviii. 49. But still I must confess myself unable to come at it's radical import merely from the scriptural usage of it as a Heb. word. Schultens, however, in his Comment on Prov. xxiv. 24, and in his MS. Origines Hebraicae, seems to have assigned the true idea of it, from the Arabic, in which language he informs us that נח denotes "Spumam agitare per os, despumare," to work the spittle or froth about one's mouth, to froth or foam at mouth—thence to foam out, as it were, in speaking, to speak with heat and severity, like a person foaming with anger, and lastly, to utter or foam out hard speeches or curses." It is used as a

• "Spumam per Buccas huc illuc movit, 2, נח Iratus in sermone, seu cum irā locutus fuit." Castell. V. ii

V. in Hebrew, but more frequently as a N. and after what has been said, it will be sufficient to take particular notice of only two or three passages. Prov. xxv. 23, as a Participle in Niph. *The north-wind dissolveth or dissipateth rain*; so פנים נועמים a foaming countenance, (or a countenance which shews we are ready to foam with anger) a sly or slanderous tongue. Isa. xxx. 27, *His lips are full of foam*. Hos. vii. 16, פועם For the foam (Eng. Translat. rage) of their tongue.

ועף

I. To be troubled, disordered, agitated, as the sea by a storm. It occurs not as a V. simply in this sense, but hence as a N. ועף Agitation, as of the sea. occ. Jon. i. 15. So LXX, Σαλας Agitation.

II. To be troubled, agitated, as the heart with uneasiness or discontent, to fret. occ. Prov. xix. 3. As a Participle or participial N. ועף Troubled, fretful, uneasy. occ. Gen. xl. 6 Dan. i. 10.

III. To be discomposed or agitated with anger, to be wrath or angry. occ. 2 Chron. xxvi. 19 As a Participle or participial N. ועף Discomposed, wrath. 1 K. xx. 43. xxi. 4. As a N. ועף Wrath. occ. 2 Chron. xvi. 10. xxviii. 9. Mica vii. 9. But in Isa. xxx. 30, ועף should be rendered, with the agitation or violence of heat or anger. Comp. under זפת IV.

ועף

I. To cry out, cry aloud. Exod. ii. 23. Jud. iii. 9, & al. freq. As a N. fem. ועף A cry, clamour, vociferation. Gen. xviii. 20. Isa. lxxv. 19, & al.

II. In Kal, and Hiph. To call together by proclamation, to convoke. Jud. iv. 10, 13. 2 Sam. xx. 5. In Niph. To be thus called, or gathered, together. 1 Sam. xiv. 20, & al. Comp. ועף.

ועף

To be small, little. It occurs not as a Verb in the Hebrew Bible, but hence as a N. ועף Small, little. occ. Isa. xxviii. 10, 13. (Chald.) Dan. vii. 8. Adverbially, Of time, A little time, a little while. occ. Job xxxvi. 2. Isa. xxix. 17. As a N. ועף A small quantity, small, little. occ. Isa. xvi. 14. xxiv. 6. Of time. occ. Isa. x. 25.

זפת

As a N. Pitch, (so the LXX. and Vulg.)

or rather a kind of Bitumen; for it seems a natural, not an artificial, substance. The radical idea is uncertain; but it seems probable that this word in sense as well as in sound is nearly related to זפת to overlay (as זפת to זפת, זפת, זפת, זפת), and that pitch or bitumen hath it's Hebrew name זפת from it's fitness to overlay, and so fill up the small holes or chinks of other matter. The final ז in זפת may be formative and servile, and from the Chaldee name for pitch, זפת, used in Targ. Isa. xxxiv. 9, it should seem that it is so. occ. Exod. ii. 3. Isa. xxxiv. 9.

DER. By transposition Greek Πισσα, Lat. Pix, Eng. Pitch.

זק

To strain off, and so separate from the grosser or heterogeneous parts.

I. To fuse, purify by fusion or melting, as metals. occ. Job xxviii. 1, And a place for the gold (not where, but which) זק they fine.

II. In Niph. To be strained off, and dissolved as it were, in the air, as water for rain. occ. Job xxxvi. 27, Verily he evaporateth the drops of water, זק סם לאר (which) are strained off (for) the rain of his vapour, which the heavens let fall (and) drop upon man abundantly, i. e. The Almighty, by the divinely-constituted chemistry of nature, gradually dissolves in the air, that water which is on the surface of the earth and sea, at the same time purifying it from saline, earthy, mineral, and other heterogeneous mixtures; and this he does for the purpose of supplying vapour for rain, which the heavens afterwards distil on man abundantly. See Scott's note.

III. As a N. masc. plur. זקים Manacles or fetters made of cast iron or copper. occ. Job xxxvi. 8. Ps. cxlix. 8. Isa. xlv. 14. Nah. iii. 10. זקים (with a formative ז) The same. occ. Jer. xl. 1, 4.

IV. As a N. masc. plur. זקים rendered fire-brands, but rather means, as in the margin of our Translation, flames, or ignited matter, matter in a state of fusion, or divided into the smallest particles by fire. occ. Prov. xxvi. 18. So as a N. fem. plur. זקות is translated sparks, but rather denotes flames, as the LXX render it, φλογα, and Vulg. Flammis. occ. Isa.

Isa. l. 11; where, though I cannot concur with *Vitranga* that וקן denotes *twigs* (*malleolos*) for *fuel* or *burning*, yet he seems right in referring this verse to those turbulent and factious Jews, who after our Lord's death kindled, against the Roman government, that fire, and surrounded themselves with those *flames* of sedition and rebellion, which at length consumed their city and nation. Comp. Bishop Lowth.

- וקן I. To strain off thoroughly, and so refine as wine from it's lees. It occurs as a Participle masc. plur. Huph. Isa. xxv. 6. * In the East they keep their wine in jugs, from which they have no method of drawing it off fine; it is therefore commonly somewhat thick and turbid by the lees with which it is mixed: to remedy this inconvenience they *filtrate* or *strain* it through a cloth. And to this custom, as prevailing in his time, the prophet here plainly alludes. This exposition is further confirmed by the mention of Οἶνον διυγμένον *filtered wine* in the LXX Version of Amos vi. 6.
- II. To fuse thoroughly, thoroughly purify by fusing, as gold. occ. Mal. iii. 3; where LXX, χυεῖ fuse. As a participle Huph. מוקק Well fused, purified, or refined, as gold. occ. 1 Chron. xxviii. 18. xxix. 4. Ps. xii. 7.

וקן I. In Kal. To be old, grown old. Gen. xviii. 12, 13. Josh. xiii. 1, & al. freq. In Hiph. The same. occ. Prov. xxii. 6. Spoken of the root of a tree. occ. Job xiv. 8. As Ns. וקן Old, an old man. Gen. xviii. 11. xix. 4. Also, Old age, Gen. xlviii. 10. So fem. וקנה Old age, Ps. lxxi. 9. Isa. xlv. 4. As a N. masc. plur. וקנים Elders in age or authority, q. d. Eldermen or Aldermen. See Gen. i. 7. Exod. iii. 16. Lev. iv. 15. Deut. xix. 12. 1 Sam. iv. 3. 2 Sam. xix. 11. Jud. xi. 5. Num. xxii. 7. 1 Sam. xi. 3. 2 K. xxiii. 1, and comp. Greek and Eng. Lexicon in Συνηδριον. Also ימים being understood (as with וקנה and וקנה which see) וקנה signifies *days* or *time of old age*, Gen. xxxvii. 3. xlv. 20, & al. וקן however, I apprehend, is not properly a word of *time*, (for it is joined

with באים בימים advanced in days, or years, Gen. xviii. 11, & al. with שבע ימים full of, or satisfied with, days, 1 Chron. xxiii. 1, and the like) but relates to the effect which age has on the body. It is opposed to נעם which denotes the *sprightliness*, *agility* or *activity of youth*; and in Arabic is used for † *carrying a burden*, or *taking it up in order to carry it*; and though וקנה is less than שברה Decaying age, see Ps. lxxi. 18. 1 Sam. xii. 2. Isa. xlv. 4, and וקן denotes a man younger than one כלה ימים full of days, Jer. vi. 11, or than ורע one who is decrepit, 2 Chron. xxxvi. 17; yet I think it signifies one who is *gravis annis* † *heavy with years*, and refers to that *weight* and *inactivity* which generally creeps upon men as they grow old, when, as *Horace* has remarked, Art. Poet. lin. 171,

Res omnes gelidè timideque ministrant,
and are *heavy* and *indolent* both in body and mind. Thus the sacred historian, 1 Sam. iv. 18, remarks of Eli the high priest, that he was וקן וכבד old and heavy, and *Sophocles*, *Oedip. Tyr.* lin. 16, 17, mentions οὐ γρηγορὰ βραχὺς ἱερῆς the *priests heavy with age*.

From וקן in this view may be derived the Latin *segnis* slow, heavy. Hence also Gothic *seineigs* ||, and Latin *senex*, an old man, whence *senatus*, *senator*, and Eng. *senate*, *senator*, &c.

II. As a N. וקן The beard, probably so called because it grows old together with the man, not naturally falling off, or changing as מולפות the hairs of the head do (see under מולף), and moreover, as age advances, becomes longer and heavier. Lev. xiii. 29, & al. freq. It is applied to the beard of a lion, 1 Sam. xvii. 35. It is well known that from the most ancient times, the eastern nations have worn their beards, which are very highly valued by them. This will account for several practices which we meet with in Scripture. In 2 Sam. xx. 9, *Joab took Amasa by the beard with his right hand to kiss him*. "When two particular friends or relations [among

† "Portavit, portandum sustulit, imposuitque onus." *Castell.*

‡ As *Liby*, lib. ix. cap. 3, and *Horace*, Sat. i. lib. 1, lin. 4, express it.

|| See *Junius Etymolog. Anglican.* in *PRIEST*.

* See *Harmer's Observations*, vol. i. p. 373, &c.

the Moors in Morocco] meet, they anxiously embrace, and kiss each other's faces and beards for a few minutes—"Encyclop. Britan. in MOROCCO, No. 43, ad fin. We find traces of the same custom among the ancient Greeks. Agreeably to which, when *Thetis* is supplicating *Jupiter* in *Homer*, II. i. lin. 501, she takes him by the chin or beard with her right hand,

—δξινετη δ' αὖτ' ὑπ' ἀριστεροῦ χερός
—One hand she placed
Beneath his beard—

POPE.

Comp. II. viii. lin. 371.

And when the spy *Dolon* in II. x. lin. 454, was detected by *Diomed*,—

—ὄ μιν ἐμῆλλε γυνὴ χυμὶ παχυν
—Λαομῆδος λισσομένη
—The wretch prepar'd
With humble blandishment to stroke his beard.

POPE.

Pliny mentions it as a general custom of the ancient Greeks to touch the chins of those whom they supplicated. *Nat. Hist.* lib. xi. cap. 35. On the other hand, it was an eastern custom to shave, cut or pluck the beard in violent grief. See *Isa.* xv. 2. *Jer.* xli. 5. xlviii. 37. *Ezra* ix. 3. So from *Herodotus*, lib. ii. cap. 36, edit. *Gale*, we may (though the expressions are somewhat obscure) collect, that all nations, except the Egyptians, did the like. And in later times, *Suetonius* in *Caligula*, cap. 5, relates, that on the news of *Germanicus*'s death, *regulos quosdam barham posuisse*—ad indicium gravissimi luctus. Some of the (foreign) princes cut off their beards—in token of the deepest affliction.

And on 2 *Sam.* x. 4. 1 *Chron.* xix. 5, we may observe that to this day in the East cutting off a man's beard is one of the most infamous and affronting punishments that can be inflicted on him. See *Harmer's Observations*, vol. ii. p. 55. *Hanway's Travels*, vol. i. p. 298, 9. and *Bishop Lowth's Note* on *Isa.* vii. 20.

קרי

To set upright, erect. occ. *Ps.* cxlv. 14. cxlvi. 8. So *LXX* ἀναρθοί, *Vulg.* erigit. *Chald.* The same. occ. *Ezra* vi. 11; where *LXX* ἀρθωμενός, *Vulg.* erigatur. The Targum uses it in the same sense. See *Castell*.

I. To compress, squeeze. occ. *Jud.* vi. 39, (*LXX* ἐξένιασε, or ἀπένιασε he squeezed out) *Job* xxxix. 15, (*Vulg.* conculcet, crush by treading) *Isa.* lix. 5. i. 6; speaking of wounds, וְיִלְכְּוּ לָהֶם וְיִלְכְּוּ לָהֶם they have not been closed, says our English translation. But as the Verb is in *Kal*, may not the words rather be rendered, they have not closed? And in *Isa.* lix. 5, וְיִלְכְּוּ may be a participial N. fem. active, A squeezing or squeeze, וְיִלְכְּוּ And the squeeze crumeth out a viper. As a N. מור The squeezing or compressing of a wound. occ. *Jer.* xxx. 13, where *Vulg.* ad alligandum to bind up. It has also been supposed in *Hos.* v. 13, to signify a wound from it's being bound up, but this circumstance does not seem to suit the context. See therefore under מור.

II. As a N. מור A trap or gin which compresses, squeezes, or crushes what is caught in it. occ. *Obad.* i. 7. The men that were at peace with thee have deceived thee, (they who ate) thy bread מור ותרודתך have laid (not a wound surely, but) a gin or trap under thee. Nearly to this effect the *LXX* ἀνέδρα and *Vulg.* insidias.

III. As a N. masc. plur. מורים occ. *Job* xxxvii. 9, From the dark thick cloud cometh the storm, and from מורים Cold. What can these מורים (if referred to this root) be, but the grains or masses of air which in the winter, to use the words of an eminently learned writer *, "being too large to pervade the pores, and to thin mixed fluids, and so keep them in motion, do, by means of their size, compress and fix them, and so produce cold and frost? (*Comp.* ver. 10.) When frost is excessive, these grains will be driven in with such violence as to split and tear asunder trees, and parts of rocks, stones, &c. (instances whereof we had in the Great Frost 1740-1.) † and also to rot the fingers, toes, &c. of persons exposed long to it's violence." The Greek writers frequently apply καίειν, ἀποκαίειν, ἐγκαίειν, as the Latin ones do their uret.

* Mr. Spearman in his Supplement to Mr. Hutchinson's Works, printed for W. Faden, Peterborough Court, Fleet-street, p. 20.

† See Gentleman's Magazine for January 1741. p. 35, and for March 1743, p. 144.

amburete,

"Their *greyhounds*," says Dr. Russell, in his *Natural History of Aleppo*, page 61, "are of a very light, slender make, and remarkably fleet." It is probable they had the same breed in Judea.

נָאָה
Occurs not as a V. in Heb. but as a N. נָאָה *Nauseous, loathsome*. So Vulg. *Nauseam*, and to the like effect the LXX *Χολεραν*. occ. Num. xi. 20. This interpretation is confirmed by the Syriac use of the Verb נָאָה in Ethp. namely, *To be despised*, “*Contemptus est.*” *Castell* under נָאָה.

It seems nearly related to צרב *to burn, scorch*, as צרה *to hurt*, צרה *to vex*, צר *to be in distress*, צר *to be in distress*, צר *to be in distress*, צר *to be in distress*. Once Job vi. 17; spoken of the * torrents in Arabia, which, though swollen and impetuous in winter, dry up in summer. *What time* ירבו *they wax warm, they vanish*; בחמו *when it is hot, they are consumed out of their place*. Thus our translators, according to whose interpretation ירבו in the former hemistich excellently answers to בחמו in the latter, agreeably to the usual style of the book of Job; and this is a strong proof of the justness of their version.

With a radical, (see Ezek. v. 2. Ruth iii. 2. Prov. xx. 8, 26. Jer. xxxi. 10.) but mutable or omissible, ה.

I. In Kal. *To scatter, disperse.* Exod. xxxii. 20. Lev. xxvi. 33. Num. xvi. 37. Job xviii. 15.

II. *To cast away*, as somewhat filthy. Isa.
xxx. 22.

III. To scatter, spread, diffuse, as knowledge. Prov. xv. 7.

IV. *To spread, spread abroad, as a net.*
Prov. i. 17.—as dung. Mal. ii. 3.

V. In Hiph. *To disperse, dissipate.* Prov. xx. 8.

VI. *To scatter or disperse*, as corn before the wind in order to winnow it, in this sense *to winnow*. See Isa. xli. 16. Jer. xv. 7. xlix. 32, 36. li. 2. Prov. xx. 26, *A wise king יְהוֹנָדָה winnoweth the wicked*. So LXX λικμητωρ *a winnower*.

"We shall be *winnow'd* with so rough a wind."
SHAKESPEARE †.

Comp. the following sense:

As a N. מורה *A shorel*, which scatters corn
for winnowing. occ. Isa. xxx. 24. Jer.
xv. 7. In the former text מורה is clearly
* See *Louth, De Sacra Poesi Heb. Prælect. XII.*
p. 245, and 249, edit. *Götting.*

† Ild part Henry IV. act iv. scene 1, at the end.
N 4 distin.

distinguished from זרר, which, if the name of an instrument, (but comp. under זר IX.) must be the *fan* or *winnowing sheet*; and that text shews the true sense both of the V. זרר and of the N. and that the latter denotes the same as the Greek *σπυρον*, i. e. an instrument with which they *threw up* against the wind, and *scattered* the corn after being threshed, in order to separate it from the chaff and cleanse it. Comp. Greek and Eng. Lexicon under Πρυν.

VII. To examine thoroughly, as the V. *ventilo* is used in Latin, and *sift* in English. occ. Ps. cxxxix. 3; where LXX *ἐξέριψεν*, and Vulg. *investigasti thou hast traced out*.

VIII. As a N. זר Strange, foreign, a stranger who had been, as it were, scattered at a distance, or cast away from others. For it's various applications see Exod. xxix. 33. xxx. 9. Lev. x. 1. Num. iii. 10. xvi. 40. 1 K. iii. 18. Job xix. 27. Hence as a V. To be strange, estranged, alienated. occ. Job xix. 13, 17. Ps. lvi. 4. lxxviii. 30. As a Participle Huph. זר Estranged, a stranger. occ. Ps. lxxix. 9.

IX. As a N. זר A rim, or crown. It is used only for those rims or crowns of gold which were made round the ark of the covenant, the table of shew-bread, and the altar of incense, (see Exod. xxv. 11, 24. xxx. 3.) and which were probably so called from their *diverging rays* of gold, proclaiming in hieroglyphical language, that each of these divinely instituted emblems represented the *Eternal Light*, considered under different characters, even the *Sun of Righteousness*, who would in due time *diffuse* his all-healing rays throughout the world.

X. As a N. זרר

1. The hand, considered as spread out or expanded. occ. Isa. xl. 12, where it is spoken *ἀνθρωποειδὲς* of God.

2. A span, as much as a man can measure with his hand expanded from the thumb to the little finger, about nine inches, or half a cubit. The LXX have constantly rendered זרר by *σπῆν* a span, and that it is equal to half a cubit appears from comparing Ezek. xliii. 13, with ver. 17. Comp. under זר VII. But observe, that as Ezekiel reckons by the larger cubit, containing a cubit and a hand's

breadth, i. e. about twenty-one inches, so the half-cubit or span must be reckoned at about ten inches and a half. occ. Exod. xxviii. 16. xxxix. 9. 1 Sam. xvii. 4. Ezek. xliii. 13; in which last passage observe it is joined with זרר masculine; as זרר likewise is Ezek. i. 16. x. 10. So זרר is construed as a masculine N. Ezek. i. 7. Dan. x. 6. 1 K. vii. 45. And these seem instances of masculine Nouns formed with a servile נ. Comp. under נ IV.

Hence perhaps Eng. *strut*, *astrut*.

זרר To sneeze, to disperse the air from the nose with vehemence. occ. 2 K. iv. 35. But זרר may in this view be referred to זר or זר to compress. Vulg. *oscitavit, yawned*.

זרר

I. To be diffused, to spread, or spread itself, "diffudit se," (Marius) as the leprosy on Uzziah's forehead. occ. 2 Chron. xxvi. 19. Job ix. 7, *Commanding לזרר the solar orb, זרר ולא* and it is not diffused or dissipated, as all other fuel we are acquainted with is. And is not this truly wonderful, that notwithstanding the intense and inconceivable heat of the solar orb, it should continue burning for thousands of years without any waste or diminution? But *HE spake the word and it was done, HE commanded and it stood fast*.

II. To be diffused, to spread, as the שמש or solar light, on a face of the earth or on it's inhabitants. So Gen. xxxii. 31, or 32, *And the solar light לו זרר rose*, i. e. was diffused, upon him. Exod. xxii. 3, *If the solar light זרר עליו be diffused upon him*. Comp. 2 K. iii. 22. So of זרר the light, 2 Sam. xxiii. 4. Ps. cxii. 4; and of the שמש Light or Sun of Righteousness, Mal. iv. 2; and of Christ the Glory of the Lord, Isa. xli. 2, 25. Comp. Deut. xxxiii. 2.

The ancient Greek poets use the same style.

Thus Homer, Il. viii. lin. 1,

ΗΩΣ ΜΑΥΡΟΝ ΠΡΟΚΑΤΕΛΕΓΕ ΕΚΙΔΝΑΤΟ ΠΑΡΕΝ ΕΠ' ΑΙΩΝ,
The saffron morn was spread upon the earth.

And Mimnermus, Περὶ βίης,

—'Οσσὺ τ' ΕΠΙ Γῆ; ΚΙΔΝΑΤΑΙ' ΗΕΛΙΟΣ,
As whilst the sun is spread upon the earth.

Comp. Greek and Eng. Lexicon under 'ΗΛΙΟΣ.

As

As Ns. זרע *A being diffused, a diffusion*, as of the light. occ. Isa. lx. 3. מזרח *The sun-rising, orient or east*, where the sun or solar light is first spread upon the earth. Ps. ciii. 12, & al. freq. Comp. Num. xxi. 11. Deut. iv. 47, in which and many other places שמש the solar light is expressed.

III. As a N. מזרח *A native tree diffusing its shoots and branches*. occ. Ps. xxxvii. 35. Jerome *indigena a native tree*. Comp. Eng. marg.

IV. As a N. מזרח *A native*, as opposed to נר *a sojourner*, One who has taken root as it were, in the country where he lives, and is spreading abroad his branches. Exod. xii. 19, & al. freq.

DER. Saxon *strecan*, and Eng. *To stretch*. זרם

To pour, pour forth, pour over. occ. Ps. lxxviii. 18, *The clouds pour forth waters*. Ps. xc. 5, וזמת *Thou overwhelmest them as a flood*. As a N. זרם *A storm*, as of rain or hail. Isa. xxv. 4. xxviii. 2. *An inundation, flood, torrent*. Job xxiv. 8. Hab. iii. 10, *The inundation, or overflowing of the waters passed away*. Comp. Josh. iii. 15, 16. Isa. xxviii. 2. Also, *A copious flux, or issue*, Ezek. xxiii. 20. As a N. זרם *An inundation*, (Qu?) Isa. i. 7, at the end of the verse, where see Bp. Lowth's Note, to which I add that M. de Calasio remarkably puts this text under the Root זרם and renders the word, inundationis. But whether the true reading of it be זרם or זרם it may with the preceding זרם serve as an instance of Isaiah's favourite figure, Paronomasia.

DER. *Storm, stream, swarm*.

זרע

To spread abroad. It occurs not as a V. simply in this sense, but this appears to be the leading idea from the things to which the word is applied in Hebrew; and in the Syriac version of Jam. i. 1, it signifies *to spread abroad, disperse*.

I. As a N. זרע *The seed of vegetables, animals or men*, by which the species are spread abroad and multiplied. Gen. i. 11. iv. 25. vii. 3, & al. freq. Hence used for *children, offspring, or posterity*. Gen. ix. 9. xii. 7. Lev. xx. 2, & al. freq. As a V. in Kal. *To sow*. It may either be considered as a V. formed from the N.

or as applied in an appropriated sense for *spreading abroad or dispersing seed*, or the like; for it is once used for *planting cuttings or shoots*, Isa. xvii. 10. It is spoken either of the seed, Gen. xxvi. 12. Exod. xxiii. 16.—or of the land, Exod. xxiii. 10. Lev. xix. 19. In Niph. *To be sown*, as seed, Lev. xi. 37.—or as land, Ezek. xxxvi. 9. Applied to a woman. Num. v. 28. In Niph. *To form, yield or produce seed*, as vegetables. occ. Gen. i. 11, 12.—as a woman. occ. Lev. xii. 2. As a N. זרע *Time of sowing, seed-time*. Gen. viii. 22. Lev. xxvi. 5. As Ns. masc. pl. זרעים *Things sown, vegetables, pulse*. occ. Dan. i. 12. זרעיהם *The same*. occ. Dan. i. 16.

II. As Ns. fem. זרע and זרע, Pl. זרעים and זרעיהם *The arm*, which is capable of being spread abroad, or extended from the body. It is very frequently joined with נטה *to stretch out*, Exod. vi. 6. Deut. iv. 34. v. 15. vii. 19, & al. freq. It is very often, as in the last cited texts, ascribed אלהים אבותינו to God. As Ns. with a formative מ, זרוע, זרוע and זרוע *The same*. occ. Jer. xxxii. 21. Job xxxi. 22. Hence III. As a N. fem. זרע *The shoulder or fore-leg of a beast*. Num. vi. 19. Deut. xviii. 3.

DER. Gr. *σπρω* old Lat. *strao*, (whence *stravi, stratum, stragulum, &c.*) and Eng. *strow or strew*.

זרק

I. *To sprinkle, disperse in small masses*. Spoken of liquids, Exod. xxiv. 6. Ezek. xxxvi. 25.—of solids, Exod. ix. 8, 10. Job ii. xii. Ezek. x. 2. As a N. זרק *A vessel used in sprinkling, a sprinkling vessel, a bason, bowl, or &c.* Exod. xxvii. 3, & al. freq.

II. *To appear here and there, as if sprinkled*. occ. Hos. vii. 9.

DER. *Streak*. Qu?

זרע See under זרע X.

PLURILITERALS,

Or Words of more than three Letters, beginning with 1.

זלעה

As a N. fem. זלעה plur. זלעות *A scorching, blasting wind*. Michaelis on Lowth's Prælect. not. 41, p. 168, edit. Gottinge explains זלעות Ps. xi. 6, of that pestilential

tial destructive wind well known to the eastern nations, and by the Arabs called *Smûm*; and he observes, that the Syriac translator, in rendering the Heb. words by רוחא דמחרת *wind of destruction*, appears to have understood their true sense. This meaning seems also very applicable to Lam. v. 10. (which see under כמר II.) And in Ps. cxix. 53, the only remaining text where the word occurs, it is plainly used in a figurative sense for the most horrid mental distress. But what is the derivation of the compound term ולעצה? perhaps from ולע (Arab.) *to be corrupt*, as a wound ("corruptum fuit, pravo modo se habuit vulnus," *Castell.*) and עץ *to vibrate, flutter**. "It sometimes hap-

* The reader may find other conjectures concerning the derivation of this word in *Michaelis Supplem. ad Lex. Heb.* p. 623, 4.

pens," says *Nieluhr*, speaking of the *Smûm* (*Descript. de l'Arabie*, p. 81.) "that during an excessive heat there comes a breath of air still more burning (un soufle d'air encore plus brulant), and that then both men and beasts being already overpowered and faint, this small increase of heat entirely deprives them of respiration." For an account of the other effects of this destructive *putrifying* wind, and for the confirmation of the derivation here proposed of ולעצה see under שחח I.

וררף

As a N. (from ורר to scatter, spread, and נר nearly related to נר to overflow. Comp. under נר) A watering by drops, a dripping soaking rain. Once Ps. lxxii. 6. where Targ. דנשפין *distilling, dropping*. So LXX σαῖσαι, and Vulg. stillantia.

ח

חב—חבא

חבה

חבא

Occurs not as a V. in Kal, but the idea evidently is, *To be bound, obliged, to payment or punishment*. It is often used in these senses both in Chaldee and Syriac. As a Participial N. חוב *A person bound to payment, a debtor*; so LXX οφειλεις, and Vulg. debitori. occ. Ezek. xviii. 7. As a V. in Hiph. חיב (dropping the formative ה as in בן, שם, &c.) *To make bound or obliged to punishment*. occ. Dan. i. 10. וחיבתם את ראשי למלך, *And ye shall make my head answerable to the king*.

חבא

To hide, conceal. In Niph. *To be hid, concealed*. Josh. x. 16, 17, 27, & al. freq. With ל and a V. Infinitive following, *To be concealed in doing a thing, to do it secretly*. Gen. xxxi. 27. In Hiph. *To hide, shelter*. Josh. vi. 17, 25. Isa. xlix. 2. In

Hith. *To hide oneself, take shelter*. Gen. iii. 8. 1 Sam. xiv. 11. As a N. מחבא *A hiding place*. occ. 1 Sam. xxiii. 23. Isa. xxxii. 2.

חבה

With a radical, but mutable or omissible, ה. It seems nearly related to the preceding חבא, as חפה to חטא, חפה to חטא &c. Comp. 1 K. xxii. 25, with 2 Chron. xviii. 24. And it should be observed, that in Josh. ii. 16. 1 K. xxii. 25. 2 K. vii. 12. Jer. xlix. 10, many of Dr. Kennicott's Codices read the Verb with the ה, חבה.

I. In Kal, *To hide, hide oneself*. occ. Isa. xxvi. 20; where observe, that חבי seems to be not feminine but masculine, being substituted for ה as usual in other inflections of Verbs with ה final. In Niph. *To be hidden*. occ. Josh. ii. 16. 1 K. xxii. 25. 2 K. vii. 12. Jer. xlix. 10. As a N. חבין

חבט *A hiding place, covert.* occ. Hab. iii. 4; where it seems to denote the cloud in which the divine glory appeared. See *Bate's Crit. Heb.*

II. As a N. *חב* *A hidden, or secret place, the bosom,* in which sense the word is often used in the Samaritan version. So Vulg. *sinu*, and Targ. *עפס* occ. Job xxxi. 33, *If I covered my transgressions, as Adam, by hiding my iniquities* in my bosom. It does not, however, appear from the sacred history in Gen. iii. that Adam did this. And we must remember that in this book neither Job nor his friends spake by inspiration, and therefore might be, and, no doubt, often were mistaken. See Job xxxviii. 1. xl. 2, 4, 5. xlii. 3, 6, 7.

III. As a N. *חבת*, see Root *חבת*.

חבב *To hide or cherish in the bosom, to cherish,* in which sense, according to *Marius de Calasio*, it is used likewise in Chaldee, Syriac, and Arabic. Comp. *Castell. Lexic.* in *חבב*, occ. Deut. xxxiii. 3. *Surely חבב* he hath cherished, (Vulg. *dilexit, he hath loved*) the peoples, i. e. the tribes of Israel. Comp. under *עב*.

חבש

To thresh, or beat with a stick or staff, as corn or fruit trees. occ. Deut. xxiv. 20. Jud. vi. 11. Ruth ii. 17. Isa. xxvii. 12. xxviii. 27; from which last passage the idea is evident. It is used in the same sense both in Syriac and Arabic. See *Castell*, and *Michælis*. And the LXX render it by *ῥαβδίζω* to thresh with a rod or stick, Judg. vi. 11. Ruth ii. 17. So by *ῥαβδω τινάσσω*, Isa. xxviii. 27.

From this Root, by dropping the aspirate *ח*, may perhaps be derived the Latin *batuo*, Saxon *beatan*, Welsh *baeddu*, French *battre*, Italian *battere*, Spanish *batir*; all of which *Junius* (Etymol. Angl. in BEATE) well observes seem to be from some common origin. Hence also the Eng. *to beat*, a *bat* (to strike with), *battle*, *batter*, *battery*, &c. beetle, a heavy mallet.

חבל

To bind, tye, connect, confine, or passively to be bound, &c. It occurs not, however, as a V. simply in any of these senses, but

I. As a N. *חבל*

1. *A cord, or rope by which things are bound, &c.* Josh. ii. 15. Jer. xxxviii. 6,

& al. freq. *חבל על* The cord of the yoke, what binds it to the neck. Isa. x. 27.

Josephus, Ant. lib. viii. cap. 14, § 4, relating the history of 1 K. xx. 30, 31, says, *Οἱ δὲ σακκῆς ἐνδυσσάμενοι καὶ σχοινία ταῖς κεφαλαῖς περιβέμενοι, ὅτως γὰρ τοὺς παλαίον ἱκετεύον οἱ Σύροι, κ. τ. λ.* But they being clothed in sackcloth, and having put cords about their heads, for such was the ancient mode of supplication among the Syrians, &c.—We meet with something like this among the *Babylonians*, in the female suppliants at the temple of *Mylitta*; for these also used to be crowned with cords. Comp. under *סך* VI.

Hence Eng. *cable*.

2. *The roping of a ship, though rendered mast.* Prov. xxiii. 34, *As he that keth חבל בראש* at the top of the roping, i. e. where it is fastened to the mast. So perhaps Jon. i. 6, *רב חבל*, the master of the roping, i. e. the officer who immediately presided over the management of the ropes, and the navigating of the ship. Plur. in Reg. *חבלי* Ropes, tacklings. occ. Isa. xxxiii. 23.

3. Plur. in Reg. *Rope-men, sailors employed in handling the ropes.* Ezek. xxvii. 8, 27, & al. In the last cited passage *חבלי* are distinguished from *מלוחי* i. e. I suppose, the ordinary or inferior seamen.

4. *A tract or portion of land which used to be measured by a rope or cord, as it is with us by a chain.* (So Zech. ii. 1, or 5, *חבל מדה* a cord of measuring, a measuring cord) Deut. iii. 4. xxxii. 9. Comp. Ps. xvi. 6. (where see Dr. *Hammond's* and Mr. *Merrick's* note) Ps. lxxviii. 55. Amos vii. 17. Mica ii. 5. 2 Sam. viii. 2. *“And he measured two lines—Repeat, from the foregoing word, חבל a line, to put to death, and the fulness of a line to keep alive. And this supplement is natural and agreeable to the language. Many instances may be produced of this nature. Thus Ps. cxxiii. 3. cx. 3. cxii. 8.—He measured them by line, i. e. he divided the country of the Moabites into several parts, that he might the better know what towns it was most proper to demolish—and to extirpate the inhabitants of them. Let me just add, that the plenitude or fulness of the line seems*

to

to denote a *very large tract* of the country; and might be larger, for any thing our author can tell, than that where the inhabitants were ordered to be put to death." Dr. Chandler's Review of the History of the Man after God's own Heart, p. 179, notes, where see more.

5. *A rope, or cord set for a snare, laqueus.* Job xviii. 10. The חבל *Snares* or *toils of death* or *the grave*, Ps. xviii. 6. 2 Sam. xxii. 6, & al. allude to the ancient manner of hunting, which is still practised in some countries, and was performed by "surrounding a considerable tract of ground by a circle of nets (comp. Ps. xli. 6.), and afterwards contracting the circle by degrees, till they had forced all the beasts of that quarter together into a narrow compass; and then it was that the slaughter began. This manner of hunting was used in Italy of old, as well as all over the eastern parts of the world*; and it was from this custom that the poets sometimes represent Death as *surrounding persons with her nets*, and as *encompassing them on every side*. Thus Statius, lib. v. sylv. 1, lin. 156,

—*"Furva miserum circum undique Lethi Vallavere plagæ."*

Spence's Polymetis Dial. xvi. p. 262, 3. So Horace, lib. iii. ode 24, lin. 8, uses the expression *Laqueis mortis toils* or *nets of death*.

6. *The silver cord*, Eccles. xii. 6, denotes the whole *spinal marrow* from it's coming out of the skull, *with all it's nervous branches*; that cord, composed of many fibres, which regulates the motions of every part of the body, and which is properly denominated *silver*, on account of it's retired situation, it's excellency, and especially of it's *resplendent whiteness*, like that of silver. See more in *Solomon's Portraiture of Old Age*, by Dr. Smith, p. 178, &c.
7. *A string of persons following one another.* occ. 1 Sam. x. 5, 10.
- II. *To be bound, confined, straitened.* occ. Job xvii. 1, *My breath חבלה* is confined, straitened, oppressed (Vulg. *attenuatur*);

* Comp. Virgil Æn. iv. lin. 121, 131. And for an entertaining and instructive account of this mode of hunting, as practised by the modern eastern nations, see *Shaw's Travels*, p. 235.

my days are extinct, the sepulchral cells (are ready) for me; for in the elephantiasis, Job's distemper, "Death is usually caused by a *violent suffocation*." — So *Arzteus*." Michaelis' Recueil de Questions, p. 75. As a N. חבל *A gird*, or *girding pain*, Tormen. Job xxi. 17; particularly as of a woman in travail. Isa. xiii. 8. xxvi. 17. lxvi. 7, חבל *Throes, pangs*, are used for the *young* which occasion them. occ. Job xxxix. 3; where the LXX render it by *ὀδυνας*, which is applied in the same manner by the profane Greek writers. Thus in the *Orphic Hymn to Semele*, lin. 4,

Ἡ μεγαλὴς ΩΔΙΝΑΣ ΕΛΑΣΣΕΑΤΟ πύρεσσι πυρρῇ
Cast forth her sorrows in the fiery blaze.

And *Callimachus* in his Hymn to *Delos*, lin. 120,

Ωμοτόκῃ; ΩΔΙΝΑΣ ΑΠΗΡΕΪΣΑΝΤΟ λαιναί;,
The lioness casts forth her savage pangs.

As a V. *To be*, as it were, *in labour or travail*, with wickedness. Ps. vii. 15.

- III. *To bind or oblige another to oneself by a pledge, to take a pledge from.* Job xxii. 6, For חבל thou hast bound by a pledge, or taken a pledge from, thy brethren for nothing. Also, *To take for a pledge.* Job xxiv. 3. Exod. xxii. 26. Deut. xxiv. 6, 17. But Cant. viii. 5, should be rendered, *I raised thee up under the citron tree; there thy mother חבלתך* received a pledge for thee; there she received a pledge that bare thee. To this purpose Mr. Harmer, in the *Outlines of a New Commentary on Solomon's Song*, p. 351, 2, who very justly observes, that the "common translation of this verse cannot be right; the eastern people, says he (p. 350), eat, drink, and sleep under trees, but they do not *bring forth* their children there.—And if such a circumstance had happened, to what purpose is it mentioned here?" As a N. חבל, and fem. in Reg. חבלה (Ezek. xviii. 7.) *A pledge* by which one is bound to another, a real bond. Ezek. xviii. 12, 16, xxxiii. 15.
- IV. *Since taking any thing upon pledge is taking the propriety of it from the former owner for a time, and if there be nothing to redeem it, for ever; hence חבל is in some connections equivalent to taking away, seizing upon, spoiling, or the like.*

Eccles.

Eccles. v. 5, or 6. Isa. xiii. 5. liv. 16. xxxii. 7, לחבל עניים to seize upon the poor, take away their property, the Verb being applied not only to the thing, but to the person, in this as well as in the preceding sense. Or should we not rather translate, with Bishop Lowth, to entangle the humble with lying words? Cant. ii. 15, *The little foxes or jackalls spoil the vineyards by eating the grapes*, for the scene of this book of Canticles is in the spring, several months before the grapes are ripe in Judea, but) who seize upon the vineyards, as if they were taken in pledge, by surrounding them in the night in great numbers, and with their disagreeable howlings disturbing the owners, as these animals do in that country to this day. See Russell's Nat. Hist. of Aleppo, p. 60, and Harmer's Outlines, &c. p. 256. &c.

V. To be bound or obliged to punishment. Prov. xiii. 13, *He that despiseth the word shall be bound to it, shall become obnoxious to punishment on that account.* Vulg. Ipse se in futurum obligat, he obliges or binds himself for the future. Neh. i. 7, חבל חבלנו לך We are strongly bound to thee, i. e. liable to severe punishment from thee. So Mic. ii. 10, חובל חבל נמץ It is bound even with a grievous bond; or, It is bound, and the bond is grievous. Job xxxiv. 31, *Is it to be said (comp. ver. 18.) to God, I have suffered (what) I was not obliged to, or, did not deserve?*

VI. As a N. fem. in Reg. חחבלת A well-connected design, a counsel wisely concerted. occ. Job xxxvii. 12. So in plur. חחבלות occ. Prov. i. 5. xi. 14. xii. 5. xx. 18. xxiv. 6.

VII. As for the meaning of destroying, corrupting, or spoiling, which the Lexicons and translators have given to this Heb. word, I think it should be expunged. The texts where it has been supposed to have this signification are noted under the preceding senses.

VIII. Chald. As a V. it is rendered to destroy, hurt, and the Nouns, hurt, damage. But it seems to be applied nearly in the same view as the Hebrew חבל in Sense IV. above. Dan. vi. 22, or 23, *And (the lions) לא חבלוני have not seized me.*

It occurs also as a V. Ezra vi. 12. Dan. iv. 20 or 23. ii. 44. vi. 26 or 27. vii. 14. As Ns. חבל A seizing, as of fire on persons. occ. Dan. iii. 25.—of lions. occ. Dan. vi. 25. חבלת A seizing, incroachment. occ. Ezra vi. 12. חבלת Nearly the same. Dan. vi. 22 or 23.

חבק

I. To fold together, as the hands or arms. occ. Eccles. iv. 5. As a N. חבק A folding, as of the hands or arms. occ. Prov. vi. 10. xxiv. 33.

II. To infold, embrace, in love and affection. Gen. xxix. 13. 2 K. iv. 16, & al. Comp. Prov. iv. 8.

III. To embrace, lay hold on. occ. Job xxiv. 8, *They embrace or cling to the rock for want of shelter.* Lam. iv. 5, *Those that were brought up in, or nursed on, scarlet embrace dunghills*, i. e. are glad to lodge in those wretched hovels where the people of the East lay up their * cow dung, and other excrementitious substances for fuel.

חבר

I. To conjoin, join or fit together; as the curtains of the tabernacle, &c. See Exod. xxvi. 3—11. xxxvi. 10—18. As Ns. fem. חברת A joining, coupling. Exod. xxvi. 4, & al. מחברת Nearly the same, or place of joining. Exod. xxvi. 4, 5, & al.

II. In Kal, To join, consociate, as friends or allies. Gen. xiv. 3. Jud. xx. 11. 2 Chron. xx. 36. In Hith. and Chald. Ith. To join, associate oneself. 2 Chron. xx. 35, 37. As a participial N. חבר An associate, companion, friend. Ps. cxix. 63, & al. In plur. it seems to denote the associated merchants, or merchants-companions, who belonged to the same caravan. Job xl. 25, or xli. 6. Prov. xxi. 9. xxv. 24, *(It is) better to dwell in a corner of the house-top than (with) a brawling woman* וית חבר in a wide house, say our translators, placing in the margin, an house of society. For the illustration of the former part of these texts, see Harmer's Observations, vol. i. p. 172. On the latter part I observe, that the LXX render the Heb. חבר וית by κοινοὶ οἶκος, so Vulg. by in domo communi, in a common house, i. e. in a house commun, or shared out, to

* See Harmer's Observations, vol. i. p. 256.

several

several families. For "the general method of building," says Dr. Shaw (*Travels*, p. 207, 8.), "both in Barbary and the Levant, seems to have continued the same from the earliest ages, down to this time, without the least alteration or improvement. Large doors, spacious chambers, &c.—The court is for the most part surrounded with a cloyster, over which, when the house has one or more stories, there is a gallery erected.—From the cloysters or galleries we are conducted into large spacious chambers of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family; particularly when a father indulges his married children to live with him; or when several persons join in the rent of the same house." Here then we have a *בית חבר*, i. e. a house common to several families, and of course roomy or spacious.

III. In Hiph. To join or tack sentences or words together. occ. Job xvi. 4, I could tack together (old) sayings against you; alluding to the speech of Eliphaz, who in the preceding chapter had urged such sayings against Job. See Scott's Poetical Translation. And this text may throw light on the following application of the word.

IV. To join words together for the purposes of incantation, to use spells or enchantments. And as a N. *חבר* An enchantment. occ. Deut. xviii. 11. (where Targum רשן רשן a mutterer of a spell, or charm, LXX φαρμακος επαειδων επαιδων a sorcerer singing a spell or charm) Ps. lviii. 6. (where Targ. רשני רשן, Symmachus επαγης a charmer) Isa. xlvii. 9, 12. (where LXX επαιδων spells, charms). The notion of performing wonderful or miraculous feats by charms or spells has prevailed among all the nations of the world. No doubt, the origin of so odd, though universal, an opinion, was the real miracles performed at the word of the prophets of the Almighty, whom the devil would needs ape in this as in other instances. Isaiah, ch. viii. 19, expressly mentions wizards that peep and that mutter; pretending doubtless by such peeping and muttering to procure the assistance of the power of the air, or of the prince of it; but all such pretensions, whether true or false,

were not only a forsaking of God, but a setting up of his creatures against him, and therefore were expressly forbidden to his people, and that under pain of death. (See Exod. xxii. 18. Lev. xx. 27.) But besides these highly criminal incantations, it appears from Ps. lviii. 6, and other passages, that they had a method (as some of the Easterns still have) of charming serpents by sounds, so as to render them tractable and harmless. But of this see more under לחש, and comp. Bate's Crit. Heb. in חבר. To throw light on the expression חובר חברים, Ps. lviii. 6, which I know not how better to translate than by the chanter of incantations or charms, I would observe that the ancients expressly ascribe the incantation of serpents to the human voice. Thus in Apollonius Rhodius, Medea is said to have soothed the monstrous serpent or dragon which guarded the golden fleece, with her sweet voice,

Ἠδυῖα ΕΝΟΗΗ; δ' ἄλξαι τιμῆ;—

Lib. iv. lin. 147.

And the laying of that dragon to sleep is by Ovid, Metam. lib. vii. lin. 153. 5, ascribed to the words uttered by Jason,

Verbaqueter dixit placidos facientia somnos,—
Somnus in ignotos oculos subrepsit—

So Virgil attributes the like effects on serpents to the song, as well as to the touch of the inchanter, Æn. vii. lin. 753, &c.

Viperæ generi, et graviter spirantibus Hydriis,
Spargere qui somnos cantuque manuque solebat,
Mulcebatque iras, et morans arte levabat.

V. As a N. fem. *חבורה* A contusion, bruise, by which a number of the small vessels are broken, and the blood and humours they contained are collected together, but not discharged. Exod. xxi. 25. Prov. xx. 30.

חבש Occurs not as a V. in this reduplicate form, but as a N. fem. plur. in Reg. *חבורות* The black spots of the leopard, so called from their resemblance to contusions or bruises on the human body. occ. Jer. xiii. 23.

חבש

I. To bind round or about, as with ropes. Ezek. xxvii. 24.

II. In Kal, To bind, as ornaments about the

the head. Exod. xxix. 9. Lev. viii. 13. Comp. Ezek. xvi. 10. Jon. ii. 6. Job xl. 8, or 13, Bind their faces in the secret place or sepulchre. It seems an allusion to the cloths bound about the faces of the dead. Comp. John xi. 44. xx. 7.

III. In Kal, To gird or saddle a beast to ride on. So LXX, frequently *ἐκβάλλω*. Gen. xxii. 3. Jud. xix. 10. There is no ground for supposing that the ancient eastern saddles were like our modern ones, and furnished with stirrups, &c. Such were not known to the Greeks and Romans till many ages after the Hebrew Judges. "Let us remark, says the learned and inquisitive Goguet, that no nation of antiquity knew the use of either saddles or stirrups." Origin of Laws, vol. iii. p. 172, English edit. And even in our own times the Swedish traveller Hasselquist, when at Alexandria in Egypt, says, "I procured an equipage which I had never used before. It was an ass with an Arabian saddle, which consisted only of a cushion on which I could sit, and a handsome bridle." Travels, p. 52. But even the cushion seems an improvement upon the ancient eastern saddles, which were probably nothing more than a kind of rug girded to the beast.

IV. In Kal, To bind or be bound up, as wounds, Isa. i. 6; or broken limbs, Ezek. xxx. 21. xxxiv. 4. But in this view it is commonly applied figuratively to comforting the afflicted, as Job v. 18. Ps. cxlvii. 3. Isa. lxi. 1; or to repairing what was destroyed in a kingdom or state, as Isa. xxx. 26. Comp. Isa. iii. 7.

V. In Kal, To bind, or oblige by laws or government, to govern. Job xxxiv. 17, What? shall he who hateth right (as Job in his impatience had supposed God to do) govern? And wilt thou condemn him who is eminently just? That is, Shall not the Judge of all the earth do right?

הב

Occurs not as a V. in Heb. but as a N. masc. plur. חבית *Flat plates or slices*. (Eng. marg.) occ. 1 Chron. ix. 31. So fem. מרחת The same, a flat plate of metal. That this is the true sense of the words, appears from Ezek. iv. 3, Take unto thee מרחת a flat plate or slice (Eng.

marg.) of iron, and set it for a wall of iron, &c. It occurs also, Lev. ii. 5. vi. 21. vii. 9. 1 Chron. xxiii. 39; in all which passages, though our translation renders it a pan, it seems rather to denote such a plate of metal as the Arabs* still use to bake their cakes of bread on. And this interpretation is confirmed by the sense of the Verb in Arabic, which Schultens (MS. Orig. Heb.) says is properly, *planus*, *complanatus fuit, to be flat, plain, or flattened*, which I take to be also the radical idea of the Heb. word.

הב

It denotes circularity of motion or form.

I. To move or reel round, like a drunken man. occ. Ps. evii. 27. So Montanus, *iverunt in orbem, they went round*. As a N. חוה or חוה A circle, orbit or sphere. occ. Isa. xl. 22, Who sitteth upon, or rather above חוה the circuit, or orbit of the earth, and all the inhabitants thereof are as grasshoppers. This text seems to relate to the circular revolution of the earth in it's orbit. Job xxii. 14, He walketh (upon) חוה the circuit or circular circumference of the heavens. This shews that Eliphaz thought the heavens were of a circular or spherical form. And so likewise thought the Son of Sirach, Eccles. xxiv. 5, חוה OT-PANOT *εὐκταλῶσα μου I alone* (says Wisdom) compassed the circuit of heaven. Job xxvi. 10, חוה He hath described a sphere over the face of the waters. Prov. viii. 27, בחוה חוה When he described a sphere over the face of the deep. These two last texts mutually illustrate each other, and plainly relate to the formation of the spherical shell of earth over the central abyss or great deep.

II. As a N. fem. מרחת An instrument to mark out circles, a compass or pair of compasses. occ. Isa. xlv. 13.

III. The word is applied to the celebration of religious feasts, whether in honour of

* See Harmer's Observations, vol. i. p. 232, &c. To what that sensible writer has produced, I add the testimony of Niebuhr, Description de l'Arabie, p. 46: Les Arabes du Desert se servent d'une Plaque du Fer pour cuire leurs pains ou gateaux. So in his Voyage, tom. i. p. 188, Après que les Arabes ont formé un grand gateau plat de pâte, ils le cuisent sur une ronde Plaque de Fer.

the

the true God; or of idols, as 1 K. xii. 32; and in the reduplicate form it plainly denotes *dancing round in circles*, 1 Sam. xxx. 16. It is moreover certain from Judg. xxi. 19, 21. 2 Sam. vi. 14, 16. 1 Chron. xv. 29, that *religious dances* were used in the worship of the true God; and it is well known how eminent a part they made of the religious rites of the * ancient Heathen, as they do of the † modern to this day; and there can be little doubt but that (as † *Hutchinson* has well observed) the ancient idolaters did by these dances intend to attribute the *progressive rotations of the earth and ‡ planets in their circular orbits* to the independent power of their God, the Heavens; and that the performance of this service by believers was designed to reclaim those motions to Jehovah, as the original author of them. Thus far all is clear: But whether the several sacred *feasts* were denominated דנ from the *circular dances* which constituted so remarkable a part of the services performed on them, as Mr. *Hutchinson* || thought; or whether the term

* From whence the Mahometan Dervises also derive their *circulatory or rotatory dances*, of which see the excellent *Observations on the Religion, &c. of the Turks*, p. 42, 43, note, 2d edit.

† For instances see *Picart's Ceremonies and Religious Customs of all Nations*, vol. iii. p. 87, 88, 120, 160, 177, 234, English edit. fol.

‡ *Moses' Principia*, part ii. p. 459, & al.

§ There is a very remarkable passage to our present purpose in *Lucian Περὶ Ορχήσεως*, vol. i. p. 913, edit. *Benel.* where he says to his friend—"First of all you seem to me to be ignorant that this business of *dancing* is not novel, nor an affair of yesterday, which began in the days of our fathers or grandfathers; but they who have given the truest account of the origin of *dancing* will tell you, that it had it's rise with the first beginning of all things, and was coeval with that ancient God Love. Ἡ γὰρ χορεία τῶν ἀστέρων, καὶ ἡ ἀρχὴ τῆς ἀστρονομίας τῶν πλανήτων συμπλοκή, καὶ εὐρύθμος; αὐτὸν κοινωμία, καὶ εὐτακτοῦ; ἀρμονία τῆς πρῶτης ορχήσεως; ἐπιγίμνασις. For the *choral revolution of the stars, and the complicated motion of the planets among the fixed stars, and their regular communion with each other, and well-ordered harmony, are instances of the primal dancing.*" Comp. *Milton's Par. Lost*, book iii. l. 579, & v. l. 620, &c. Mons. *Kalae* thinks that the sacred dance of the *Mahometan Dervises* is intended to imitate the motions of the stars—"la danse des *Derviches*, dont les *tournevements* ont pour objet d'imiter les *mouvements des Astres.*" *Voyage en Syrie*, tom. ii. p. 403, note.

|| See his Introduction to *Moses' Sine Princip.* p. 244.

דנ only refers to the *periodical return* of the religious solemnity, and "mean only, as *Bate* (Crit. Heb.) expresses it. *the day returning at it's round,*" I would wish the attentive reader to determine for himself: Either way the name דנ is significant and proper, and is frequently used for the *festival itself*, and a few times for the *festival victim*, or *animals sacrificed at the festival*, Exod. xxiii. 18. Ps. cxviii. 27. Mal. ii. 3, where *Bishop Newcome*, "solemn sacrifices." As a V. Either, *To celebrate a periodical festival or feast*, the sense of the V. being taken from the N. according to *Bate*; or, *To dance round in circles, to celebrate a feast with such dances.* See inter al. Exod. v. 1. xii. 14. *Montanus* generally renders the V. in this view by *tripudium to dance*, and the N. by *tripudium a dancing*.

IV. As a N. masc. plur. in Reg. (formed like דנר 1 Chron. xix. 4, from דנ) דנר Cracks or fissures in a rock, for the circulation of the air into, and of vapours and water out of, the abyss. occ. Cant. ii. 14. Jer. xlix. 16. Obad. ver. 3. The Vulg. render it by *cavernis caternis, foraminibus holes, and scissuris fissures*; the LXX in the two latter passages by *γρυμᾶλαι*, and *σπη* a hole.

דנב To dance round and round in circles. occ. 1 Sam. xxx. 16. Ps. xlii. 5. Comp. 2 Sam. vi. 14, 16.

דנא

Occurs not as a V. in Heb. but seems nearly related to the preceding דנ (as דנא is בר, דנא to בנ) As a N. דנא is rendered by the LXX, *φοβητρον* an object of terror, by the Vulg. *pavorem fright*, but more exactly by *Aquila, γυρωσις a gyration, circumagitation*. Once Isa. xix. 17. *The land of Judah shall be to Egypt דנא* for a circumagitation, that is, shall make the Egyptians turn round this way and that for terror. Observe, that seven of Dr. *Kennicott's* Codices read דנא, comp. therefore דנ 1.

דנב

Occurs not as a V. in Heb. but as a N. דנב A locust or grasshopper. It is plainly used for a particular species of locust. Lev. xi. 22. It occurs also Num. xiii. 34. 2 Chron. vii. 13. Eccles. xii. 5. Isa. xl. 22. In Arabic the V. signifies to *hide*; whence *Bochart* (vol. iii. 444-)

cod-

conjectures that these insects were so called, because, as is well known, they sometimes fly in such swarms as to veil the sun, and darken the air. But as I presume this circumstance is not peculiar to any particular kind of locust, I should rather think that חגל denotes the *cucullated* species of locust, so denominated by the Naturalists from the Cucullus, cowl or hood with which they are naturally furnished, and which serves to distinguish them from the other kinds. In Scheuchzer's *Physica Sacra*, Tab. 255 and 256, the reader will meet with several of this sort, particularly No. 2, 3, 4; and No. 3, is by Scheuchzer called "*Locusta minor flavicans, Chagab edulis*." The lesser yellowish locust, the eatable *Chagab*." By inspecting Scheuchzer's plates it will appear that some of the locusts (particularly those of the *cucullated* species) in shape * nearly resemble our common grasshopper. Hence may be illustrated Eccles. xii. 5, יסתרל החגב, *And the locust or grasshopper shall be a burden to itself*. Where the dry, shrunk, shrivelled, crumpling, craggy old man, his back-bone sticking out, his knees projecting forwards, his arms backwards, his head downwards, and the apophyses or bunching parts of the bones in general enlarged, is very aptly described by that insect †. "And from this exact likeness, says my learned author, without all doubt arose the fable of *Tithonus*, that living to extreme old age, he was at last turned into a grasshopper."

חגל

Occurs not as a V. in the Heb. Bible, but in Syriac signifies *to go round in a circle*; and as a N. חגלומה *A circuit*; and in Arabic *to jump or hop along*, "subsultim incedit," *Castell*. Hence we have the name of a place in Canaan, mentioned Josh. xv. 6. xviii. 19, בית חגלה, *The house of revolution or of the revolver*, probably so called from a temple dedicated to the *Heavens* under this attribute of causing the revolution of the earth and

planets in their orbits. And indeed without recurring either to Syriac or Arabic, we may, with *Hutchinson*, consider the word חגלה as a compound of the Heb. חגל *to move in a circle*, and גל *to roll round*; and in this view it admirably expresses both the *annual* and *diurnal motion* of the earth and planets. Comp. under חג VI. and שנה VI.

חגל

- I. *To gird, gird round*, as with a girdle, whether about the loins or the paps. See Exod. xii. 11. Lev. viii. 7. Comp. Rev. i. 13.—with armour, Dent. i. 41.—with a sword, Jud. iii. 16. 1 Sam. xvii. 39. xxv. 13.—with sackcloth, 2 Sam. iii. 31. Comp. Joel i. 13. As a participial N. חגור *A girdle, belt*. occ. 1 Sam. xviii. 4. 2 Sam. xx. 8. Prov. xxxi. 24; on which last passage observe that curiously-wrought or embroidered *girdles* are still an essential part of Eastern finery both to men and women. Comp. 2 Sam. xviii. 11. Fem. חגורה and in Reg. חגורת plur. חגורות *A girdle, cincture*. occ. 2 Sam. xviii. 11. 1 K. ii. 5. Isa. iii. 24. Gen. iii. 7; where not only the Samaritan Pentateuch, but eleven of Dr. Kennicott's Hebrew Codices read חגורת, and eight of them חגורות; and observe that in this last text the Targ. renders the word by חגירות (*cinctures* (so LXX, περιζωματα, and Vulg. perizomata), which it is plain our first parents *girded* or *fastened* about their loins to hide their nakedness, of which, after their transgression, they were *ashamed*. Comp. Gen. ii. 25. iii. 10, 11, and pt VII. Fem. חגורה *A girding*. occ. Isa. iii. 24.
- II. *To gird, confine, restrain*. occ. Ps. lxxvi. 11.
- III. In a Niph. sense. *To be girded*, as with joy, in allusion probably to the *sumptuous girdles* worn on joyful occasions. Comp. Isa. iii. 24. occ. Ps. lxx. 13.
- IV. In a Niph. sense. *To be girded, to suffer or feel girds or pangs*. occ. 2 Sam. xxii. 46. In the parallel passage Ps. xviii. 46, the word is ירעו *shall shake* with fear or horror namely, which comes to the same thing. Comp. Ps. lxxviii. 6. Jer. vi. 24, & al.

DER. Gird, girt, girdle.

† Moses' Principia, part ii. p. 257, 8.

‡ See Shaw's Travels, p. 937, 2d edit. and Lady M. W. Montagu's Letter 28, vol. ii. p. 13.

Q

חגל

* The locust and grasshopper, says Dr. Smith, p. 150, differ very little either in their nature or form.

† See this more fully proved by the excellent Dr. Smith in his *King Solomon's Portraiture of Old Age*, p. 142, &c.

דור

I. To penetrate, be penetrative, sharp, acute.

It occurs not however as a V. in Kal simply in this sense, but as a N. דור Sharp, as a sword. Ps. lvii. 5, & al. In Huph. To be sharpened, made sharp. occ. Ezek. xxi. 9, 10, 11, or 14, 15, 16; in which passages, as in others, observe that דור a sword is feminine. Prov. xxvii. 17, is by many referred to this root; Iron ידור sharpeneth iron, so a man ידור sharpeneth the countenance of his friend. It is hard to annex ideas to these words as they stand in our translation. If פני denoted the edge of a sharp instrument, we might then infer that Heb. word to the mind, and illustrate the text by Horace's comparison of himself to a *whetstone, and observe with Longinus (De Sublim. § 18.) that "they who are interrogated by others *απαξυροντες whetting themselves*, on a sudden reply to what is said with eagerness and truth." But the Heb. word for an edge is פי, never, so far as I can find, פני. For this text, therefore, see under the following Root דורה.

II. To be sharp, eager, fierce, as wolves, sharp set, as we say. occ. Hab. i. 8.

III. As a N. fem. דורה An *enigma*, a *parable*, which penetrates the mind, and when understood makes a deep impression of what is intended or represented by it. Hence as a V. דור, or דור To propose a parable, or *enigma*. occ. Jud. xiv. 12, 13, 16. Ezek. xvii. 2; in all which passages it is joined with it's cognate N. דורה. And as such enigmas were usually expressed in sublime poetical language, as Jud. xiv. 14, hence דורה is used for a *sublime or poetical discourse*, Ps. xlix. 5; but in Ps. lxxviii. 2, דורות seems to refer to the *historical facts* mentioned in the subsequent part of that Psalm, considered as *enigmas* of spiritual concerns. Comp. Mat. xiii. 35. 1 Cor. x. 6, 11.

IV. Chald. As a N. fem. plur. דורות *Enigmas*, *parables*. occ. Dan. v. 12.

V. Chald. דור One. See under. ידור.

Occurs not as a V. in this reduplicate

form, but as a participial N. masc. plur. in Reg. דורתי Sharp or edged things. So Aquila Οξυτερηδες. occ. Job xli. 21, or 30.

דור

With a radical (see Ps. xxi. 7.), but mutable or omissible, ד, for which ו is substituted in the fem. N. דורה as in אחור from אחור, גלגל from גלגל, &c.

I. In Kal, To brighten, make or become bright. In this sense it seems used, Prov. xxvii. 17, Iron בברל ידור brightens, or becomes bright, by iron; so a man ידור brightens, exhilarates the countenance of his friend.

II. To exhilarate, or be exhilarated, to make or appear joyful. occ. Exod. xviii. 9. Ps. xxi. 7. In this sense the V. is used both in Chaldee and Syriac. As a N. fem. דורה in Reg. Hilarity, joy. 1 Chron. xvi. 27. Neh. viii. 10. So in Chaldee, Ezra vi. 16.

III. Chald. As a N. דורה or דורי (from Heb. דורח) The breast. occ. Dan. ii. 32. It is used in the same sense in the Targums.

דורל

"Est negativum actûs, sive incepti, sive non: atque etiam negat eo esse; non agere, non loqui, non esse. It denotes a negation of an act whether begun or not: it also denies existence; not to act, not to speak, not to be." Cocceius.

I. To cease, leave off, fail. See Gen. xi. 8. xviii. 11. Deut. xv. 11. Prov. x. 19. Job xiv. 7. xix. 14. Isa. liii. 3.

II. To forbear, decline, omit voluntarily. Deut. xxiii. 23. Zech. xi. 12. Ezek. ii. 5. iii. 27, & al.

III. As a N. דורל Transitory, transient, speedily ceasing. Ps. xxxix. 5. It is once used for this transitory world, Isa. xxxviii. 11. comp. 1 Cor. vii. 31. 1 John ii. 17. Or else דורל in that passage of Isaiah may rather mean, the state of inactivity or cessation from work, i. e. of death. Comp. Eccles. ix. 5, 6, 10, and see Vitringa on the text in Isa.

DER. Idle, &c. Welsh Hadl, rotten, ruinous, whence perhaps Adlle as an egg. See Lye's Junius Etym. Anglican. in ADLE.

דורק

Occurs not as a V. in Heb. but in Arabic the root is applied to acuteness of sight or of

* — Fungar vice Cotis, acutum

Reddere quæ ferrum valet—

De Art. Poet. lin. 304, 3.

of genius, to sharpness of speech, of vinegar, of a weapon. See *Castell*. The idea of the Hebrew therefore seems to be sharp, acute; whence as a N. דורס A kind of sharp thorn. occ. Prov. xv. 19. Mic. vii. 4.

דוד

Occurs not as a V. in Heb. but in Syriac signifies to surround, encompass, fence round. See *Castell*.

I. As a N. דוד An inclosed place, a room, or chamber. Gen. xliii. 29. Deut. xxxii. 25. Prov. xxiv. 4. It is particularly applied to what is called a bed-chamber. "What Dr. Shaw saith (Travels, p. 208, 9, 2d edit.) concerning the structure of the houses in *Barbary* [and the *Levant*] may here give some light: "Their chambers are large and spacious, one of them frequently serving a whole family. At one end of each chamber there is a little gallery raised four or five feet, with a ballustrade (and doubtless a veil to draw in the front of it). Here they place their beds. This shews the meaning of דוד בחדר a chamber in a chamber, 1 K. xx. 30, &c." Thus Dr. Taylor in his *Hebrew Concordance*. This account moreover clearly explains Jud. xvi. 9, 12. 2 Sam. xiii. 10. It will also illustrate Prov. vii. 27. Isa. xvi. 20; if it be further considered that the * Jewish sepulchres consisted of large vaults or caves, in the sides of which were cut out distinct niches for receiving each a dead body. From the N. דוד, דודת is once applied as a Participle fem. Benoni in Kal, to a sword entering into the secret chambers. occ. Ezek. xxi. 14 or 19. Comp. Jud. iii. 20—25. 2 Sam. iv. 7. 1 K. xii. 25.

II. An inclosed or inner part of the human body. Prov. xviii. 8, & al.

III. As a N. דוד A dark thick cloud. q. d. an incloser. occ. Job xxxvii. 9; where Elihu is describing the winter; From the thick cloud cometh כופה the desolating storm. So Plur. in Kegin. דודי חסן The thick clouds of the South, i. e. which usually come from that quarter of the Heavens, bringing storms with them. occ. Job ix. 9. Comp. Isa. xxi. 1. Zech. ix. 14. Part of Milton's Description of the De-

scription of these Sepulchres, in his VIlth Prælect. De Sacra Poesi Hebr.

luge, Par. Lost, book xi. lin. 738, &c. will illustrate this application of the word:

Mean while the south wind rose, and with black wings

Wide bovering, all the clouds together drove
From under heav'n; the hills to their supply
Vapour and exhalation, dusk and moist,
Sent up amain; and now the thicken'd sky
Like a dark ceiling stood.

The same circumstances are mentioned by Ovid in describing Deucalion's flood:

*Emittitque Notum, Madidis Notus evolat alis,
Terribilem piceâ tectus Caligine Vultum.
Utque manu latâ pendencia nubila pressit,
Fit Frigor*

Metam. lib. i. fab. 8, lin. 264, &c.

דוד

I. To renew, restore to a former state. 1 Sam. xi. 14. 2 Chron. xxiv. 4, & al. In Hith. To renew itself, or be renewed. Ps. ciii. 5. As a N. דוד New, fresh. Exod. i. 8. Lev. xxvi. 10. Deut. xx. 5.

II. As a N. דוד A new or renewed period of days nearly equal to a synodical month, and thence by the translators in general rendered a month, though strictly speaking the term דוד has no more relation to the moon than to the sun. It has been supposed to denote the New Moon, reckoned at the evening of it's visibility, and thence a synodical month, from the renovation of the lunar light. But though I do not pretend to settle chronological niceties as dependent on astronomical observations, yet I shall shew from Scripture, 1st. That the Jewish דודים were not synodical months; and 2dly. That in the passages where דוד is supposed to denote the visible New Moon, it hath another meaning.

As to the first particular, it is plain that the Jewish שנה or year was nearly the solar tropical year of about 365½ days; because by Exod. xxiii. 16, they were to keep the feast of ingathering of the fruits of the earth בצאת at the going out or end of the year, which they could not have done for a series of years, had they computed by any other than a year nearly equal to the solar tropical one *. Now from

* For instance. let us for a moment suppose them to have reckoned by the lunar year of twelve synodical months, or somewhat more than 354 days; in this case the fruits would not have been regularly ripe at the end of the year, but the ingathering must have

from 1 K. iv. 7. 1 Chron. xxvii. 1—15, it appears that there were *twelve* חדשים in the ancient Jewish year, and no more. But twelve *synodical* months, consisting each of about $29\frac{1}{2}$ days, are far from equal to the solar tropical year; for $29\frac{1}{2}$ days, multiplied by 12, equal only 354 days, whereas the solar tropical year consists of about $365\frac{1}{4}$ days. It is evident, therefore, that by the Heb. term חדש cannot be meant a *synodical* month measured by the *lunar conjunctions*, or the *periodical renovation of the lunar light*.

The same conclusion may be clearly deduced from the Mosaic canon, Lev. xxiii. 39, (which see,) by which the first day of the feast of ingathering was always to be on the 15th day of the 7th month, computed from the month *Abib*, according to Exod. xii. 2. The month here intended must have been not a *synodical* but an *artificial* one; otherwise the fruits of the earth could not have been constantly gathered in (as the text imports) by the day prescribed.

It moreover appears from Exod. xii. 2, compared with Exod. xiii. 4, that the Israelites reckoned by such *artificial months* in Egypt; for with what propriety could any month which was not nearly adjusted to the solar tropical year, be called *Abib*, i. e. *the month of new fruits*? since a month not thus settled must be continually varying through every season.

Again, since the paschal solemnity always began on the 14th day of the month *Abib* (see Exod. xii. 6, 14. Lev. xxiii. 5.), and it was commanded that a *wave-sheaf of the first fruits* (of barley namely) should be presented to Jehovah on the morrow after the Sabbath in the paschal week, (Lev. xxiii. 10, 11.) we may be sure that the month *Abib* was not erratic, but fixed to a certain *season* of the solar tropical year; especially since the Jews were commanded to compute their feast of *harvest* from the day that the wave-sheaf was presented. See Exod. xxiii. 16. Lev. xxiii. 15, 16. Deut. xvi. 9, 13. The ancient Jewish חדשים therefore were not *synodi-*

cal but *artificial* or *technical months*, adjusted in such a manner that *twelve* of them were nearly equal to the solar tropical year, as our twelve calendar months are. I shall now

In the 2d place shew briefly, that in the Texts where חדש has been supposed to denote the *visible New Moon*, it hath another meaning. The first and principal of these passages, and which clears all the rest, is Num. xxviii. 14. For unless it be taken for granted that חדש signifies the *visible New Moon*, there is no precept in Scripture for any particular solemnities on such *visible New Moon*; but in Num. xxviii. 11, it is commanded. In the beginnings of חודשיכם YOUR (N. B.) months ye shall offer a burnt-offering unto the Lord—ver. 14.—*This is the burnt-offering* חודש בחודש of the month in it's month throughout the months of the year. חדש in this latter verse is plainly equivalent to the *beginning of the Jewish month* in the former, and therefore cannot denote the *visible New Moon*; because, as above shewn, *their months* were not *synodical*. And this context explains 1 Sam. xx. 5. 2 K. iv. 23. Isa. i. 13. lxvi. 23. Ezek. xlvi. 3, 6, and all the other texts where חדש is in our Translation improperly rendered *New Moon*, instead of *month-day* or *first day of the month*. So Ps. lxxxi. 4, *Blow the trumpet* בחודש on the first day of the month, בחודש בנסה ליום חנו in the (עת) time) numbered or computed for our perpetually returning feast-day, as Num. x. 10, which see.

חדת Chald.

As a N. from the Heb. חדש, *New*. Once Ezra vi. 4.

חמה

With a radical, but omissible, ה.

I. To declare, discover, shew. Job xxxii. 6, 10. Ps. xix. 3, & al. As a N. fem. in Reg. אהות A declaration. occ. Job xiii. 17.

From this Root, Eve, as we pronounce her name, was called חמה, i. e. *The manifest*, Gen. iii. 20, because she was or was to be the mother חיה of all that live, i. e. to God, spiritually and eternally, as being the mother of Christ, the seed already promised, ver. 15, who is the Life of believers. See John i. 4. xi. 25.

Col.

have been continually inchoating on the succeeding lunar years, till in about thirty-three such years it would have passed forward through every month of this kind of year.

Col. iii. 4, but especially 1 John i. 2; where, in the expression *The Life was manifested*, the Apostle plainly alludes to the very name given to Eve, and the reason of it.

II. As a N. fem. plur. חח and in Reg. חח rendered in our translation *small towns* and *towns*; but seems, as *Michaelis* (Supplem. ad Lex. Heb. p. 729, 730.) has observed, properly to denote the *moveable towns* or *villages* of the ancient Nomades, composed of tents generally placed in a circle like the Tartar hordes; whence חח חח *Havoth Jair* became the proper name of a district with it's towns. From the Arabic V. חח to collect, gather, and in the 5th conjugation, to be round, i. e. collected in itself, the N. חח still denotes the *hut* of a Bedoween Arab, and חח חח *A number of such, placed near each other*, that is, a *Bedoween village*, so called from the round form (as חח signifies) in which they place their huts. Comp. *Custell* AR. under חח. occ. Num. xxxii. 41. Deut. iii. 14. Josh. xiii. 30. Jud. x. 4. 1 K. iv. 13. 1 Chron. ii. 23.

III. Chald. In Kal & Aph. חח or חח *To shew*, &c. Dan. ii. 4, 6, 24. As a N. חח *A shewing, declaration*. occ. Dan. v. 12.

חח Occurs not as a V. in Heb. but I suspect the idea to be nearly the same as that of the Arabic חח to cut in, indent, to notch, or jagg like the edges of certain leaves. See *Castell*. Hence as a N. חח *A haven, port, or harbour for ships*, formed by an indentation in the land. So LXX λιμενα, and Vulg. portum. Ouce, Ps. cvii. 30.

חח Occurs not as a V. in this reduplicate form, but as a N. חח *Lightning*, properly perhaps of the jagged or zigzag kind, such as it appears in the hot climates. occ. Job xxviii. 26. xxxviii. 25. (where see *Scott*), Zech. x. 1, where English margin *lightnings*, so French translation *des eclairs*, and *Diodati's* Italian, *lampi*.

חח See under חח IV.

חח With a radical, but mutable or omisable, חח. The idea seems to be to fasten, settle, or the like, πηγυνω, pangere; and in this

sense, perhaps, it is used as a V. in Niph. Job viii. 17, בית אבנים יחח He is fastened among (see Prov. viii. 2.) the stones. One of the Hexaplar versions renders it συμπλακησεται shall be complicated, intertwined, Vulg. inter lapides commorabitur, shall abide among the stones. In Kal, with ח following, To fasten on, to lay fast hold on. occ. 2 Sam. xx. 9; where Vulg. tenuit held, LXX εφαλτησεν laid fast hold on. But observe that ten of Dr. *Kennicott's* MSS. and two ancient editions there read חחח.

II. As Ns. חח חח *A settled agreement*. LXX συνθηκας, covenants, Vulg. pactum (from pangere to fasten) an agreement. occ. Isa. xxviii. 15, 18. But *Bate* renders the words in both these passages a vision, (ver. 15, חח חח we have prepared a vision; comp. Sense IV.) as alluding to the pretended or real visions of the false prophets concerning the grave.

III. As a N. חח *The breast* of an animal, so called from it's being wonderfully and strongly compacted of bones and cartilages for the comprehending and defense of the noble parts lodged therein. So the Gr. name στήθος is from στήναι to stand, stand firm; and the Latin one pectus, from the Greek πηκτος fixed, compact. Exod. xxix. 26, 27. Lev. vii. 30, & al. freq. The offerer's waving of the breast of the sacrifice to God, was typically giving up to him the heart and affections; and this being afterwards allotted to the priest, reminded the believer that He only whom the priest represented did ever in his own person make an entire and continual surrender of his heart and will to God.

IV. And most commonly as a V. חח, and Chald. חח (Dan. iv. 20 or 23.) *To see, behold*, i. e. to fix or fasten the eyes either of the body or mind on an object, ἀντιχειν. Exod. xviii. 21, And thou shalt provide out of all the people, or fix (thine eyes) upon men of truth. Ps. xi. 4, His eyes behold, fix upon—the children of men. ver. 7, His countenance will behold, fix upon with delight and complacency, the upright. So Ps. xvii. 2. Isa. xlvii. 13, החח החח Those who gaze upon the stars. Eng. Translat. Star-gazers. Here the idea of the word is clear, and hence

חזק

1. In a Niph. sense, *To be bound hard or tight.* 2 Sam. xviii. 9; where the LXX rendering it by περιπλακη *was entwined*, have given nearly the idea of the Root. Isa. xxviii. 22, *Lest your bands be tightened, bound tighter.* Isa. xxii. 21, *I will gird him with thy girdle*, as the V. is used in Syriac. Comp. Nah. ii. 1, or 2. See *Michaelis* Supplem. p. 708.

Toil *strung* their nerves, and purified their blood.

—strings their nervous arms.

So Job iv. 3. Comp. 2 Sam. xvi. 21. Exod. xiii. 9, & al. In Hiph. Gen. xxi. 18, החזיק את ידו, literally, tighten or brace *thy hand upon him*, i. e. take fast hold on him; or rather (as suggested to me by a friend) strengthen *thy hands*, comfort *thyself in him*, according to the subsequent sense. See the context both preceding and following; and though

In Isa. viii. 11, יִרְחֹק חֹמֶת *strength of hand* most probably means, as the Targum explains it, *the prophetic impetus* or *impulse* on Isaiah. Comp. Ezek. i. 3. iii. 14, and *Michaelis Supplem.* p. 710.

Hence Greek $\iota\sigma\chi\upsilon\varsigma$ strength, $\iota\sigma\chi\upsilon\alpha$ to be strong.

IV. In Hiph. To confine, retain, contain.
occ. 2 Chron. iv. 5, **וְיָסַף** Confining or
containing three thousand baths, it held
them, i. e. it would hold 3000 baths
without suffering any to run over, though
it usually held but 2000, as 1 K. vii. 26.

דָּתוֹר

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dee signifies to encompass, surround. Targ. Ps. xlviii. 13. cxviii. 11. In Ithp. To turn round or about, to turn back. Targ. Jos. viii. 20. Jud. xxi. 41. Ezek. i. 9, 12. As a N. חח A round ball or apple. Targ. Exod. xxv. 33. Prov. xxv. 11. So Syr. חומר An apple. But I do not find, notwithstanding Castell gives to the V. in Chaldee the senses of "convolvit, revolvit, circumvolvit," that either in Chaldee or Syriac it ever signifies to roll, roll round. As a N. in Heb. חח A hog or boar, so called perhaps from his round shape when fat, which is his natural state, Totus teres atque rotundus. "As fat as a hog," is proverbial with us. So Horace (lib. i. ep. 4. lin. 15, 16.) describes himself to be; "Pinguem & nitidum—Epicuri de grege Porcum, Fat and sleek, a hog of Epicurus's herd." Bochart (vol. ii. 696.) and after him Schultens (in his MS. Origines Hebraicae) refers this N. to the Arabic sense of the V. חח namely, to have narrow eyes; but the V. rather seems to have taken it's meaning from the Heb. N. than the N. from the V. Pig's eyes is an English expression for little, narrow eyes. occ. Lev. xi. 7. Deut. xiv. 8. Ps. lxxx. 14. Prov. xi. 22. Isa. lxxv. 4. lxxvi. 3, 17. Every one knows that, beside the mark of uncleanness given in the two first-cited passages a hog is one of the most filthy of animals, even to a proverb (see 2 Pet. ii. 22). He is also extremely gluttonous, fierce, quarrelsome, noisy, and lustful. On account of this last mentioned quality, swine were usually sacrificed to * Venus by the Greeks and Romans; as they were likewise to Friga by our Saxon ancestors †; and from the passages of Isaiah just cited, it appears that the idolaters in his time offered the same abominable victims to their false gods. Comp. 1 Mac. i. 47, and Josephus Ant. lib. xii. cap. 5. § 4. On Ps. lxxx. 14, we may observe that Homer has a similar description of a boar, Il. ix. lin. 535, &c.

Ἰστίαι καὶ χλαῖναι συναγρίων, ἀγροδόντας,
Ὅς παλαιὰ πολλὰ ἔρριπταν, ἵβαν ὀνίτης ἀλκυῶν

Πολλὰ δ' οὖν περιβόηματα χαμαὶ βαλεὶ ζωρία
μακρὰ
Αὐτῶν ῥιζήσιν, καὶ αὐτοῖς ἀντίπῃ μῆλυν.
On Ceneus' fields a savage boar she brought,
Which to their owner ill unnumber'd wrought.
Torn from the root the lofty trees be spread,
With all their blooming honours on their heads.

And Ovid Met. lib. viii. lin. 294, among the mischiefs wrought by this Calydonian boar, particularly notices his rooting up the vines.

Sternuntur gravidi longo cum palmitæ fœtus?

From Prov. xi. 22, it seems probable that the ancient eastern nations bordering on Judæa rung their hogs in a manner not unlike our method in England.

חח

Occurs not as a V. in Heb. but from the applications of it as a N. the idea seems to be, to catch or hold as with a hook or clasp. Hence Eng. To hitch.

I. As a N. חח perhaps A hook or clasp to join garments together. So Montanus, fibula; but Vulg. armillas bracclets, which are hooked or clasped together. occ. Exod. xxxv. 22.

II. As a N. חח A hooked thorn. occ. Prov. xxvi. 9, "A thorn or hook [or a hooked thorn] goes up into the hand of a drunkard, so (is) a proverb in the mouth of fools. They hurt themselves by the interpretation and application of it, as a drunken man does his hand with a hook or thorn which he has not steadiness to handle." Bate. Also, The thorn-tree, or rather bramble, which catches hold with it's thorns. 2 K. xiv. 9, twice. Job xxxi. 40. Comp. 1 Sam. xiii. 6. 2 Chron. xxxiii. 11.

III. As a N. חח or חח A clenched ring of iron passed through the nose of a beast, in order the better to manage him by means of a rope fastened to it; as is still usual in the East with regard to † camels and ‡ buffaloes. 2 K. xix. 28. Isa. xxxvii. 29, where God speaking of Sennacherib king of Assyria, under the image of a furious refractory beast, says, I will put חח my ring in thy nose. So Vulg. in both texts circulum, and Symmachus in Isa. κρικον. Comp. Ezek. xxxviii. 4. Job xl. 26, or xli. 2, of the leviathan or crocodile, Wilt thou put a

† See Shaw's Travels, p. 167, 8, 2d edit.

‡ Brooks's Nat. Hist. vol. i. p. 88.

⊙ 4

rope

* See Possius, de Physiologia Christ. lib. ix. cap. 96.

† See Muller's Northern Antiq. vol. i. p. 132.

rope in his nose, or bore his cheek through with a ring? Comp. Ezek. xxix. 4, where Pharaoh king of Egypt is described under the similitude of the same dreadful animal.

IV. As a N. masc. plur. חוּס The links of a chain catching hold on one another. Vulg. catenis, chains. Ezek. xix. 4. (comp. 2 K. xxiii. 33.) Ezek. xix. 9. (Comp. 2 Chron. xxxvi. 6).

חט

I. To compact, fasten or join together; componere, compingere. Thus it occurs in Chald. in the Apbel form, Ezra iv. 12, where the Vulg. componentes composing, putting together.

II. As a N. חוּס A thread, line or cord, from fastening things together. See Gen. xiv. 23. 1 K. vii. 15. Eccles. iv. 12. Hence perhaps A withe.

III. As a N. חוּס plur. חוּסות Wheat. See under חוּסות.

חטא

I. In Kal, To deviate from, or miss a scope or aim, ἀμαρταναι, aberrare a scopo. occ. Jud. xx. 16, Every one could sling stones at a hair, and not חטא miss. So LXX ἐξαμαρτανοντες.

II. In Kal, to miss one's step, tread aside, and so trip. Prov. xix. 2, He that hasteneth with his feet חטא misseth his step, or trippeth; where the Vulg. offendet will stumble. Comp. Hab. ii. 10. So perhaps Prov. xiv. 21, He that despiseth his neighbour חטא trippeth, falleth (himself); but he that hath mercy on the poor, וְשִׂיחַ happy is he. As a N. fem. חטאת Tripping, stumbling, lapsatio. Prov. xxi. 4, Loftiness of eyes, and swelling of heart, splendour of the wicked, a fall. These things go together (as Prov. xvi. 18.) As to the mode of expression in mentioning several things together without any copula, comp. Prov. xxv. 20; and for the sense of חטאת, Prov. x. 16.

III. In Kal, To miss of happiness, "our nature's end and aim," to miscarry in this sense. occ. Job v. 24. To this purpose Symmachus, δυσπραγιστη be unfortunate. Hence the Greek V. Ααρω and Αρω, to lead into error and hurt, to deceive, and the N. Αη Error, mistake, damage.*

* See Dammi Lexicon Nov. Græc. p. 168, and the story of Αη, the Demon of Mischief and Discord, being cast by Jupiter out of Heaven, in Homer

IV. In Hith. To miss oneself as it were, to be out of one's wits, astounded, ἀσθεναι. occ. Job xli. 17, or 25, On his (the leviathan's) rising up the valiant shrink, וְשִׁבְרִים on the breakings (of whatever he is assaulted with, see the following verses) they are out of their wits; so the French Translation, et ils ne savent où ils en sont, voiant comme il rompt tout; and they know not where, or whereabouts, they are, seeing how he breaks every thing. But Mr. Scott, whom see, observes that the Vulg. renders וְשִׁבְרִים by territi terrified; and Castellio, to the same purpose, by fracti broken, i. e. with terrour. I add that the Tigurine or Zurich Latin version translates the two words, Et animis consternati nesciunt quò se vertant, And terrified in mind they know not which way to turn.

V. And most generally, in Kal, To deviate in a spiritual or moral sense, i. e. from a rule or law, particularly the divine; to sin, offend, in whatever manner. freq. occ. With ל prefixed to the person following, To sin with regard to or against another; to be a sinner or offender with respect to him. Gen. xx. 9. xxxix. 9. Exod. x. 16, & al. Comp. Gen. xliii. 9. xlv. 32; in which last passage our translators render it to bear the blame. And these texts explain Gen. xxxi. 39, אֲחֻזָּה I bare the blame or loss of it; where observe that the final א of חטא is dropped, as in other forms of this Root. See below. In Hiph. To cause to sin. Exod. xxiii. 33. Deut. xxiv. 4, & al. freq. As Ns. חטא Sin. Lev. xix. 17. xxii. 9, & al. freq. Fem. חטאה and חטאת The same. Gen. xx. 9. Isa. v. 18. Num. xii. 11. Deut. xix. 15, & al. Also, חטאת A sin-offering, an offering for sin, on which the sin was put, or to which it was imputed. (See Lev. iv. 4, 15, and comp. Lev. i. 4. xvi. 21.) Exod. xxix. 14. xxx. 10. Lev. iv. 3, & al. freq. And thus I think חטאת is applied, Gen. iv. 7, If thou dost well, is there not שאת exaltation, to thee namely!—shalt thou not have the excellency? Eng. marg. And if thou dost not well, לַפְּתָח חטאת רִבֵּץ, a sin offering

II. xix. lin. 91—134, which bears a remarkable resemblance to the scriptural account of Satan's Fall. See Madame Dacier's note on her translation of this passage; Mr. Pope on lin. 93 of his translation; and Mr. Merrick's Annot. on Ps. xviii. 3.

coucheth

toucheth or lieth (as a beast, for so רבן signifies) *at the door*, i. e. for thee to make atonement with. And observe, that רבן agrees in gender, not with חטאת, but with the name of the animal understood; a manner of construction not uncommon in Hebrew. As for the expression of *sin lying or being laid at the door*, it is (to speak modestly) a very strange one, and hardly sense; though I am aware that it is become not uncommon in English, I suppose from this very mis-translation in Genesis. Hence

VI. In Kal and Hiph. *To offer for a sin-offering*, Lev. ix. 15. vi. 26. Also, *To expiate, cleanse or purify, by a sin-offering*. Exod. xxix. 36. Comp. Ps. li. 9. The final ח is several times dropped in different deflections of this Root, as in those of חט, חט, and others. חטאת Gen. xxxi. 39, has been already noticed; to which we may add Gen. xx. 6, חטאתי לך, *from sinning against me*, (comp. ver. 9.); 2 K. xiii. 6, חטאתי, *for he caused to sin*; Jer. xxxii. 35, חטאתי, *for he caused to sin*; Num. xv. 24, לחטאת, *for a sin-offering*.

In Gen. xx. 6, one of Dr. Kennicott's MSS. and two ancient printed editions, read חטאתי, and three MSS. חטאת; in 2 K. xiii. 6, nineteen of his MSS. and five printed editions, have חטאתי; so in Jer. xxxii. 35, sixteen MSS. and two printed editions, read חטאתי; and in Num. xv. 24, seventeen MSS. and two printed editions, read לחטאת. But it is remarkable that on the word חטאת, Gen. xxxi. 39, the Doctor has not noted any various reading at all, except of one Samaritan MS. which has חטאתי.

חט

To hew, as wood. Deut. xix. 5, & al. freq.

I. *To carve, as wood*. occ. Prov. vii. 16, as a Participle paoul fem. plur. חטבות the carved (works of it) *with linen thread of Egypt*. Or may not חטבות here mean *figured tapestry or carpeting*, from it's resemblance to carved work? So LXX αὐφάραις, and Vulg. tapetibus pictis. If so, the *figured tapestry of the thread of Egypt* will be explanatory of the preceding חטבות. For חטבות מרים Theodotion has ΔΙΑΤΕΓΜΜΕΝΑΙ

ξωγγραφίαν Αιγυπτου figured with the designs of Egypt. Comp. Harmer's Observations, vol. ii. p. 360.

III. *To carve, as stone*. occ. as a Participle fem. plur. Huph. Ps. cxliv. 12. Comp. under חט I.

חט

With a radical, but omissible, ח.

It occurs not as a V. in Heb. and as a N. is applied only to wheat. We meet, however, with the traces of this Root in the Chaldee and Samaritan languages; for in the Targum of Jonathan Ben Uziel, and in the Jerusalem Targ. on Deut. xxviii. 54, we have the participial N. חטת answering to the Heb. חט tender; so on ver. 56, Ben Uziel has חטת, and the Jerusalem חטת for Heb. רכה fem. and in the Samaritan version of Deut. xxviii. 54, חט answers to the Heb. ענב delicate, luxurious, and ver. 56, חטת, ענבה I would propose therefore delicate, delicious, or the like, for the ideal meaning of the Heb. חטת; whence as a N. חטה pl. חטים and (Ezek. iv. 9.) חטין *Wheat*, so named from it's superiour delicacy or deliciousness to other corn. Thus Homer, Il. x. lin. 569, calls it Μελιγδᾶα sweet like honey. See Deut. xxxii. 14. Ps. lxxxi. 17. cxlvii. 14. In a like view this N. is by most of the Lexicons derived from the V. חט to embalm, fill with a sweet juice; but no other similar instance is, nor, I believe, can be produced, of a radical ח in Heb. dropped before a ח; Bate therefore deduces חטה from חט "because it is the only corn we always bind or tie up with a bandage of it's own." But neither does this derivation seem satisfactory; because substances are denominated in Hebrew, not from the application or use we make of them, but from their own natures or qualities. The reader will now judge for himself whether either of these latter accounts of the N. חטה is preferable to that I have above given, and whether I have done right in restoring this Root, which is not to be found in other Lexicons. On Deut. viii. 8, see Tacitus, Hist. lib. v. cap. 6, who compares the fertility of Judea to that of Italy, when in it's highest state of cultivation. "Uber solum. Exuberant fruges nostrum ad morem: præterque eas balsanum

bakamum & palmae." Comp. *Virgil*. Georgic. ii. lin. 136, &c.

DER. *Wheat*; also perhaps Greek ἡδω to delight, ἡδύς sweet, pleasant, and (ω which being prefixed) Eng. *Sweet*.

חטם

To refrain, restrain, but properly I apprehend *to muzzle*, as the V. with the initial *Cha* is used in Arabic, whence also the Arabic N. חטם *a muzzle*, *ἐπισφύμιον*. See *Castell*. Once, Isa. xlviii. 9, Literally, *For my name's sake I will lengthen my nose* (see under נח V.) and *for my glory חטמא I will put a muzzle (upon it) that I may not cut thee off*. The Vulg. gives nearly the true sense of this V. by rendering it *infrenabo, I will bridle, or curb*.

חזק

To seize suddenly, to catch. So LXX ἀπαρξαι, and Vulg. rapere. occ. Jud. xxi. 21. Ps. x. 9, twice.

חזק

Occurs not as a V. in Heb. but in the Arabic, with the initial *Cha*, signifies *to move this way and that, to vibrate*; see *Castell*. And hence with *Schultens' MS. Orig. Heb.* I would deduce the sense of the Heb. N. חזק *A twig, or rod*, which is easily agitated, or moved to and fro. occ. Isa. xi. 1. Prov. xiv. 3. The very word *lather* is still used in the midland parts of England for a *longish twig*.

חיה

With a radical, but mutable or omissible, ה. It is generally rendered *to live*, but this seems rather a secondary sense deduced from the primary one of *being vigorous, strong*; so it is often opposed to מת *dying*, which latter primarily denotes *failing, dissolution*. From the Heb. חיה in this view we have the Latin *Vi, vis, force, vigour*.

I. *To be strong, vigorous*. It seems to be used strictly in this sense, Ps. xxii. 27, where it is applied to the heart. As a Participle or participial N. חי *Strong, vigorous, valiant*. occ. 2 Sam. xxiii. 20, where Vulg. fortissimi very *valiant*. But observe, that not only the *Keri and Complutensian edit.* but also two other ancient printed editions, and twelve of Dr. Kennicott's MSS. here read חי. Fem. plur. חיות *Strong, vigorous, lively* in this view. occ. Exod. i. 19. In Hiph.

To make or preserve strong and vigorous. occ. Neh. ix. 6, *Thou art He, Jehovah alone, thou hast made the heavens, and the heaven of heavens, and all their host, the earth and all which is upon it, the seas and all which is in them, and thou preservest them all*, i. e. not only animals in life, but all things before mentioned, in strength and vigour, according to their several constitutions and offices. Comp. 1 Tim. vi. 13. Col. i. 16, 17. Heb. i. 3. As a N. fem. sing. in Reg. חיה *a force, a strong body of men*; *Δυναμεις*, Vis. occ. 2 Sam. xxiii. 13, where LXX *ταγμα*, and Eng. Transl. *the troop*. As for חיות 2 Sam. xxiii. 11, it should, I think with *Bate*, be rendered to *Lehi*, the name of a place, (of which see Jüd. xv. 17, 19.) And *Michaelis* has remarked, that so *Josephus* understood it, Ant. lib. vii. cap. 12, § 4, —εις τοπον ΣΙΑΓΟΝΑ λεγομενον αυτων παραταξαμενων the Philistines being drawn up in a place called the *Jaw*," i. e. לחי. As a N. חיה *Strength, vigour*. 2 Chron. xiv. 13. Comp. Ezra ix. 8, 9.

II. *To become strong and vigorous, i. e. to recover strength and vigour after fainting, weakness, or sickness*. See Gen. xlv. 27. Jud. xv. 19. Josh. v. 8. 2 K. i. 2. viii. 8, 9, 10, 14. xx. 7. Isa. xxxviii. 9.

III. In a Hiph. sense spoken of a city, *To repair*. occ. 1 Chron. xi. 8.—of stones burnt, and decayed, *to restore them to their former use*. occ. Neh. iv. 2, or iii. 34. So in Latin lapides redivivi, saxa rediviva.

IV. As from the Latin *vis force, vigour*, we have *vivo to live*, and *vita life*, and from the Greek *βια strength, βιος life*; so from the primary sense of the Heb. חי, namely *strong, vigorous*, as a V. in Kal, it most commonly signifies *to live*, whether naturally, Eccles. vi. 6, & al. freq.—or spiritually and eternally, Lev. xviii. 5. Prov. iv. 4. vii. 2. Hab. ii. 4. And in the sense of *living*, the final ה is often dropped, even when the V. is in the preter tense. See Gen. v. 5. xi. 12, 14. xxv. 7. Also, *To recover life, revive*. 1 K. xvii. 22. 2 K. xiii. 21. Job xiv. 14. Isa. xxvi. 14. Ezek. xxxvii. 3, 9. And as the Eng. Verbs *revive* and *recover* have

have a transitive as well as a neuter signification, so *חיה* in Kal denotes not only *to live*, but *to cause to live*, *to preserve alive*. Gen. vii. 3. Deut. vi. 24. Ps. xxxiii. 19. Josh. ix. 15. Ezek. iii. 18. In Hiph. *To cause to live*, *to preserve alive*. Gen. vi. 19, 20. xix. 19. 2 Sam. xii. 3. Josh. vi. 25. xiv. 10, & al. Comp. Isa. lvii. 15. Ps. cxix. 37, 40, 50. *To restore to life*. 2 K. viii. 1, 5. Also, because prophets are said to do what they pronounce or promise shall be done (see Gen. xxvii. 37. xli. 13. xlix. 7. Isa. vi. 10. Jer. i. 10. Ezek. xliii. 3.), *To promise life to*, as a prophet. Ezek. xiii. 19, 22. As a N. *חי*, fem. *חיה* *Living*. Gen. i. 20, 21. iii. 20. viii. 21. Josh. iii. 10, & al. freq. 1 Sam. xxv. 6, *חי* *to him that liveth in prosperity*, say our translators; but it rather seems a part of the compliment sent to Nabal, as Bate has observed in his Note, "in viventem sis, not viventi *to one who lives*. It is equivalent to the Latin *vivas*," *mayst thou live*.

חי פרה (*As*) *Pharaoh liveth*. Gen. xlii. 15, & al. So the most sacred oath among the Persians, when Mr. Hanway was in that country so late as the year 1744, was, *by the king's head*. See his Travels, vol. i. p. 313.

Applied to waters *חיים* *Living, springing or running*, as opposed to stagnant. Gen. xxvi. 19. Lev. xiv. 5, 6, & al. As a N. fem. sing. *חיה* and in Reg. *חיה* *Life*. Gen. xviii. 10, 14. Job xxxiii. 18, 20, 22. Ps. lxxiv. 19. cxliii. 4. Ezek. vii. 13, & al. *כעת חיה* *According to the time of life*. This expression occurs Gen. xviii. 10, 14. 2 K. iv. 16, 17, and relates to the time which passes from a woman's conception of a child to it's birth, *when it begins to live*, as other creatures do, being no longer animated by it's connection with the mother, but supported in life by *respiring the vital air*; when, as Virgil expresses it, *vescitur aurâ æthereâ, v' auras vitales carpit*. Æn. i. lin. 551, 2, and 391, 2. Several learned men have seen for rendering *כעת חיה* *when this time or season revives*, namely in the following year, at this very time next year; but to denote this, not only a very different expression is used, Gen. xvii. 21, but the promise contained in that text

seems to have been given *some time before* those in Gen. xviii. 10, 14, which consequently cannot admit the interpretation last mentioned; for the promised child could not be born at two different times in the year. As a N. masc. plur. *חיים* *Life*, of men or animals, which in them consists of repeated acts or exertions of vital energy. Gen. xxiii. 1. xxv. 7. xxvii. 46, & al. freq. Hence though *חי* in the singular is often applied to Jehovah, and He is called *אלהים חיים* *the living Aleim*, Deut. v. 26, & al. yet I do not find that His *Life* itself is ever expressed by the plural word *חיים*; for His *Life* is, if I may so speak, *one permanent act* enduring from eternity to eternity *. *רוח חיים* *The spirit of life*, is ascribed to brutes as well as to men. Gen. vi. 17. For Gen. vii. 22, see under *נפש* II. Chald. As a N. masc. plur. *חיים* *Life*. occ. Dan. vii. 12. We meet also with this form Job xxiv. 22; whence, as well as from other plurals in *ח* occurring in that book, it appears that *ח* was used anciently as a plural termination in the Hebrew language.

As a N. fem. *חיה*, and in Reg. *חיה* *A living creature, an animal*, including birds, beasts, and reptiles. Gen. viii. 17; exclusive of fish and fowl, Gen. i. 28, 30; but frequently *a wild beast*, as being more vigorous and lively than the tamer species. Gen. i. 25. vii. 21. Lev. xxv. 7. *חיות* plural is used for *marine creatures or fishes*, Ps. civ. 25. Hence Saxon *pilte*, and Eng. *wight*, a living being. *חיה* sing. in Reg. seems used for the *animal appetite*, Job xxxviii. 39. Comp. Job xxxiii. 20.

חיה קנה *The wild beast of the reed*, Ps. lxxviii. 31, may signify either the Egyptian *hippopotamus*, the *behemoth*, which is said, Job xl. 21, *to lie—in the covert* *קנה* of the reeds and the mud, and is so represented in the famous † Prænestine pavement; or else that periphrastic description may denote the *crocodile*, which in the same pavement is likewise *lying among the reeds* of the Nile. Either of these extraordinary animals would be a very proper emblem of the Egyptians

* See Cudworth's Intellectual System, vol. i. p. 338, edit. B rib.

† See Shaw's Travels, p. 425, 6.

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(who are mentioned in the next verse of the Psalm), since they are both remarkable for their scarcely vulnerable bodies, and almost invincible strength, and were in the days of David to be found, I suppose, hardly any where near Judea, except in Egypt. By the *crocodile Pharaoh* king of Egypt is represented, Ezek. xxix. 3, 5. xxxii. 2, as the Egyptians are, Ps. lxxiv. 14. As a collective N. חכה *Beasts*. occ. Gen. i. 24. Ps. l. 10. lxxix. 2. civ. 11, 20. Isa. xl. 16. lvi. 9 twice Zeph. ii. 14. As a N. fem. in Reg. חיה *What sustains life, victual*, Lat. victus, which, in like manner, from vivo to live. Isa. lvii. 10, *'Thou didst find דית thy victuals of thy hand; so Montanus, victum manus tue.* "Thou hast found the support of thy life by thy labour." Bp. Lowth. Ps. lxxviii. 11, חיתך (As for) thy victual, i. e. the food which thou gavest them, i. e. they dwell in (the midst of) it. Thus the sacred history informs us with respect both to the manna, Exod. xvi. 13—15, and to the quails, Num. xi. 31, 32. חיתך is put absolute by an usual Hebraism (comp. Ps. xi. 4. xviii. 31. civ. 17, and Glassii Philol. Sac. lib. ii. tract. i. can. 28). See more in Dr. Chandler's Life of King David, vol. ii. p. 64, Note, and in Dr. Horne's Commentary on the Psalms. As a N. מדיה, in Reg. מדיה *Means of supporting life, sustenance, victuals*. Jud. vi. 4. xvii. 10.

V. As a N. חי *Quick, raw*, either as the human flesh in the leprosy. occ. Lev. xiii. 10, 14, 15, 16.—or as the flesh of an animal not dressed with fire. occ. 1 Sam. ii. 15. As a N. מחיה *Quickening, rawness*. occ. Lev. xiii. 10, 24.

VI. As a N. fem. plur. in Reg. חיותי Num. xxxii. 41, is rendered *small towns or villages*, i. e. places where men live, as if it belonged to this Root חיה, but of this there is no proof, see therefore under חיה II.

VII. Chald. As a N. fem. חיה *An animal, a beast*. Dan. iv. 13. So חיה Dan. vii. 5. emphat. חיותה Dan. iv. 11, or 14. Plur. חיות, Dan. vii. 3. Plur. in Reg. חיות Dan. iv. 9. Used collectively, Dan. vii. 12.

דך
Occurs not as a V. in Hebrew, but in Arabic signifies to scratch, rub, scrape, and

perhaps this is nearly the radical idea of the Heb. word, for

I. As a N. דך *The palate or roof of the mouth, from it's peculiar roughness*. Job xxxiii. 2. Ps. cxxxvii. 6, & al. freq. Hence there is a beautiful antithesis intimated in Prov. v. 3, חכה *Her palate (is) smoother than oil*. And because the palate is a principal organ in perceiving and distinguishing the savours of food (see Job xii. 11. xxxiv. 3); hence דך is used for mental taste or discernment. Job vi. 30. Ps. cxix. 103.

II. As a N. fem. חכה *A fish-hook, from it's rough barb or beard*. So the LXX throughout ἄγκυρα, and Vulg. Hamus, a hook. occ. Isa. xix. 8. Hab. i. 15. Job xl. 25, or xli. 1, *Canst thou, or (ironically) thou canst, draw out the leviathan with a fish-hook?* From this passage Hesselquist, Travels, p. 440, observes that the leviathan "means a crocodile by that which happens daily, and without doubt happened in Job's time, in the river Nile; to wit, that this voracious animal, far from being drawn up by a hook, bites off and destroys all fishing-tackle of this kind which is thrown out in the river. I found," adds he, "in one that I opened, two hooks which it had swallowed, one sticking in the stomach, and the other in a part of the thick membrane which covers the palate." To the text in Job, however, it may be objected, that Herodotus, lib. ii. cap. 70, expressly informs us, that in his time one method of catching crocodiles in Egypt was by means of a hook, ἈΓΚΙΕΤΡΟΝ, baited with a hog's chine, and cast into the midst of the river; and that the crocodile having swallowed this, was drawn on shore ΕΞΕΛΚΤΕΘΗ ΕΙΣ ΕΡΩΤΗ, and dispatched. The true answer to this objection seems to be, that the Heb. N. חכה, like the French *hameçon*, means no other kind of hook than a fish-hook, to which only it is applied in Scripture; whereas the Greek ἄγκυρα denotes a hook of whatever kind or size. It might therefore be very true that the leviathan could not be drawn out by a חכה, though he might by an ἄγκυρα.

DER. A hook.

חכה

With a radical, but mutable or omisable, ה. I. In

I. In Kal, Absolutely, *To wait, tarry*. So LXX $\mu\epsilon\nu\omega$. occ. 2 K. vii. 9. ix. 3; in which latter passage it is opposed to נס *fleeing*. So in Hiph. occ. Dan. xii. 12.

II. In Kal, Transitive, *To wait for*. occ. Job xxxii. 4, "*Now Elihu hath waited for (LXX $\epsilon\pi\epsilon\mu\epsilon\nu\epsilon\iota\varsigma$) Job during the dispute, (comp. ver. 11, and ch. xiii. 3. xxxi. 40.) that is, he had refrained from attacking him, so long as the dispute was kept up between him and his friends.*" Scott. Hos. vi. 9, *As troops of robbers* איש רכב *waiting for a man*. So with ל following, Ps. xxxiii. 20. Isa. xxx. 18, & al. freq. And in Hiph. Isa. lxiv. 3. The LXX render it by $\mu\epsilon\nu\omega$, $\epsilon\pi\mu\epsilon\nu\omega$, or more frequently by $\sigma\tau\epsilon\mu\epsilon\nu\omega$.

III. In Hiph. with ל following, *To wait for with desire, to long for*. occ. Job ii. 21. So LXX $\lambda\upsilon\sigma\iota\sigma\mu\epsilon\nu\alpha\iota$. Comp. Hab. ii. 3.

חכל

Occurs not in the simple form, but hence חכלל as a N. masc. plur. in Reg. or sing. with י paragogic, חכלל *Red, sparkling*, spoken of eyes, occ. Gen. xlix. 12. LXX $\chi\alpha\sigma\sigma\alpha\iota\sigma\iota\varsigma$ *cheerful*. Some of the other ancient Greek versions render it by $\alpha\text{-}\chi\alpha\sigma\sigma\alpha\iota$ *bright*, $\delta\epsilon\sigma\sigma\alpha\iota$ *glowing*, $\delta\alpha\mu\sigma\sigma\alpha\iota$ *fiery*, $\phi\sigma\epsilon\sigma\sigma\alpha\iota$ *terrible*. Vulg. *pulchrioribus* *more beautiful*. As a N. fem. חכללת *Redness, sparkling*, of eyes from drunken rage. Symmachus, $\chi\alpha\chi\alpha\sigma\sigma\alpha\iota$ *fiery, fierce*. See Schultens and Michaelis Supplem. and comp. under חיה III. occ. Prov. xxiii. 29.

חכם

In Kal, *To be wise, skilful, prudent*, in almost any manner; and as a N. *Wise, &c.* freq. occ. As in 1 K. iv. 31, or v. 11, we have a specification of eastern *wise men* by their names, so in after times we find that the Greeks had likewise their seven wise men, namely *Thales of Miletus, Pittacus of Mitylene, Bias of Priene, Solon of Athens, Cleobulus of Lindum, Myso of Chænæ, and Chilo of Lacedæmon*. For *Myso*, some put *Periander of Corinth*, others *Anacharsis the Scythian*. Of these sages an account may be seen in *Diogenes Laertius*, book i. and in others who have written the lives of the philosophers. Also in Kal, *To make wise, instruct*. Job xxxv. 11. Ps. cv. 22. cxix. 98. In

Hiph. *To make wise*. Ps. xix. 8. The word is applied to the *natural sagacity, skill or instinct* of the lower animals. Prov. xxx. 24, *There are four things little upon earth, but they are* חכמים *skilful, being made skilful, or taught skill, or endowed with great skill*. How? Plainly by Him who formed them*. In Hith. *To act or deal wisely*. occ. Exod. i. 10. Also, *To make oneself wisely*, i. e. as Hith. is often used, *To pretend to be so*. occ. Eccles. vii. 16. As a N. fem. חכמה *Wisdom, sagacity, skill*. freq. occ.

חל

I. *To make a hole or opening*. It occurs not, however, as a V. simply in this sense, but hence as Ns. masc. חל *A hollow, ditch or foss* in fortification. 2 Sam. xx. 15. 1 K. xxi. 23. Isa. xxvi. 1. Lam. ii. 8. חיל The same. occ. Nah. iii. 8; and according to the reading of some of Dr. Kennicott's Codices in the four preceding texts. As a N. fem. plur. חללות *Holes, openings*. occ. Isa. ii. 19. As a N. חלוק , plur. חלוקים and חלונות *An opening or aperture in a building, a window*. Gen. viii. 6. xxvi. 8, & al. freq. Hence Eng. *Hole, hollow*.

II. As a V. in Kal and Hiph. (but never with a radical ה final in this sense) *To make or undergo an opening, as of the womb in parturition, To be in labour, as a woman*. The Heb. expresses *parturition* or *bringing forth* by other words of a similar import, comp. under פטר *to open*, and שבר *to break*. See Isa. xxiii. 4. xxvi. 17, 18. liv. 1. In Hiph. *To be in labour with*. Isa. xlv. 10. Comp. Mic. i. 12. As a N. חל *Pain or anguish as of a woman in travail*. Jer. vi. 24. xxii. 23. l. 43. Mic. iv. 9, & al. Hence as a V. in Kal and Hiph. *To be in pain or anguish as a woman in travail*. See Isa. xiii. 8. Jer. iv. 19. (where observe the ה is paragogic as usual) Joel ii. 6. Mic. iv. 10. 1 Chron. xvi. 30. It is by a strong figure applied to the waters, Ps. lxxvii. 17.—to the mountains on the

* See Dr. Derham's *Physico-Theology*, book viii. chap. 5, towards the end; Mr. Addison's *Spectator*, No. 120, 121; and an excellent Sermon of the Rev. William Jones, intitled, *Considerations on the Nature and Economy of Beasts and Cattle*, p. 21, printed for Robinson, Pater-noster Row.

glorious

glorious appearance of Jehovah, Hab. iii. 10.—to a wilderness on the noise of his thunder, Ps. xxix. 8.—to a whirlwind, Jer. xxiii. 19. xxx. 23.

- III. As a N. מַחֲלֵה, pl. fem. מַחֲלֵהוֹת. Some *fistular wind instrument of musick with holes, as a flute, pipe or fife*. Exod. xv. 20. Jer. xxxi. 4, 13. It is joined with the *תָּהָה* or *tabor*, Exod. xv. 20. Jud. xi. 34, and with that and other instruments of musick, Ps. cxlix. 3. cl. 4. It is often in our translation rendered *dance*, but this is rather implied than expressed in the word, as Exod. xxxii. 19, *When he saw the calf and the piping*; the V. *דָּרָא* being here applied to both Nouns, as in Exod. xx. 18. Cant. vi. 12, or 13, *What did ye see in the Shulamite?* מַחֲלֵהוֹת as the pipings, choruses, (see LXX, Vulg. and Syr.) of two companies, 1 Sam. xviii. 6, *The women came out to sing and the women playing on pipes or flutes to meet King Saul*. From the sense of the N. It is once used as a V. Jud. xxi. 21. *לחל במחלות* To pipe with pipes. Comp. below חל III.

- IV. As a N. fem. חֻלָּה, in Reg. חֻלָּה, pl. חֻלֹּת. A *cake*, i. e. such an one as was *pricked full of holes to prevent fermentation*, and such as the Jews still make, and as are known by the name of Jews cakes. Exod. xxix. 2, 23. It should seem from Lev. xxiv. 5, that the *shew-bread* consisted of *cakes of this sort*.

- V. In Kal, *To pierce or wound*, as a sword. Hos. xi. 6; where observe that חָלָה is a V. 3d pers. preter. fem. agreeing with חַרֵּב which is also feminine. In Niph. *To be wounded*. 1 Sam. xxxi. 3. 1 Chron. x. 3.

- VI. *To break in upon, violate, profane*. Num. xxx. 2, or 3. *He shall not profane or break his word*. In Niph. *To be profaned*. Lev. xxi. 4, 9. Ezek. xx. 9, 14, 22. Isa. xlviii. 11. As a N. חָלָה *Profane, what may be broken in upon*, as opposed to קֹדֶשׁ *Holy, separate*. Lev. x. 10. Ezek. xlii. 20, & al.

Hence Lat. *violato*, and Eng. *violate*.

- VII. In Hiph. *To make an opening or entrance upon, to begin*. See Num. xvi. 46, 47. Deut. ii. 24. xvi. 2, *From the sickle's entering on the standing corn thou shalt begin to number*. In Huph. *To be begun*, occ. Gen. iv. 26.

חָלָה Then it was begun, or an entrance was made, *to call on the name of Jehovah*. The form of חָלָה in this passage, seems to determine that the ח in the V. חָלָה is not radical, and consequently that in the sense of *beginning* it must be considered as the Hiph. of חָלָה, though I do not find that the characteristic י is ever inserted before ל. Had the ח in חָלָה been radical, the word to express *it was begun* must, I apprehend, have been either in Niph. נִחְלָה or in Huph. הִחְלָה. As a N. fem. חֻלָּה and in Reg. חֻלֹּת. *An entrance upon, a beginning*. Gen. xiii. 3. Ruth i. 22. Prov. ix. 10, & al. freq.

- VIII. As a N. חֹל The *sand*. See under חָלָה.

- IX. As a N. חֹל Strength. See under חָלָה.

- X. As a N. with a formative כּ, חֹלָל.

1. A *vale, a valley, a low ground between mountains or hills*, so called not only because with respect to them it is, as it were, *an opening or hollow* in the earth, but because it was really thus *hollowed out* by the receding waters of the deluge. Gen. xxvi. 17, 19, & al. freq. Comp. under בָּקַע XIII.

2. A *torrent, a rapid stream*, so called from the *channel or hollow* in which it runs. It generally denotes *torrents* or *temporary streams*, χαρμαρροι ποταμοι, common in the eastern countries, which are formed by the rain or snow from the mountains, and many of which run only in winter, and dry up in summer. See 1 K. xvii. 7. Job vi. 15. In the second edition of this Lexicon I referred what is said in the latter part of Isa. xi. 15, to the river Nile; but on attentively reconsidering that text with the learned Vitringa's Comment, it seems evident that הַנָּהָר *the river* there mentioned is not the Nile, but the Euphrates, which is thus denominated by way of eminence, Gen. xxxi. 21. Exod. xxiii. 31, and in Isaiah himself, ch. vii. 20. viii. 7. lxxi. 12, and consequently that the נְחָלִים *streams or channels* relate to the latter, not to the former river. The second part of the verse should be thus rendered—*And he (Jehovah) shall shake his hand over the river, with the violence of his wind* (comp. Exod. xiv. 21.) *and smite it* (i. e. divide it, by smiting) *into seven streams or channels*,

channels, so that any may walk in shoes. *Eug. transl.* dry-shod. ver. 16, *And there shall be an highway for the remnant of his people, which shall be left FROM ASSYRIA, (N. B.) like as it was to Israel in the day that he came out of the land of Egypt.* From Heb. חל is plainly derived the Greek Νεῖλος, Lat. Nilus, and Eng. Nile.

I. To open eminently, to make many or repeated holes or openings, to pierce much. It occurs not however as a V. simply in this sense. But

II. As a V. חלל, like חל, is applied to the opening of the female womb in parturition. *To be in labour, travail in birth*, as a woman. Isa. li. 2, *And to Sarah who travailed of you.* So LXX ὠδύνασα σου. As a N. or V. infin. used as a N. חלל *Travailing or parturition* as of hinds. occ. Job xxxix. 1. Also as a V. *To be travailed of, be produced by travail*, as a child. Job xv. 7. Ps. li. 7. xc. 2, *Before the mountains ירו were brought forth, and the earth חולל was produced*, i. e. by creation from the womb of non-existence. Spoken of the Divine Wisdom, Prov. viii. 24, 25, *When there were no deeps—before the hills חוללתי I was brought forth.* Was it not from some expressions of this kind used by the ancient believers, that the heathen borrowed the fable of their Minerva or Divine Wisdom being brought forth from the head of Jove? As a Particip. Hiph. חולל *Producing into being.* Deut. xxxii. 18. Prov. xxvii. 10. In a Hiph. sense. *To cause to bring forth, throw into labour.* occ. Ps. xxix. 9, *The voice of Jehovah, i. e. the thunder, חולל causeth the hinds to calve, or cast their young.* Comp. Job xxxix. 1; and see this interpretation of Ps. xxix. 9, well vindicated in the learned Merrick's Annotation, by the testimonies of Aristotle, Pliny and Plutarch, that cattle will cast their young through dread of thunder. *To be in violent pain or anguish.* Job xxvii. 5. Comp. חל II. In Hith. *To travail with pain or anguish, to torment oneself*, ἐξοργισαυσεσθαι. occ. Job xv. 20. Jer. xxiii. 19, *כע כחחולל A travelling whirlwind, big and agonizing, as it were, with mischiefs.* Also, *To be in pain, bear pain.* occ. Ps. xxxvii. 7.

III. As a N. חלל *A flute or pipe with many holes.* occ. Isa. v. 12. xxx. 29. In the former text it is joined with תב the tab-
bor, as מחול is in other passages, nor can I tell how it differed from the instrument last named. It should seem however that it had more holes. Plur. חללים without the י. occ. 1 K. i. 40. Jer. xlviii. 36, twice. Ps. lxxxvii. 7. But observe that in Kings fifteen of Dr. Kennicott's Codices supply the י, as fourteen do at the beginning, and eighteen towards the end of the verse in Jer. and that in the Ps. forty-seven, at least, of his Codices read בחוללים; and that therefore we may here render the word either as pipes, or as pipers. These pipes or flutes were instruments of joy, Isa. v. 12. 1 K. i. 40, as well as of sorrow, Jer. xlviii. 36, and particularly employed by those who went up to the temple, Isa. xxx. 29. And as some Verb must necessarily be supplied in Ps. lxxxvii. 7, we may render that verse, *The singers, like pipes, or pipers, i. e. musically, harmoniously, sweetly, (shall sing) All my springs (are) in thee.* All the sources of my hopes and comforts are in thee, O Sion, thou city of God! Comp. ver. 1—3, and Isa. xii. 3. *Springs of water* afford in the hot eastern countries a refreshment and delight of which we in this part of the world can form but an imperfect conception. Hence as a Particip. masc. pl. in Hiph. מחללים and fem. מחללות *Piping.* occ. 1 K. i. 40. Jud. xxi. 23. Comp. above חל III.

IV. *To wound very much, pierce or run through, or to be wounded, &c.* as with a weapon. Job xxvi. 13, where LXX ἐσάχατος *hath slain.* Comp. under ברך III. and see Ps. cix. 22. As a Particip. in Hiph. מחלל *Wounding or stabbing very much or repeatedly.* occ. Ezek. xxviii. 9. Fem. מחללת occ. Isa. li. 9; where the LXX, according to some copies (see Flamin. Nobilius in LXX) διαρρήξασα *breaking through*, and Vulg. vulnerasti *thou hast wounded.* So in Huph. *Wounded, &c.* Isa. liii. 5. Ezek. xxxii. 26. As a Particip. or participial N. חלל *Wounded or stabbed very much.* Gen. xxiv. 27. Num. xix. 16. xxxiii. 24. Job xxiv. 12, & al. freq. So LXX often τραυματίας. Comp. חל V. Can one help thinking that Plato had seen, or at least heard

heard of Isaiah's prophecy, ch. liii. 2, &c.; since in the * 2d book of his *Re-public* he says, that in order to exhibit the character of *a man perfectly just*, it is necessary that his virtue should be *stripped of all external recommendations*, so that by others he should be reckoned a wicked person, should be mocked, *μαστιγυσεται, σφαλλωσεται, δεδυσεται, εκκαυθησεται τω οφθαλμω τελευτων, παντα κακα παθων, ανασκινδυλευθησεται*—scourged, tortured, bound, have both his eyes burnt out; and at last, having suffered all kinds of evils, *be cut in pieces as a sacrifice*, or (as some think the Greek word signifies) † *be hung up or crucified?*

V. *Is Kal*, *To break in upon very much*, so to violate or profane eminently. Prov. xxv. 23, *The north wind will break in upon the rain*; where *Symmachus διασσει disperseth*, Vulg. *dissipates*; and the comparison requires some such word. Comp. under דח. See Gen. xlix. 4. Exod. xx. 25. xxxi. 14. Lev. xviii. 21. Ps. lxxxix. 40. Isa. xliii. 9. Lam. ii. 2. It is applied to the owner's *handelling* or *first using* of the fruit of a newly-planted vineyard after the expiration of the fourth year, in which it was consecrated to God. Dent. xx. 6. xxviii. 30. Comp. Lev. xix. 23—25. Jer. xxxi. 5. But חלה Lev. xxi. 7, 14, means, I think with *Bate*, not a *profane* woman, but one who has been violated, or *deflowered*.

As a N. fem. חלה is used to express detestation of a thing, as being *profane* and *abominable*. *Far be it! God forbid!* Gen. xviii. 25, חלה לך מצעח (There would be) *profaneness to thee from doing*; i. e. it would be a *profanation* for thee to do. So חלה Gen. xlv. 7, 17. But 1 Sam. xxiv. 6 or 7, (It would be) *profaneness to me from Jehorah*, חלה if I should do this thing, i. e. *Jehovah would impute it to me as profane*. 1 Sam. xxvi. 11, (There would be) *profaneness to me from Jehorah* חלה from stretching out my hand, &c.

חלה In Hith. *To be in great or violent pain or anguish of body or mind*. occ.

Esth. iv. 4; where the LXX, *εταραχθη* was disturbed. As a N. fem. חלה *Violent or acute pain or anguish of body or mind*. occ. Ezek. xxx. 4, 9. Nah. ii. 10. Isa. xxi. 3, *I therefore my loins are filled* חלה with acute pain; *pangs have taken hold upon me, as the pangs of a woman that travaileth*. This text clearly shews that the reduplicate form חלה takes it's meaning from the 11d sense of לח above given.

חלה

To wear, wear away, *tero, detero*. That this is the radical idea of the V. appears not only from the use of it in Arabic, in which it signifies *to wear or rub*, as a stone upon a stone, *to scrape*, as a currier does the flesh from a hide, *to excoriate, rub off the skin*; but also, from the scriptural applications of the Heb. word.

I. As a N. masc. plur. חלה *Engraved ornaments* which are made by the workman's continually *wearing away* with his graver the parts of the matter to be wrought. occ. Cant. vii. 2. I suspect the word to mean "such thin flexible plates of gold or silver, artfully cut through and engraven in imitation of lace," as Dr. Shaw, Travels, p. 229, mentions to make part of the head-dress of the Moorish women. Comp. under חצה.

II. As a N. fem. sing. in Reg. חלה *Rust of copper*. So LXX, 105, and Vulg. Rubigo. † *The rust of copper is nothing but a solution or corrosion of the metal by some kind of salt*; and it is remarkable that whereas other metals have their peculiar dissolvents, copper is dissolved by all. Even the salts floating in the common air are often sufficiently powerful to dissolve or corrode it, which appears from the *rust* or *rust* on it's surface. occ. Ezek. xxiv. 6, 11, 12; from which verses, and all the circumstances of the parable, it plainly appears that חלה cannot mean merely the *seum* or *froth* of the pot, but must denote it's *rust*, which not being removable by any other means, was to be consumed by the fire, and so was a dreadful emblem of Jerusalem's punishment.

* Cited by Gratius, De Verit. Rel. Christ. lib. iv. cap. 12, not, 12.

† "Ανασκηδυσσεται, In crucem seu palum tollor, & spensor." Hieron. Lex.

‡ See Castell. Lexic. Heptaglott. and Schultens' Orig. Heb. lib. i. cap. 9.

§ See Boerhaave's Chemistry by Shaw, vol. i. p. 91, note (p).

III. In a Niph. sense, *To be corroded or ulcerated, to have corrosive ulcers.* occ. 2 Chron. xvi. 12. *And Asa* חלל *was ulcerated—in his feet.* This expresses the particular nature of his disease, whereas חלה 1 K. xv. 23, only says in general that *he was diseased.* Six, however, of Dr. Kennicott's Codices read חלל in Chron.

IV. As a N. masc. plur. חולאים and in Reg. חולאי *Corroding, ulcerous diseases.* as 2 Chron. xxi. 19, *After two years his bowels fell out by reason of his disease, so he died* בחולאים *of ulcers.* It occurs also Ps. ciii. 3. Jer. xvi. 4.

V. As a N. masc. plur. in Reg. חולאי *Wastings, wasting or consuming effects, as of famine.* occ. Jer. xiv. 18; where French Translat. "Les langueurs de la faim." It is applied to a land desolate and waste, *Vastations.* Deut. xxix. 22.

חלב

Occurs not as a Verb in Heb. but as a N. is used for several *soft, unctuous* substances, liquid and solid.

I. *The fat of animals.* Gen. iv. 4. Exod. xxxiii. 18. xxix. 13, & al. freq.

II. *The milk of animals.* Gen. xviii. 8. Deut. xiv. 21. Prov. xxx. 33, & al. freq. Hence Gr. *αλφες*, Lat. *albus*, white.

III. *The fat, the most nutritious part, of the land.* Gen. xlv. 18.

IV. *The richest and best part of oil and wine.* Num. xviii. 12.

V. *The finest and most nutritious part of wheat.* Ps. lxxxi. 17. cxlvii. 14. Comp. Deut. xxxii. 14.

VI. As a N. fem. חלבנה *Galbanum*, so LXX, *γαλβανη*, and Vulg. *galbanum*; both which names are evidently derived from the Heb. as the gum itself was probably brought from the east by the Phenicians to the Greeks. * "A gum issuing from the stem of an umbelliferous plant, growing in Persia and many parts of Africa.—Galbanum is soft like wax (a fat substance, says † Brookes), and, when fresh drawn, white; but it afterwards becomes yellowish or reddish. It is of a strong smell, of an acrid and bitterish taste, it is inflammable in the manner of a resin, and soluble in water like gum."

* New and Complete Dictionary of Arts and Sciences, &c.

† Nat. Hist. vol. vi. p. 82,

According to this description the name חלבנה might not improbably be compounded of חלב *fat*, and לבן *white*. But *Michaelis* (Supplem. ad Lex. Heb. p. 753, whom see) prefers the composition of it from חלב *milk* or *gum* (for the Syriac uses the N. in both senses), and לבן *white*, as being the *white milk* or *gum* of the ferula, or *fennel-giant* plant. Once Exod. xxx. 34. DER. Hence the ancient Gaulish or Celtic *Kalb* or † *Galb*, which, as *Suetonius* informs us (in *Galba*, cap. 3.), signified *very fat*, from which circumstance an ancestor of the emperor *Galba* is said to have had his name, and left it to his descendants. Hence also the Eng. *Calf*. See *Junius* Etymol. Anglican. in *Calf*.

חלר

Occurs not as a Verb in Hebrew, but in Syriac signifies, *To creep, creep in, creep or come on insensibly, or by degrees.* The Syriac Version uses the Participle *ܚܠܪܝܢ* for *εὐδυνωρτες* *creeping into*, 2 Tim. iii. 6.

As a N. חלר

I. The name of an animal, *The weazle*; so LXX, *Γαλγ*, and Vulg. *Mustela*. It seems to have it's Hebrew name from it's *insidious creeping* manner. Thus there is a species of this animal called in *Latin* *furo*, *furus*, and *furunculus*, from *fur* a *thief*. occ. Lev. xi. 29.

II. *Time*, which slides away insensibly; as the Poet,

Tempora labuntur, tacitisque senescimus annis.

Time glides away, and silent flow the years
That bring old age.

So *Ovid*, *Metam. lib. x. lin. 519,*

Labitur occulte, fallitque volatilis ætas.

Time slips our notice, and unbended flies.

It is used for the *age* of man, or *time* of his life. occ. Job xi. 17. Ps. xxxix. 6.

III. *Transient, transitory.* occ. Ps. lxxxix. 48. "Remember how transitory I am; unto what vanity thou hast created all the *sonnes* of Adam." *Ainsworth*.

IV. *This transitory world.* occ. Ps. xvii. 14. xlix. 2.

The above are all the passages wherein the word occurs. *Aquila* and *Symmachus*

† "GALB, CALB, en Bas-Breton signifie un homme gras & gras." GEBELIN, Monde Rrimif; Disc. Prelim. Tom. v. p. xxix.

P

render

render it, Ps. xlix. 2, ideally, by καταδύναι a going down or retreat.

DER. To glide. Qui Eld, old, elder, Alderman, (i. e. Elderman).

חלה

With a radical, but mutable or omissible, ה.

In general, To be or make faint, or languid, to labour or toil to faintness or languor, χαλῶω, laboro. The LXX have frequently rendered it by πνεύω, which well expresses it's import.

I. In Kal, To be languid, weak. Jud. xvi. 7, 11, 17; in which three passages the LXX render חלתי by ἀσθενῶ I shall be weak; so the Vulg. in the two former by infirmus ero, but in the last by deficiam I shall fail, faint. Comp. 1 K. xxii. 34. 2 Chron. xviii. 33. Isa. xiv. 10.

II. In Kal, To be languid, weak or infirm, as by sickness, to be sick, diseased. Gen. xlviii. 1. 1 K. xiv. 1, & al. freq.

In Niph. To be made, or become weak or sick. Dan. viii. 27. Comp. Ezek. xxxiv. 4, 16; and observe, that in the two last passages it is opposed to חזק Strengthening. In Hiph. To make sick. Hos. vii. 5. Prov. xiii. 12. In Hith. To become sick. occ. 2 Sam. xiii. 2. Also, To make oneself sick, i. e. behave as a sick person. occ. 2 Sam. xiii. 5, 6. As a N. חלי Sickness, infirmity. Deut. vii. 15. xxviii. 59, 61, & al. freq. מרה The same. Exod. xv. 26. xxiii. 25, & al. freq.

III. In Kal, To be faint in mind, afflicted, sorry, concerned, grieved. 1 Sam. xxii. 8. Jer. v. 3. So in Niph. Amos vi. 6. As a Particip. Benoni fem. in Kal, used in an active sense, Making sorrowful, grieving, afflictive. Eccles. v. 12, 15. Comp. Prov. xiii. 12. In Hiph. To cause to grieve, to afflict. Isa. liii. 10. חלתי "he hath put him to grief;" Eng. Translat. where observe that the final ח is substituted for ה. One, however, of Dr. Kennicott's Codices reads חולתי, as one more did originally.

IV. In Kal, To be faint with labour, to labour even to faintness. Lam. iv. 6. So LXX. ἐπορεύσαν. Also, To perform with great labour even to weariness and faintness. Thus ascribed ἀσθενήσας to God, Deut. xxix. 22, All the plagues of that land, and the vastations which Jehovah hath laboured, laboriously inflicted, or wearied himself in inflicting, upon it. So perhaps in

Hiph. or Huph. Mica vi. 13, And חלתי I am faint or wearied with smiting thee. In Niph. To become faint with labour. Jer. xii. 13.

V. As a N. חלי An ornament curiously wrought with great labour and pains,

"While the poet artist plies his sickly trade."

occ. Prov. xxv. 12. Fem. in Reg. חלית The same. occ. Hos. ii. 13 or 15.

VI. חלם פנים To make the countenance faint or languid, in opposition I suppose to it's being חזק firm, steady, as Ezek. iii. 8. denotes to prevail over a person by importunate supplication, i. e. to put him out of countenance, as it were, by one's importunity, and make him ashamed to deny one. Comp. רב. It very nearly answers the Gr. δυσωπειν, which Scapula explains by "Pudore afficio tali, quo efficitur, ut is, à quo aliquid peto, ne obtueri quidem me possit, ne dum id denegare." Exod. xxxii. 11. Job xi. 19. Ps. cxix. 5, & al. freq.

חלם

To catch at or up, to seize eagerly, or hastily. Once 1 K. xx. 33, And they made haste and ויחלסו חלמו and eagerly caught at or up what (came) from him. So the Targum חלמו חלמו they caught it from him; LXX, ἀνέλαξαν τον λογον εκ τῶ στόματος αὐτοῦ, and Vulg. rapuerunt verbum de ore ejus, they caught the word out of his mouth.

DER. To clutch, hilt, hold.

חלך

As Ns. חלכה and חלכה. See among the Pluriliterals.

חלם

This Root, as it stands in the Lexicons, seems one of the most difficult in the Heb. Bible: but this difficulty has, I apprehend, principally arisen from assigning to it senses taken from the dialectical languages, but which, on a close examination, it does not appear to have in the Hebrew. Thus from the rabbinical Chaldee and the Syriac, it has been supposed to denote being solid, thriving, healthy, in Job xxxix. 4. Isa. xxxviii. 16; and from the Targum supposed to be supported by the Syriac, to signify the yolk of an egg, in Job vi. 6. I think the radical or leading idea of the word is to break, break off, or away.

I. To break, or be broken away. occ. Job xxxix. 4. Speaking of the hinds, ver. 3, They

They bow themselves, they bring or burst forth their young, they cast out their sorrows. ver. 4. יחלמו בנדרם *Their young ones break away, either from the womb (alluding to their vigorous efforts even before they are brought forth), or from their dams almost as soon as dropt, as not needing their further care; thus it follows in the text, they grow up or thrive with corn, they go forth and return not unto them.* The LXX render יהלמו in this passage by ἀπερρήξουσιν *will break away, the Vulg. by separantur are separated.*

- II. In Hiph. *To break, or break in pieces*, as it were, by sickness. occ. Isa. xxxviii. 16, *Thou hast both broken me (Vulg. corriges thou wilt chastise) and revived or recovered me.* This kind of expression is very agreeable to the scriptural style. Comp. ver. 13. Deut. xxxii. 39. Sam. ii. 6. Job v. 18. Hos. vi. i.

III. As a N. חלום and חלם, pl. חלמות *A dream*, which usually consists of *broken parts or fragments of ideas or images* which had been received by our senses, particularly by our sight, while awake. That this is a just description of a *dream* will be evident to any one who will consider and compare it with the experience of himself and others*. freq. occ. Job vi. 6, *Can that which is insipid be eaten without salt? Or is there any taste (or wisdom) בריר חלמות in the drivel of dreams?* In which words I think Job means not only to brand the *futility of Eliphaz's preceding discourse in general*, but particularly alludes to the *dream or night-vision* he had mentioned ch. iv. 13. &c. And to account for the sarcastic harshness of Job's expression, it must be considered that his anger was greatly inflamed by the cruel insinuations of Eliphaz concerning the cause of his bitter sufferings. The LXX explain בריר חלמות by ἐν ὕπνῳ καὶ ἐν λόγοις *in vain words*, which preserves the sense, though certainly not the precise ideas of the Hebrew terms. Hence as a V. in Kal, חלם *To dream.* Gen. xxviii. 12. Isa. xxix. 8, & al. freq. As a Particip. masc. plur. in Hiph. מחלמים *Causing to be dreamed.* occ. Jer. xxix. 8.

* The reader may find some good remarks on this curious subject, in Dr. Hartley's *Observations on Man*, vol. i. p. 383, &c.

This word חלם is very often applied to those *supernatural dreams*, by which God under the Patriarchal and Mosaic dispensations was wont to communicate his will to men, and which, like the natural ones, often consisted of *broken, discordant images*, as may be seen in Joseph's prophetic dreams, Gen. xxxvii; in those of Pharaoh's butler, Gen. xl; of Pharaoh, Gen. xli; of Nebuchadnezzar, Dan. ii; and of Daniel, Dan. vii. And from such really divine communications the Heathen appear very early to have had their notion of the heavenly information to be procured from *dreams*. Thus Achilles in the first book of the Iliad, lin. 63, advises the Greeks to consult some Οὐρεποπόλοισι or *Dreamer of dreams*, adding

—Οὐρεποπόλοισι δὲ Διὸς ἱεῖρας.

For dreams descend from Jove†.

POPE.

And in the second book Jupiter employs a delusive dream to deceive Agamemnon.

- IV. As a N. חלמה Some kind of *precious stone, an amethyst*; so the LXX, and Vulgate. I suspect it means that *particular sort of amethyst* which Brookes (Nat. Hist. vol. v. p. 137.) describes as "shining most like a carbuncle, and being so hard that they may be turned into a sort of diamonds, so as to deceive the most skilful lapidaries. In this view the Heb. name חלמה q. d. *the breaker*, will refer to the *hardness* of the stone, as יהלם the name for the *diamond* likewise does; see under יהלם VI. occ. Exod. xxviii. 19. xxxix. 12.

חלק

Denotes *passing, succession after, or in the place of, and so change, renewal.*

- I. In Kal, Intransitively, *To pass, pass on, proceed.* 1 Sam. x. 5. Job iv. 15. ix. 26. Isa. viii. 8. Comp. Job ix. 11. xi. 10. Isa. xxi. i.
- II. *To pass away.* Cant. ii. 11, *The rain חלקך דהך לו passing away, is gone off.* In a Hiph. sense, *To cease to pass off, or make their exit, to abolish.* occ. Isa. ii. 18. Comp. Isa. xxiv. 5. As a N. or V. Infinitive used as a N. חלקך *Passing away, perishing.* occ. Prov. xxxi. 8, *בני חלקך liable or likely to perish.* Comp. under

† Where see Mr. Pope's note. See also Dr. Thomas Jackson's Works, book i. ch. 9. *Le Clerc's* note on Gen. xv. 17, and *Arnald's* on Ecclus. xxxiv. 6.

- נח VI. 11; and observe that our Eng. word *perish* is from the Lat. *pereo*, which from *per entirely*, and *eo to go*, very nearly answers to the Heb. חלה in this view.
- III. In Kal, Transitivity, *To pass, drive or strike through*. Jud. v. 26. Comp. Job. xx. 24. The French say in like manner, *Passer son Epée au travers du corps de quelqu'un*. Hence
- IV. As a N. masc. plur. חלוצים *Stabbing knives for killing the victims*. Vulg. Cultri. occ. Ezra i. 9.
- V. In Hiph. *To cause one thing to pass away, as it were, and another to succeed in its place, to substitute one thing for another, so to change*. Gen. xxxi. 7. חלחל And hath changed my hire these ten times. So ver. 41. Lev. xxvii. 10, He shall not חלופו exchange it (the beast), i. e. for money, as in the preceding instances of human persons, nor ימיר change it, i. e. for another beast, as it follows, a good for a bad, or a bad for a good; and if ימיר דמר he shall at all change beast for beast—Hence as a N. חלח An exchange. occ. Num. xviii. 21, 31; where it may be rendered as a Particle *In, or, as an, exchange for, in lieu of*. Also in Hiph. *To change as one's garments, substitute others to those worn*. Gen. xxxv. 2. xli. 14. As a N. fem. pl. חליפות and חליפות Changes as of raiment. Gen. xlv. 22. 2 K. v. 5, & al. Also in Hiph. *To substitute*. occ. Isa. ix. 9. or 10, The sycamores are cut down, וחלחל ואחרים but we will substitute cedars. This seems more simple than our common Translation, “we will change them into cedars.” As a N. fem. plur. חליפות Substitutions or successions of some in the room of, or after, others. Successive attacks. Job x. 17. Courses, Lat. Vices. 1 K. v. 14, or 28. Changes, either of fortune as we speak, or of heart and life. occ. Ps. lv. 20.
- VI. In Hiph. *To renew, or be renewed*. Isa. xl. 31. xli. 1. Job xxix. 20.
- VII. Spoken of Vegetables. In Kal, *To be renewed, to sprout or spring afresh*. Psal. xc. 5, 6. So in Hiph. Job xiv. 7, where LXX, *επαυθῆσαι*; whence at the 14th verse Job applies the N. fem. in Reg. חליפת to a renovation, as of a tree cut down, i. e. to a reviviscence, or resurrection to another and a better life.
- The question at the beginning of the verse, *If a man die, shall he live again?* does not denote any doubt on the part of Job, for see ch. xix. 25, &c. but is an expression of joyful admiration, like that of Solomon, 1 K. viii. 27. Comp. Mr. Peters's Dissertation on Job, p. 194, &c. The LXX excellently explain חלחל by *ἐως παλιν γενωμαι* till I am made again or anew.
- VIII. As a N. fem. pl. מחלות Locks of hair on the head, which are continually changing or renewing, the old hairs naturally falling off, and new ones succeeding in their room, in which respect they differ from the hairs of the beard. Comp. under חן II. occ. Jud. xvi. 13, 19.
- IX. Chald. Of Time. *To pass, or be renewed*. occ. Dan. iv. 13, 20, 22, 29; or, 16, 23, 25, 32.
- From Heb. חליף, the Caliphs, Mahomet's successors, ultimately had their title.
- חלה
- I. *To loose, set loose, loosen, disengage, draw out or off*, χαλαραι, as stones from a building, Lev. xiv. 40, 43.—a shoe from the foot. Deut. xxv. 9, 10. As a N. fem. חליצה A loose robe or garment, or rather spoil drawn or stript off an enemy. occ. Jud. xiv. 19. 2 Sam. ii. 21. As a N. fem. plur. מחלות either loose robes or garments, or rather such garments as are worn only on particular occasions, and are therefore continually put off. occ. Isa. iii. 22. Zech. iii. 4. In the latter passage it seems to denote the high priest's robes, which were worn only on solemn occasions (LXX, *ποδηγη* robes reaching down to the feet); in the former, some kind of cloak, burnoose or curdée, which last, says Lady M. W. Montague, is “a loose robe, they (the Turkish women) throw off or put on, according to the weather, being of rich brocade, either lined with ermine, or sable.”* If the Jewish ladies used such, no wonder the prophet mentions them among the ornaments they were proud of.
- II. *To loosen, let loose, let down, draw out*, as whales do their duggs to their young. Lam. iv. 3. See Bockart, vol. ii. 46, &c.
- III. In Hiph. *To loose, loosen, make easily pliant and flexible*, as the bones in their

* Letters, vol. ii. p. 13, 14.

sockets,

sockets, or joints, which is the consequence of a well-fed succulent body. occ. Isa. lviii. 11. So the LXX render it *μακροτέρα* shall be fat, Vulg. liberabit shall make free or pliant. Comp. Job xxi. 24. Prov. xv. 30.

IV. In Kal, *To disengage oneself, to withdraw.* occ. Hos. v. 6.

V. *To set loose, or free from danger or trouble, to deliver.* Ps. vi. 5. xviii. 20, & al.

VI. *To free from incumbrance, expedite, as a soldier preparing for battle.* It occurs as a Particip. paoul. Num. xxxi. 5. xxxii. 21. & al. In Josh. iv. 13, the LXX render it by *εὐλαβοί* ready prepared. So *Symmachus* in Isa. xv. 4. Vulg. expediti. In Niph. *To be thus disencumbered or expedite.* Num. xxxii. 17, & al. In Hiph. *To make thus expedite.* Num. xxxi. 3, & al.

Michaclis however (Supplem. ad Lex. Heb. p. 797.) thinks that the word, when applied in a military sense, rather denotes the *drawing out, draughting, or selecting* men for service; and it must be confessed that this interpretation excellently suits Num. xxxi. 3. xxxii. 17, 21, 27, 29, 30, 32, compared with Josh. iv. 13. So *Aquila* in Deut. iii. 18, renders *חלצים* by *ἐξήχθημενοι* draughted.

VII. As a N. masc. plur. *חלצים* *The loins, the lower part of the back, extending the length of the five lower vertebræ of the spine, and contained between the ribs and the os sacrum, called חלצים because free from ribs, and more flexible than the upper part of the body.* Gen. xxxv. 11. Isa. xxxii. 11. Jer. xxx. 6. Comp. Isa. xv. 4, "the very loins." Bp. Lowth.

DER. Lat. *Lazo*, whence *lax*, relax, relaxation, &c. Lat. *luzo*, whence Eng. luxate, luxation, Lat. *luxus*, Qu? whence luxury, & c. Lat. *lassus*, whence Eng. lassitude, lazy. Eng. loose, Qu?

חלק
The radical idea seems to be, *Smooth, even, equable.*

I. *To be smooth.* As a participial N. חלק *Smooth*, as opposed to שער *Luiry, rough.* occ. Gen. xxvii. 16. As a N. fem. in Reg. חלקה *A smooth part.* occ. Gen. xxvii. 16. As a N. masc. plur. in Reg. חלקי *Smooth.* Spoken of stones or pebbles. occ. 1 Sam. xvii. 40. Isa. lvii. 6. I understand the former part of this verse pa-

renthetically, (*In or among the smooth stones of the valley* [as חלק means in the preceding verse] *shall be thy portion; they, they are thy lot.*) i. e. As thou hast slain the innocent children to thy idols in the valleys, so in the valleys likewise thou shalt be slain and buried. Comp. Lev. xxvi. 30. Ezek. vi. 4, 5, 13. As a N. fem. plur. חלקו *Smooth, slippery places.* occ. Psal. lxxiii. 18. where *Jerome*, in *lubrico in a slippery place*, and *Symmachus* to the same purport, *εν ολισθη, smooth.* In Hiph. *To make.* occ. Isa. xli. 7.

II. As a V. in Kal, *To be smooth, as words,* Ps. lv. 22. comp. under חכא III. As a N. fem. plur. חלקו *Smooth, agreeable words, or things.* Isa. xxx. 10, *Speak unto us smooth things.* "Μαλακα ψυδῃ," *Soft lies.*" *Euripides*, cited by *Wetstein* on John vi. 60. Comp. Ezek. xii. 24. As a V. in Hiph. joined with *לשון* the tongue, Psal. v. 10. Prov. xxviii. 23; or with *אמרים* words, Prov. ii. 16. vii. 5; it properly denotes *smoothing the tongue or words, and refers to the glibness as well as the agreeableness of one's speech.* It is used absolutely, *To smooth, speak smoothly, flatter.* occ. Prov. xxix. 5. As a N. חלק *Smooth or smoothness, joined with פה the mouth,* Prov. xxvi. 28;—with *שפת* the lips, Prov. vii. 21. Comp. Ps. xii. 3, 4;—with *חך* the palate, Prov. v. 3. As a N. fem. in Reg. חלקה *Smoothness, joined with לשון the tongue,* Prov. vi. 24.

III. It is spoken of internal *smoothing, soothing or flattery*, where no audible words are used. Ps. xxxvi. 3, *For חלקו אלי he smootheth, or dealeth smoothly with himself in his own eyes as to finding out his iniquity, to detest (it).*

"Nor self-aborrent looks within
To view the measure of his sin."

Thus Mr. Merrick, who in his Annotation confirms the interpretation here given.

IV. In Kal, *To divide in an even, exact, regular manner.* Gen. xlix. 27. Deut. iv. 19. Josh. xviii. 5. Jud. v. 30, & al. freq. Also, *To receive such a division or share.* Josh. xviii. 2. 2 Sam. xix. 29. Prov. xvii. 2. xxix. 24. Jer. xxxvii. 12;—to receive a share or portion from thence, i. e. from the Land of Benjamin last mentioned, *in the midst of the people.* To this purpose both the Targum and Vulg.

and this seems a much better and easier sense than either of those given in the text and margin of our Translation. Comp. Dr. Blayney on the place. In Niph. *To be regularly divided*. See Num. xxvi. 53, 55, 56. Isa. xxxiv. 17. Amos vii. 17. As נס. חלק and fem. חלקה *An exact, regular division, part or portion*. Gen. xiv. 24. 2 K. ix. 26, & al. freq. Lam. iv. 16. פני דמה חלקם *The face or presence of Jehorah (was) their portion*. So LXX. Προσέσπον Κυρίε μερίς αὐτῶν. Comp. Num. xviii. 20, and see Dr. Blayney on Lam. As a N. fem. מחלקת *A regular division of persons, or a company, or course of persons so divided*. 1 Chron. xxvii. 2, 4, & al. freq.

In the explanation of this Root I am much indebted to Schultens's MS. Origines Hebraicæ, and with him observe that this sense of *dividing exactly and by rule* affords a noble image, and heightens the dignity and beauty of this verb, with all its applications under this head.

חלקק Occurs not as a V. in this re-luplicate form, but as a N. fem. plur. חלקקות.

I. Great smoothnesses or slipperinesses. occ. Ps. xxxv. 6. Jer. xxiii. 12.

II. Great smoothnesses of speech, great adulations or flatteries. occ. Dan. xi. 21, 34.

DER. Lat. Calr, Eng. Chalk from its smoothness. Lat. Calculus a pebble, whence Eng. calculate, calculation.

חלש

To throw or cast down, project, deject, "stravit, project (e. g. humi), to lay along, throw down (as on the ground)." Michaelis; who remarks that the Arabic חלק denotes the sod, stratum, which is laid or spread under the camel's pack-saddle (namely to prevent his back being hurt, comp. Castell in חלקה), and as a V. to spread such a sod on a camel, "stravit camelum."

I. In Kal, To scat down, subdue, as in battle. occ. Exod. xvii. 13. As a N. fem. חלשה *A being cast down or subdued, a defeat, strages*. occ. Exod. xxxii. 18; where it is opposed to נצחון victory. As a participial N. חלש Cast down, defeated, as opposed to גבור Strong for war. occ. Joel iii. 4, or 15.

II. In Niph. sense, To be cast down, as a dead man on the ground. occ. Job xiv. 19.

III. To cast, or cast down, i. e. lots. The Heb. word for lots being understood, as it is after חלש to cause to fall, Josh. xxiii. 4. Ps. lxxviii. 55. Ezek. xlviii. 29. occ. Isa. xiv. 12, *How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the earth, who didst cast (lots) upon nations!* The structure of the sentence requires that these last words should be referred to the prosperous state of the King of Babylon; and an instance not unlike to his casting lots upon nations, we have Ezek. xxi. 21, 22, or 26, 27. Or shall we partly adopt Vöring's interpretation, Isa. xiv. 12, and render the words,—*who didst subdue those that were over nations*; thus making על equivalent to אשר על, Isa. xxii. 15? Comp. 1 K. iv. 6.

The above cited are all the texts wherein the Root occurs.

חם

I. In Kal, Intransitively, To be, or grow warm or hot. Gen. xviii. 1. Exod. xvi. 21. חם השמש *And the sun grew hot, and it (the manna) melted; not the body or orb of the sun surely, but the stream from it*. The heart is very properly said to be חם hot, whether from anger, Deut. xix. 6; or from pungent concern*, Ps. xxxix. 4. Also Transitivity, To warm, heat, as by incubation. So LXX. Σαχθεν. occ. Job xxxix. 14, where see Schultens and Scott. In Niph. To be heated, inflamed. Isa. lvii. 5. חם (used impersonally as יחר) *There shall be heat*. Eccles. iv. 11. Comp. 1 K. i. 1, 2; and on חם יחר in ver. 1, observe that חם as well as י is often conversive, as Exod. xl. 37. In Hith, To warm oneself, to become hot or warm. Job xxxi. 20. As a N. חם Heat. Gen. viii. 22. Isa. xlviii. 4. Jer. xvii. 8. Also, Hot. Josh. iv. 12. As a N. fem. חמה and in Reg. חמת Heat, as that of the sun which reaches the earth, and from which nothing thereto pertaining is hid. occ. Ps. xix. 7. Job xxx. 28, *I go, or am grown, black חמה בלא without the heat*, namely by his distemper. See Mr. Scott's note, and observe from Michaelis's Recueil de Questions, p. 72, that in the Elephantiasis, which appears to have been

* See Elzner's Observat. Sacr. on Luke xxiv. 32, and Merrick's Annot. on Ps. x. 2.

Job's disease, "At first the whole skin becomes red, then of a leaden colour, or even quite black." Comp. ver. 30. But

II. As a N. fem. חמה *The solar flame or fire*, as distinguished both from חם the orb of the sun, and from שמש the light flowing from it. And for this latter reason it is, in the only three passages where it is used in this sense, constantly joined with לבנה *the white of the moon*, never with נחל *the stream from it*. occ. Cant. vi. 10. Isa. xxiv. 23. xxx. 26, And האור הלבנה *the white illuminated disc of the moon shall be as the LIGHT of the solar fire, and the LIGHT of the solar fire shall be seven fold* *.

III. As a N. חום *Tanned, tawny, or made brown*, as men are by the heat of the sun, so LXX ζαῖος; or rather yellowish, like the colour of the solar fire, so Vulg. fulvus. occ. Gen. xxx. 32, 33, 35, 40.

IV. As a N. fem. חמה and in Reg. חמת *Heat, i. e. wrath, rage*, which is but too well known to quicken the pulse and heat the body. It is frequently applied ἀνθρώποις; to God as well as to man. Gen. xxvii. 44. Deut. ix. 19. Ezek. iii. 14. & al. freq.

V. Chald. as a N. fem. חמת *Heat, wrath, fury*. occ. Dan. iii. 13, 19, xi. 44.

VI. As a N. fem. חמה and in Reg. חמת, 1. *Strong inflammatory liquor*. Job xxix. 6, *When I washed my steps with חמה* supposed to be put for חמאה, and rendered butter, but seems rather to denote wine, being here joined as usual, with oil. Comp. Job xxiv. 18; where it is mentioned as a curse, that a man should not behold the treading of the vineyards. Hab. ii. 15, *Who puttest חמת thy strong liquor unto him*. Comp. Isa. v. 11. Jer. li. 39. Hos. vii. 5.—*The princes began heating, or to be hot, with wine*; where LXX, Συμβόλαι, and Vulg. furere, to rage.

2. *Inflammatory poison*, as of serpents. Deut. xxxii. 24, 33. Ps. lviii. 5. cxl. 4. From Job vi. 4, it appears that the art of poisoning arrows was very ancient in Arabia. See Mr. Scott's note, and comp. Targum on Ps. lxiv. 4. The venenatæ sagittæ poisoned arrows of the ancient Mauri or Moors in Africa are mentioned by Horace, lib. i. ode 22, lin. 3; and

* See Mr. Pitz's Philosophia Sacra, p. 57.

we are informed, that "the Africans were obliged to poison their arrows, in order to defend themselves from the wild beasts with which their country was infested. This poison—Pliny tells us, was incurable." Dacier's and Francis's note. And that poisoned arrows were anciently used by other nations, besides the Mauri, may be seen in Grotius, De Jure Belli & Pacis, lib. iii. cap. 4, § 16; in Freinsheim's note on Curtius, lib. ix. cap. 8, 26; in Justin, lib. xii. cap. 10. § 2, and Bernegger's note there; and in Virgil, Æn. xii. lin. 857, 8.

But perhaps no passage in any heathen author so clearly shows the antiquity and make of poisoned arrows, as what we read in Homer concerning Ulysses, that he went to Ephyra, a city of Thessaly, in order to procure deadly poison for smearing his brazen-pointed arrows, from Ilos, the son of Mermerus, who is said to have been descended from Medea and Jason; Odyss. i. lin. 260, &c.

Ἰλῶν τε καὶ Ἰλοῦ υἱὸς Ὀδυσσεύς;
Φάρμακον ἀνδροφόνον ἐν δὲ χερσίν; ὅρρα δὲ νῦν
ἴοιτο χρίεσθαι χαλκήρεας —

VII. As a N. fem. חמת *A pitcher made of earth hardened by heat*. occ. Gen. xxi. 14, 15, 19; in all which passages the LXX render it by αἶνος, and the Vulg. by Uter a bottle of skin; but this has no apparent connection with the idea of the Root; and Dr. Shaw, Travels, p. 241, describes the Moorish women as carrying water in a pitcher (an earthen one I suppose he means), as well as in a goat's skin. It is plain from Mark xiv. 13. Luke xxii. 10, that earthen pitchers, κεραυαῖα, were sometimes used by the Jews for carrying water.

VIII. As a N. masc. plur. חמנים Probably some images dedicated to the sun or solar fire. They are said to be broken or cut down. Lev. xxvi. 30. 2 Chron. xxxiv. 7. Ezek. vi. 4, 6. And 2 Chron. xxxiv. 4, shews pretty clearly of what form, and for what uses they were, And they brake down the altars of the Baals, in his (Josiah's) presence; and the חמנים images which were on high above them, he cut down. As the altars were dedicated to Baal, or the solar fire, so, no doubt, were the images likewise. But the images of Baal were of the beeve or

or kind (see under בעל III.), often made of brass or copper, and heated within for the horrid purpose of *burning* their children alive in honour of the sun (see under בר X. and מלך II.); and such were the חמנים, or *sun-images*. The word occurs also Isa. xvii. 8. xxvii. 9. And for the farther illustration of 2 Chron. xxxiv. 4. it may be proper to observe from the learned *Jos. Mede*, Works, p. 391, fol. that the βωμοί, or *altars of the Gentiles*, in general, "were suggesta or scabellasculptilium et simulachrum, *idol-stools or footstools of their images*, in respect of the accommodation the one had to the other; which was such, as [that] *their idols were placed before, upon or above their altars*. This may appear by—that of *St. Austin*, Hom. vi. De Verbis Domini, where he proves from this posture, [position,] that the *Gentiles took and worshipped their idol-statues for gods, because they placed them upon their altars*. Nam illi quod Numen habeant & pro Numine accipiant illam statuum, Ara testatur."

Hence Lat. *Caminus* a fire-hearth, stove or vent, and Eng. *Chimney*.

IX. As a N. חמה and חומה *A wall*, see under Root חמח.

X. As a N. חמי *A husband's father*, see under חמח.

חמ To be warm. occ. Isa. xlvi. 14. xlv. 16; where ו is substituted for the latter ח. חמ Hith. *To make oneself warm, be warmed*. occ. Job xxxi. 20.

Hence *Hammams* hot baths, an *Arabic* word brought from *Turkey*.

חמח

Occurs not as a V. in Heb. so the idea is uncertain, but in *Arabic* it signifies, *inter al.* *To be foul*, as water by being troubled or disturbed. See *Castell*. Hence therefore, and from it's application in Heb. I suspect that the meaning of the root is *to disturb, agitate*.

I. As a N. fem. חממה and in Reg חממת *Butter*, which is made by the *agitation* of the milk or cream. Prov. xxx. 33. 2 Sam. xvii. 29, & al. The ancient way of making *butter* in *Arabia* and *Palestine* was probably nearly the same as is still practised by the *Bedoween* Arabs, and *Moors* in *Barbary*, and which is thus described by *Dr. Shaw*. "Their method of mak-

ing *butter* is by putting the *milk* or *cream* into a goat's skin turned inside out, which they suspend from one side of the tent to the other, and then *pressing it to and fro* in one uniform direction, they quickly occasion the separation of the unctuous and wheyey parts." Travels, p. 168. So "the *butter* of the *Moors* in the empire of *Morocco* which is bad, is made of *all the milk* (comp. Prov. xxx. 33, above) as it comes from the cow, by putting it into a skin and *shaking it*, till the *butter* separates from it." *Stewart's Journey to Mequinez*. And, what is more to our purpose, as relating to what is still practised in *Palestine*, *Hasselquist*, speaking of an encampment of the *Arabs*, which he found not far from *Tiberias*, at the foot of the mountain or hill where *Christ* preached his sermon, says, "They made *butter* in a leather bag hung on three poles, erected for the purpose, in the form of a cone, and *drawn to and fro* by two women." Travels, p. 159.

II. As a N. fem. חממה seems to denote the *butter-milk*, which as well as the *butter* is formed by *agitation*. Jud. v. 25. (comp. Jud. iv. 19.) Job xx. 17, *He shall not see the streams of honey and חממה butter-milk*. *Judea* is often extolled as a *land flowing with milk and honey*. And the surprise of the mere *English* reader at finding *butter-milk* mentioned in Scripture as a dainty liquor will perhaps cease, when he is informed, from *Stewart's Journey to Mequinez*, that the modern *Moors*, "are so fond of *butter-milk*, which is their chief dessert, that when they would speak of the extraordinary sweetness (or agreeableness) of any thing, they compare it to that." See *Harmer's Observations*, vol. i. p. 281, &c. and for the explanation of Gen. xviii. 8, p. 322, &c.

III. As a participial N. fem. plur. חממות or, according to the fuller reading of the *Complutensian* edition, and of more than seventy of *Dr. Kennicott's Codices*, חממות, occ. Ps. lv. 22, *The buttered, or buttery (words, butyracea) of his mouth were smooth*.

IV. Chald. חמח See under חמח V.

חמח

I. *To desire earnestly, covet*. Exod. xx. 16, 24, & al.

II. This

II. This word is applied to all sorts of *sacred* things, both of the true and false worship, which were to the respective parties eminently the objects of their desire and affections. See inter al. 2 Chron. xxxvi. 10, 19. Isa. i. 29. ii. 16. xlv. 9. lxiv. 11. Lam. i. 10. Ezek. xxiv. 21. Dan. xi. 8. Hag. ii. 7, וְכָאן חִמְדָּתָם הַגִּידִים *And the desire of all nations shall come.* Since none of the printed editions, nor any of Dr. Kennicott's MSS. read חִמְדָּתָם, with the plural וְ, חִמְדָּתָם must be regarded as the true reading; and I consider the word as a N. fem. sing. in Regim. (comp. 1 Sam. ix. 20.) referring to some one thing or person. And who can this be, after that sublime introduction, ver. 6, but the Messiah? Comp. Mal. iii. 1. And to clear the grammatical construction of the text, I remark that it is a well known *Hebraism* for a Participle or a Verb to agree both in Number and Gender with the latter of two connected Substantives, though in sense it strictly relates to the former. For instances I refer to Gen. iv. 10. 1 Sam. ii. 4. Neh. ix. 6. Job xxix. 10. Prov. xxix. 25. Isa. xxv. 3. Eccles. x. 1; but I know of none so nearly parallel in construction to Hag. ii. 7, as Jer. ii. 34, and 2 Sam. x. 9; for in Jer. the V. נִמְצָא precedes the several Substantives, and agrees in Number with the latter אֲבִיבִים, though in sense it refers to the former דָּב. So in 2 Sam. the Verb הִתַּח precedes both the Substantives, and agrees with the latter מַלְחָמָה, though it properly relates to the former פָּנִי*. And now I am upon this subject, I add that Hag. ii. 9, might best be rendered, *The latter glory of this house shall be greater than the former (glory).* So the LXX understood it, Διότι μεγέλη εἶναι ἢ δοξα τῆς οὐκ αὐτῆς, ἢ ΕΞΑΧΑΘ ὑπερ ΤΗΝ ΠΙΠΩΤΗΝ; and that they were right appears from ver. 3, *Who is left among you that saw THIS HOUSE IN HER FORMER GLORY?* Where observe that Zerubabel's temple is mentioned as the same with that of Solomon, and so in the prophetic style might that of Herod, ver. 9, likewise be for the same reasons. The *Rabbinical* distinction therefore of a se-

* Candour, however, requires me to remark, that six of Dr. Kennicott's MSS. omit the word דָּב.

cond and a third temple, different from the first, vanishes, and with it another objection against the true interpretation of ver. 7. Comp. Bp. Newcome on Hag. ii. 7, and his Appendix; and Dr. Campbell's Note on John ii. 20.

From this Root the pretended Prophet *Mohammed*, or (according to our corrupt pronunciation) *Mahomet*, had his name; but whether this was his original appellation, or whether he assumed it after he set up for the † Messiah of the *Jews*, the *Desire of all Nations*, I cannot find. It may not however be amiss to transcribe from the *Modern Universal History*, vol. i, p. 22, the following paragraph, on which the reader will make his own reflections. "ABD' AL MOTALLEB, *Mohammed's* grandfather, the seventh day after his birth, made a great entertainment, to which he invited the principal of the *Koreish*, who, after the repast, desired him to give the infant, he had invited them to see, a name. *Abd' al Motalleb* immediately replied, I name this child *Mohammed*. The *Koreish* grandees, astonished at this, asked him again, Whether he would not choose to call his grandson by a name that had belonged to some one of his family. He answered, *May the Most High glorify in heaven him whom he has created in earth!* In which he seemed to allude to the name *Mohammed*, signifying *praised, glorified, &c.* 'Tis worthy of observation, that this account of the imposition of *Mohammed's* name is nothing more than an imitation of what St. Luke has related on a similar occasion; which is an additional proof, that the history of *Mohammed*, as given us by the *Arabs*, abounds with *fictitious* circumstances, and that the veracity of the *Moslem historians*, in this point at least, is not much to be depended upon."

חמד

With a radical, but mutable, ד, ה.

It occurs not as a V. in Heb. but hence the V. חמה or חמי in Chald. signifies to

† See Lampe's Synopsis Hist. Eccles. p. 196; Leslie's Short Method with the Jews, § VI.; Jortin's Remarks on Ecclesiastical History, vol. ii. book 3, p. 363, 2d edit.; Kidder's Messiah, part iii. p. 169; Modern Univ. Hist. 8vo. vol. xiii. p. 210, 211, and Note (Q) and vol. i. p. 101, and Note (C) and p. 116; and compare Bayle's Dictionary, Article MAHOMET. Note B B.

hide,

hide, protect (see Targum in Prov. xxviii. 26, 27.), and חֶמֶס in Arabic, *to guard, defend, protect from evil*. See Castell, under חֶמֶס.

I. As a N. fem. חֶמֶס and חֶמֶל *A wall, as of a city, for shelter, protection, or defense*. See Deut. iii. 5. xxviii. 52. Josh. vi. 5, 20. 1 K. iv. 13. Isa. ii. 15. xxii. 10. Jer. i. 18. xv. 20.

II. As a N. masc. in Reg. חֶמֶי *A woman's father-in-law, a husband's father*; so called, I apprehend, from the *protection* he does or ought to afford his daughter-in-law. occ. Gen. xxxviii. 13, 25. 1 Sam. iv. 19, 21; in all which passages it is written חֶמֶי, the *י* referring to the Root חֶמֶס, as חֶמֶי in Reg. to אִמִּי, חֶמֶי in Reg. to אִמִּי. As a N. fem. sing. חֶמֶת *A husband's mother*. Ruth i. 14, & al. freq. In this word also the termination חֶת־shews it to be from חֶמֶס, as אִחֶת *a sister from אִחָה*, גִּלוֹת *a captivity from גָּלוּ*, נִכְסָה *raiment from נָכַס*, and others.

חֶמֶס

As a N. A kind of lizard. So LXX, Σαυρα, and Vulg. Lacerta. Once, Lev. xi. 30. In Chaldee the V. signifies, *to bow down, depress, prostrate*, and the animal might be called by this name, from it's being (by reason of the shortness of it's legs) always *prostrate*, as it were.

In Josh. xv. 54, we have חֶמֶסָה the name of a town in Canaan, perhaps so called from the emblematic reptile there worshipped. Comp. Deut. iv. 18. Wisd. xii. 24. Rom. i. 23.

חֶמֶס

I apprehend with *Schultens*, in his MSS. Origines Hebraicæ, that the radical idea of this Root is *soft, tender*, whence it is applied in Heb. to denote a *soft or tender affection of the mind*.

As a V. in Kal, *To have a soft or tender affection, to be moved with tender compassion, to be compassionate, pity*. It is used either absolutely, 2 Sam. xii. 6. Job vi. 10. Prov. vi. 34. Jer. xiii. 14, & al. freq. or with עַל upon, *with respect to*; see Exod. ii. 16. Deut. xiii. 8. 1 Sam. xv. 3. 2 Chron. xxxvi. 17. Job xx. 13. Mal. iii. 17; or with אֶל towards following; see Isa. ix. 19. Jer. li. 3. l. 14, חֶמֶל אֶל חֶמְלֹךְ Do not spare, q. d. have no pity upon, the arrow. As a N. fem. in Reg. חֶמֶל Tender affection, compas-

sion. occ. Gen. xix. 16. Isa. lxiii. 9. As a N. masc. חֶמֶס *An object of tender affection*. occ. Ezek. xxiv. 21.

Hence perhaps the Greek ἀπαλός in the sense of *soft, tender*, and ἀμύλλος; *bland, kind*.

חֶמֶס See under חֶמֶס VIII.

חֶמֶס

I. In Kal, *To cast, pluck, or force off or away*, either from others or oneself, deplore, excutere. Job xv. 33, *He shall cast off his unripe grape as the time*. Lam. ii. 6, *And he hath forced or violently taken away his* (i. e. Israel's, comp. ver. 5.) *hedge, as (that of) a garden*. Comp. ver. 8. Isa. v. 5. Used absolutely, or with the Noun which should follow understood, Jer. xxii. 3, *אֶל תִּחְמָס Do not force or take away* (i. e. any thing) *by violence*. Do no violence, Eng. Translation. Prov. viii. 36, *And he who hates me תִּחְמָס casts away his life, or himself*; but comp. Sense III. Ezek. xxii. 26, *Her priests חֶמְסוּ תִּחְמָסוּ have cast off* (LXX, ἡβήθησαν have rejected, Vulg. contempserunt have despised) *my law*. So Zeph. iii. 4. In Niph. *To be stripped by violence*. occ. Jer. xiii. 22, *The soles of thy feet are stripped, i. e. of thy sandals, as persons going into captivity*. Comp. Isa. xx. 2, 3, 4. Jer. ii. 25.

II. As a N. חֶמֶס Violent rapine, injustice done by violence, outrage, violence. Gen. vi. 11, *And the earth was filled with violence, rapine, or outrage*. The heathen had a traditional knowledge of this truth. So Ovid of the times not long preceding the deluge, Metam. lib. i. fab. 8, lin. 2

—Quà terra patet fora regnat Erinnyæ.

Throughout the earth, the fell Erinnyæ reigns. !

Comp. under רָפָה III.

See Jud. ix. 24. 1 Chron. xii. 17. Ps. xi. 5. xxv. 19. Jer. li. 35. Hence

III. *Injustice, wrong, damage in general*. Gen. xvi. 5. Exod. xxiii. 1, *עַד חֶמֶס אֵין עֵד* witness of injustice, i. e. *An unjust witness*. Prov. xxvi. 6, *חֶמֶס שָׂוָה Drinking down damage, i. e. having enough of it*. Comp. under שָׂוָה. And from this use of the N. we may explain that of the V. Job xxi. 27, *The devices (which) תִּחְמָסוּ*

* So called from עָרַ; Contention, and feigned to be a Fury of hell delighting in discord, war and murder.

ye

we wrongfully imagine against me. This last text, and those cited under Sense I. are all wherein the Root occurs as a Verb.

IV. As a N. חמץ *A species of unclean bird. "A night-hawk."* Eng. Translat. occ. Lev. xi. 16. Deut. xiv. 15. The LXX render it γλαυκα, and Vulg. noctuam. I think therefore it was some kind of owl, and considering the radical import of it's Heb. name, it might not improbably be that which Hasselquist, Travels, p. 196, describes as "of the size of the common owl, and being very ravenous in Syria; and in the evenings, if the windows are left open, flying into houses and killing infants, unless they are carefully watched, wherefore the women are much afraid of it."

From Heb. חמץ perhaps Χαμψα *Cham-
psa*, the ancient Egyptian name of the crocodile. Herodot. lib. ii. cap. 69; and by prefixing ח, *Timsah*, his modern Egyptian name. Shaw's Travels, p. 408.

חמץ
To ferment. "Fermentation," says the *New and Complete Dictionary of Arts and Sciences*, "may be defined a sensible internal motion of the constituent parts of a moist, fluid, mixed or compound body, by the continuance of which motion these particles are gradually removed from their former situation or combination, and again, after some visible separation is made, joined together in a different order and arrangement." This definition, if limited to *vegetables*, to which only חמץ is applied in a physical sense, does, I apprehend, very well answer that Hebrew word. It is well known, that intense cold stops all fermentation, and that great heat rather weakens than promotes it, and that excluding the external air, by a close stopped vessel, entirely destroys it; whence it is evident, that *warm air* is a *causa sine qua non*, or a necessary assistant cause of fermentation*.

I. To ferment, be leavened, as bread. occ. Exod. xii. 34, 39. As a N. חמץ *Ferment, leaven*. Lev. xxiii. 17. Also as a Participle, *Leavened*. Exod. xii. 15, & al. freq. As a N. fem. in Reg. חמצה *Fer-*

mentation, a being fermented. occ. Hos. vii. 4.

II. To ferment, as liquors do. It occurs not as a V. in this sense, but hence as a N. חמץ *Vinegar*, which is made by *strong fermentation*. Num. vi. 3. Psal. lxxix. 22. Prov. x. 26, & al. As a Participle. paoul. חמץ *Sprinkled*, as with wine in *fermentation*. occ. Isa. lxiii. 1.

III. בלל חמץ "Farrago subacida quâ jumentorum fastidienti stomacho sublevatur, A subacid, or sourish mixture of provender, to assist the stomachs of cattle when they loathe their food," says Bochart, vol. ii. p. 113, and shews that the modern Arabs have the same distinction of *sour* and *sweet* provender. occ. Isa. xxx. 24; where it is promised even to the common working cattle, as being both "palatable and wholesome."—Bate.

IV. In Hith. To be in a ferment as from grief or concern, to be soured, fretted, exasperated. occ. Ps. lxxiii. 21, חמץ לבבי, which the French translation excellently renders *Mon Cœur s'agrissoit, My heart was exasperated, soured*. So in Latin, *Plautus*, cited by Leigh, says, "*Mea uxor tota in fermento jacet, My wife lies all in a ferment*;" and, "*Ecquid habet acetum in pectore? Has be any vinegar in his breast?*" As a Participle Benoni in Kal, חמץ *Souring* or *fretting* others, aigrissant. occ. Ps. lxxi. 4. As a Participle. paoul. חמץ *Soured, fretted, exasperated, grieved*, aigri. occ. Isa. i. 17, אשר חמץ Prosper the grieved, promote his advantage and comfort.

חמץ
In Kal, To withdraw, retire. So *Aquila* ἐκλινεν, and Vulg. declinaverat. occ. Cant. v. 6. In Hith. To withdraw oneself. occ. Jer. xxxi. 22, where the LXX ἀποσπᾶσεις; wilt thou turn away? And observe that חתחמץ is with the } paragogic for החמץ. For examples of the same form, see Ruth ii. 8. iii. 18. Isa. xlv. 10. As a N. masc. plur. חמץ occ. Cant. vii. 1 or 2. It is rendered *joints*, but from the meaning of the Verb, from what the חמץ are compared to, and from the context which contains a description of the bride's dress, I apprehend with Mr. Harmer, in his *Outlines of a New Commentary on Solomon's Song*, p. 110, that it means the concealed dress or

* See Boerhaave's Chemistry by Shaw, vol. ii.

or coverings of the thighs, i. e. the drawers, such as are still worn by the * Moorish and Turkish women of rank.—† Lady Mary Wortley Montague, in describing her Turkish dress, has, as my Author observes, most happily, though undesignedly, illustrated this as well as other particulars in the beginning of this chapter, "The first part of my dress," says she, "is a pair of drawers very full, that reaches to my shoes, and conceals the legs more modestly than your petticoats. They are of a thin rose-coloured damask, brocaded with silver flowers." Comp. under חמר I. Dr. Chandler, 'Travels in Asia Minor, p. 65, speaks of the oriental dress of the ladies, "consisting of large trousers or breeches, which reach to the ankle, &c." Adding, "It is remarkable that the trousers are mentioned in a fragment of Sappho]." I must just add that Cocceius long ago saw the impropriety of the common translation of חמוק' ירכך, and therefore in his Lexicon explained these words by περιωματα, — quæ ambiunt femora tua, what is girded about thy thighs, and in his Notæ Lexicæ, by περιωματα των σφουρων or τα παραμυκηδονα σφ, what is girded about thy loins, or what covers thy thighs. But drawers, as above, seem the right interpretation.

חמר

I. In Kal, To disturb, trouble, put into disturbance or disorder. occ. Jud. xv. 16, With the jaw-bone החמר of the ass, חמר חמרתם || I have put them into the utmost disorder, conturbando conturbavi illos; LXX, ἐξελειψων ἐξελειψα αυτους, destroying I have destroyed them; so Vulg. delevi eos; as it follows in the Text, with the jaw-bone of an ass הכיתי I have smitten a thousand men.

II. In Kal, To trouble, make turbid, as water mixed with mud. occ. Hab. iii. 15, חמר חמר מים רבים troubling the great waters. So LXX ταρασσοντας. Also in a Niph. sense, To be thus troubled or

made turbid, as water. occ. Ps. xlv. 4. So LXX ταραχθηςαν, and Vulg. turbata sunt.—as wine mixt with the lees, occ. Ps. lxxv. 9, where LXX ακατασ unmixt, i. e. with water, so Vulg. meri. Mr. Harmer, Observations, vol. i. p. 373, remarks that "In the East they have no casks, but keep their wine in pitchers, by which means it is commonly a little thick," and on Ps. lxxv. 9, he observes, p. 375, that "the turbidness of wine makes it very inebriating, and consequently," says he, "expressive of the disorder affliction brings on the mind." But I should think that the words of the Psalmist contain a further allusion to the intoxicating liquor which used to be given to criminals before their execution, and therefore that חמר may relate to the turbidness of the wine, not only by it's mixture with the lees, but also with the drugs which were put into the cup of malediction, as the Jews called it. Comp. Ps. lx. 4. Isa. li. 17, 22. See under כסח IV. Targum on Ps. lxxv. 9, and Greek and Eng. Lexicon under Κεσω II.

III. As a N. חמר An epithet or name for wine, for it's effects in disturbing the faculties both of body and mind. occ. Deut. xxxii. 14, And thou didst drink the inebriating blood of the grape. Isa. xxvii. 2, כרם חמר A vineyard of strong wine. But Vitringa is of opinion, that in this text, and in Deut. xxxii. 14, חמר refers to the quality of the wine itself, as being readily fermentable, and easily depositing it's fæces, according to the nature of the stronger and more generous, and particularly of red wines, which latter were anciently, as they still are, most esteemed in the eastern countries. See Prov. xxiii. 31, and comp. Harmer's Observations, vol. i. p. 374. But observe that the reading in Isa. xxvii. 2, is by no means certain; the Complutensian edition, Montanus's by Plantin, 1572, Walton's, Foster's, and many of Dr. Kennicott's Codices, read חמר; but the textual reading of the Doctor's Bible after Vanderhooghts, is חמר: the former reading is favoured by the Syriac Vulgate, the latter by the Targum and LXX. Comp. Isa. xxxii. 12. Amos v. 11 or 12. Chald. As Ns. חמר and חמר Wmc. Ezra vi. 9. Dan. v. 1, & al.

IV. As

* See Shaw's Travels, p. 228. Stewart's Journey to Mequinez.

† Letters, vol. ii. p. 19.

‡ "Warton's Theocritus, p. 304. They are now called βραχυα."

|| So מרחות Neh. xiii. 30; מרחות Jer. ix. 6, or 7; מרחות Zechar. xiii. 9.

IV. As a N. חמר is applied to several substances from their turbid motion or condition.

1. *Mortar* for building. Gen. xi. 3. Comp. Exod. i. 14.
2. *Mire* of the streets. Isa. x. 6. Comp. Job xxx. 19. *Mud*. Job iv. 19, *houses of mud*. This description of our frail perishing bodies receives additional force from remarking that one usual mode of building in the East is literally with *mud* dried in the sun, and that of course such *mud-houses* soon decay, and are but of short duration. See *Harmer's Observations*, vol. i. p. 175, &c.

3. *Potter's clay*. Isa. xxix. 16. Jer. xviii. 4.
4. It appears from Job xxxviii. 14, that they anciently used *clay* instead of wax for *sealing*, as they still do for *sealing up doors* in Egypt. See *Harmer's Observations*, vol. ii. p. 457.

5. As a N. חמר *Bitumen*. LXX, ἀσφαλτος. A kind of slime usually produced by a turbid effervescence from the earth. "*Bitumen*, or *asphaltus*, is sometimes gathered under ground in brittle masses of a flat inflammable substance; sometimes like a glutinous matter, like the pitch which distils from the pine-tree, though generally *bitumen* boils up out of the earth, and swims on the surface of the water, like a black oil or scum, which thickens to a consistency after being exposed a little while to the air; and in this form it is found in certain springs, and on the waters of the Dead Sea, and the lake *Asphaltites*, which covers the antient valley of *Sodom*." *Nature Displayed*, vol. iii. p. 203, 12mo edit. occ. Gen. xi. 3, xiv. 10. Exod. ii. 3. Hence as a V. To duub over, as with bitumen. occ. Exod. ii. 3, where the LXX renders the words בַּחֲמֵר וּבִשְׁמֵר by ἀσφαλτοπισσῆς, which is a composition of *bitumen* and *pitch*, otherwise called *pissasphaltum*. See *Boerhaave's Chemistry* by *Shaw*, vol. i. p. 118, and note (p).

V. As a N. חמר and חמר An ass male or female (see 2 Sam. xix. 26.), but generally the male, so called (however dull and sluggish his usual appearance) from his extraordinary turbulence, when moved by rage or lust. The former is perhaps alluded to in Jud. xv. 16, cited under Sense I. the latter in Ezek. xliii. 20.

freq. occ. *Phornutus* informs us, that some sacrificed *he-asses* to *Mars*, δια τὰ παραχῶδες καὶ γεῶνος τῆς δίκωσεως on account of their turbulent nature and loud braying. *De Nat. Deor.* p. 57, edit. *Gale*. On 2 K. vi. 25, we may remark with *Scheuchzer*, *Phys. Sacr.* that in like manner when the army of *Artaxerxes*, with which he had invaded the *Cadusii*, was in extreme want of provision,—οὐκ κεφαλὴν μολὶς δραχμῶν ἐξήκοντα ὠνιον εἶναι, An *asse's head*, could hardly be bought for sixty drachms, i. e. about forty shillings (as *Plutarch* relates in *Artaxerxe*, tom. i. p. 1023, edit. *Xylandri*); whereas *Lucian* reckons the usual price of an ass itself to be no more than twenty-five or thirty drachms.

VI. As a N. חמר A Chomer or Homer, the largest measure of capacity, in which consequently many things were frequently jumbled together. It was equal to ten Baths or Ephahs, and to about seventy-five gallons five pints English. (See Ezek. xlv. 11, 13, 14.) Exod. viii. 14, They gathered them חמרים חמרים Homers (upon) Homers, i. e. by Homersful, as Num. xi. 32.

VII. As a N. חמר The buffalo, so called from his turbulent disposition. occ. Deut. xiv. 5. 1 K. iv. 23. The Vulg. in both passages renders it by *bubalus*. Dr. *Shaw*, *Travels*, p. 417, describes the *buffalo* as "a sullen, malevolent, spiteful animal; being often known to pursue the unwary traveller, especially if clad in scarlet; as I myself," says he, "have seen; whom it will not only pursue, but, if not prevented by force or flight, it will attack and fall upon with great fierceness." *Buffon* (*Nat. Hist.* vol. x. p. 109, 12mo.) says, "The *buffalo* is of a disposition more rough and less tractable than the beeve; he obeys with more difficulty, he is more violent, he is more frequent and impetuous in his humours (il a des fantaisies plus brusques & plus fréquentes); all his habits are gross and brutal—his aspect stupidly ferocious." Another sensible * writer observes, that "In general the *buffalos* are inoffensive animals, if undisturbed, as indeed all those that feed upon grass are

* In the *Universal Magazine of Knowledge and Pleasure* for October 1774, p. 184; whose account nearly agrees with what *Buffon* says, vol. x. p. 115, found

found to be; but when they are wounded, or even but fired at, nothing then can stop their fury; they then turn up the ground with their fore-feet, bellow much louder and more terrible than the bull, and make at the object of their resentment with irresistible fury." This animal therefore might well be denominated in Hebrew חֶמְסִי from his remarkable turbulence and fierceness.

But to this interpretation it may be objected, 1st, from Bochart, (vol. ii. 910.) that the Greek βουβαλός of the LXX, and the Lat. bubalus of the Vulg. do not signify, a buffalo, but a kind of wild deer (according to Shaw, Travels, p. 415, comp. p. 170. the Bekker *el wash* *). And indeed Bochart has sufficiently proved that in the ancient Greek writers βουβαλός or βουβαλῖς signifies an animal of the deer kind; but then I must observe that the LXX, according to the Vatican copy, have not the word βουβαλός either in Deut. or 1 K. nor do they appear to have given any translation at all of our Heb. word; and though in Deut. xiv. 5, according to the Alexandrian and University College MS. and the Complutensian and Aldine editions, βουβαλόν answers to חֶמְסִי, yet this Greek word seems to have been supplied from the Vulg. Latin bubalum; which name might probably in common language, to which no doubt the Author of the Vulgate Translation conformed, be applied to the buffalo of Egypt and the East; since these, though really of a different species, do in their appearance very much resemble wild bulls; and since Pliny (Nat. Hist. lib. viii. cap. 15.) expressly informs us, that the unlearned vulgar called the wild bulls of Germany bubali.

A 2d objection may be, that according to Bochart, vol. ii. 973, and Buffon, vol. x. p. 110, 111, the flesh of the buffalo is scarcely eatable, and therefore cannot be supposed to be a part of Solomon's provision, 1 K. iv. 23. In reply to this I observe, 1st, that the buffalo has the marks of a beast clean for food, defined by Moses, Lev. xi. 3; and 2dly, That though "the flesh of a buffalo does not seem so well tasted as beef, being

harder and more gross," yet that in our times "† persons of distinction, as well as the common people, and even the European merchants eat a great deal of it, in the countries where that animal abounds."

חֶמְסִי I. To be violently troubled or disturbed, as the bowels in grief. occ. Lam. i. 20. ii. 11.

II. To be very foul, dirty, or the like; (so Targ פשוט) or else, To be very much disordered, as the countenance with weeping. occ. Job xvi. 16, where fourteen of Dr. Kennicott's MSS. now read חֶמְסִי, as two more did originally.

חֶמֶשׁ

I. To array, set in array. It occurs not as a V. in this sense, but as a Part. masc. plur. חֶמְשִׁים Arrayed, marshalled, in array, or regular order, ordine instructi. occ. Exod. xiii. 18. Josh. i. 14. iv. 12. Jud. vii. 11. It seems worth observing, that in Exod. xiii. four of Dr. Kennicott's Codices read חֶמְשִׁים fully with the ו, so in Josh. i. nine, in Josh. iv. three, and in Jud. vii. one. Exod. xiii. 18, "And the children of Israel came up out of Egypt marching in array.—And this their hosts or armies by which they came out implies. See ch. vi. 26, and viii. 4." Bate's Translation and note. (So ch. xii. 51.) Jud. vii. 11, "Regular soldiers," Bate. But may it not here rather mean soldiers drawn up or formed, as being on guard? The LXX in Josh. i. 14, render it by ἐξοπλισμένοι girded, equip; so Targum throughout by חֶמֶשׁ; LXX in Josh. iv. 12, by διασκευασμένοι prepared, arrayed; Aquila in Exod. xiii. 18, by ἐνωπλισμένοι armed; so Symmachus by καθεπλισμένοι; and Vulg. after them by armati. But, as Fuller and Michaelis have justly remarked, the Israelites when they went out of Egypt were not armed. For can we imagine that Pharaoh was such a fool as to permit the use of arms to six hundred thousand men, of military age, and cruelly oppressed?

II. As Ns. חֶמֶשׁ Five. Gen. v. 6, 10. Plur. חֶמְשִׁים Fifty. Gen. vi. 15. חֶמְשִׁית Fifth. Gen. i. 23. Fem. חֶמְשִׁית A fifth,

† "Les gens distingués, ainsi que le peuple, & même les marchands d'Europe, en mangent beaucoup dans les pays où cet animal abonde." Niebuhr, Description de l'Arabie, p. 146.

* See Encyclopædia Britan, in CAPRA XIV. G.

חַמַּת part. Gen. xlvii. 24. Lev. xxvii. 15. Hence as a V. חָמַשׁ *To take a fifth part*, quintare. occ. Gen. xli. 34.

This word is first applied to the *fifth* day of the creation, when the world was *arrayed*, or *set in order* for the reception of man and animals. Gen. i. 23.

חַמַּת See under חָמַשׁ VI. VII.

חַן

Denotes *Kindness, affection*.

I. In Kal, Transitivity, *To have kindness or affection for*, in this sense to *affect*. Gen. xliii. 29. Exod. xxxiii. 19. Num. vi. 25. Deut. vii. 2. Isa. xxx. 19. Job xix. 17. חֲנִינִי "Though I have a tender affection (for her) on account of the children of my body." In Niph. *To be gracious* in a passive sense, to *meet with kindness and affection*. occ. Jer. xxii. 23. Prov. xxi. 10. Isa. xxvi. 10. As a N. חֵן, plur. fem. חֲנוּת (Ps. lxxvii. 10.) *Kindness, affection, affectionate regard*. Prov. iii. 34. xiii. 15, in which passages חֵן means *to exert kindness*. *Affectionate regard* is particularly expressed by the pleasing and benevolent look of the * eyes. Hence that very common Hebrew phrase of *finding חֵן* kindness, affection in the eyes of God or man. Gen. vi. 8. xxxii. 5. xlvii. 25, & al. freq. Also, *What procures kindness or affection from others, grace, gracefulness*. Ps. xlv. 3. (Comp. Luke iv. 22.) Prov. i. 9. iii. 22. xi. 16, & al. Hence the expression of *giving the חֵן* of any one in the eyes of another, means to make him appear *graceful, amiable or acceptable in the eyes of that other*. Gen. xxxix. 21. Exod. iii. 21. xi. 3. As a N. חֵן *Gracefulness, comeliness*. occ. Job xli. 4, or 12, חֵן עֵינָיו the comeliness of his form, i. e. for fighting or combat, "the advantage of his structure both for his own security, and for destroying and devouring, &c." Taylor's Concordance.

"For war bow well adjusted his array."

SCOTT.

As a N. fem. חֲנוּה *Kindness, favour*.

* Cicero has long ago observed in general, that as Nature has given to the horse and to the lion their ears, their tail, their bristles, so she has given to man his eyes, to declare the emotions of his mind. Oculos autem Natura nobis, ut equo & leoni setas, caudam, aures, ad motus animorum declarandos dedit. De Orat. lib. iii. cap. 59. See the whole chapter.

Josh. xi. 20. Also, *A mean of procuring kindness or favour; Supplication, deprecation*. 1 K. viii. 28, 38, & al. freq.

II. As a particle formed with a חַ final, חֲנֻכָּה

1. *Out of mere kindness, gratis*. Gen. xxix. 15.

Exod. xxi. 2. Mal. i. 10, & al.

2. *Causlessly, without any reason*. 1 Sam. xix. 5. xxv. 31.

3. *Unwittingly, to no purpose*. Prov. i. 17.

חֲנֻכָּה I. Transitivity, *To be very kind or affectionate to, to affect very much*. occ. Gen. xxxiii. 5, 11. 2 Sam. xii. 22. Lam. iv. 16. And observe that Gen. xxxiii. 5, may be rendered, *The children with, or with regard to, whom the Aleim hath been very kind, or shewn great kindness to thy servant*. To this purpose the LXX τα παῖδια 'ΟΙΣ ἡλεησεν ὁ Θεός τον παῖδα σ. As a participle or participial N. ascribed only to God חֲנוּךְ *Very kind or affectionate*. Exod. xxii. 27. xxxiv. 6. & al. freq. As a N. fem. חֲנוּכָּה *Tender affection or kindness*. occ. Jer. xvi. 13. As a N. masc. plur. חֲנוּכִּים *Powerful means of procuring favour or kindness, earnest supplications, entreaties*. Job xli. 3. or xl. 22. Ps. xxviii. 2. Prov. xviii. 23, & al. freq. So

II. In Hith. *To make oneself an object of kindness, affection or mercy, to become suppliant, to supplicate*. Gen. xlii. 21. 1 K. viii. 33, 47, & al. freq.

חֲנָה Perhaps *Hen*, the female of birds, from their *tender affection to their nestlings*. See Mat. xxiii. 37.

חָנָה

With a radical, but mutable or omissible, חָ. In general, *To fix, settle*.

I. In Kal, Intransitivity, *To fix, settle, dwell, remain*. Isa. xxix. 1. *The city (where) David dwelt*; so Targum שָׁרָא, and Montanus, *mahsit remained* (comp. 1 Chron. xi. 7, and see *Vitrina* in Isa.) Num. xxxi. 19, *And, do ye abide without the camp. To settle or pitch*, as the caterpillar locusts. So Vulg. *considunt*. occ. Nah. iii. 17. Comp. under נָב III. Jud. xix. 9, חֲנָה חֲנוּת הָיוּ, where we may understand ל before the infinitive חֲנָה, "Behold, the day (is ready) to pitch—as a traveller to pitch his tent" [for the night, namely]. Bate's translation and note. And I own I like this better than Mr. Harmer's, "It is pitching

ing time of the day," meaning when travellers in the east pitch their tents; because I do not see how חנה can signify pitching time. But let the reader consult Harmer's Observations, vol. iii. p. 238, &c. and judge for himself.

II. To fix, be fixed, or pitched, as opposed to נסע removing or journeying. Applied to the sacred Tabernacle, Num. i. 51;—to the people, Num. ix. 18, 20, 22.

III. As a N. fem. plur. חניות Some places of confinement. occ. Jer. xxxvii. 16; where one of the Hexaplar Versions Συγκλεισμον Confinement, Eng. Translat. Cells, French Translat. Cachots Dungeons.

IV. And most generally, in Kal, To fix one's tent or camp, to encamp, pitch. Gen. xvi. 17. xxxiii. 18. Exod. xiii. 20, & al. freq. This word differs from אהל as fixing or pitching a tent does from spreading it out. Ps. xxxiv. 7, or 8, The angel of Jehovah חנה encampeth סביב round about those that fear him, i. e. the providence of Jehovah himself; for Ps. cxxv. 2, Jehovah is סביב round about his people. Of this Jacob had a visible exhibition, Gen. xxxii. 2, when the angels of the Aleim met him; ver. 3, and when he saw them, he said, This is מחנה אלהים the camp or encampment of the Aleim, and he called the name of that place (in memorial no doubt of the Aleim who thus appeared to him as his protectors) מחנים, The Encampers. Comp. 2 K. vi. 16, 17. As a N. masc. or fem. מחנה, plur. מחנים or מחנות An encampment, or camp, or the men, &c. belonging to it. See Gen. xxxii. 8, 9. xxxiii. 6. 1. 9. Exod. xxxii. 26, 27. Hence used for a company though not encamped. See 1 Chron. ix. 18, 19. Applied to a swarm of locusts. Joel ii. 11. As a N. fem. in Reg. חחנה An encamping. occ. 2 K. vi. 8.

V. As a N. plur. חניות and חניות A spear or halbert, which on account of it's length and weight is usually pitched or rested on the ground, freq. occ. See 2 Chron. xxiii. 9. Isa. ii. 4. Mica iv. 3. 1 Sam. xxvi. 7; and observe, on this last text, that we have a similar representation in Homer, Il. x. lin. 150. &c. or line 170, &c. of Pope's Translation, and that Homer particularly mentions the spears

being stuck upright in the ground near the warriors:

—πρὸς τὸν δὲ σφιν

ὅψιν καὶ * σαρματῆρος ἐλκυστο

2 Sam. xxiii. 7, עץ הנית "the [wooden] handle of a fork—an instrument that is pitched down—to throw away the briars with." Bate's Translat. and note.

In 1 Sam. xviii. 10. xix. 9, we find that Saul while (sitting) in his house had a חנית or spear in his hand. Was not this by way of sceptre, as an ensign of his royal dignity? According to that of Justin, lib. xliii. cap. 3, speaking of the times of Romulus: "Per ea adhuc tempora reges hastas pro diademate habebant, quas Græci sceptræ dixere. In those times the kings, instead of a diadem, still carried spears, which the Greeks called sceptres."

חנט

I. In Kal, To embalm, "impregnate a dead body with aromatics, that it may resist putrefaction," (Johnson) condire. So Aquila renders החנש Gen. i. 3, by ἀρωματίζομενων and Vulg. by conditorum. occ. Gen. i. 2, 3, 26. The Egyptians, at least in the time of † Herodotus, used "to embalm the bodies of their principal people by taking out the bowels, drawing out the brains, and filling the belly and head with the spices and unguents inwardly, whereas believers only anointed (see Mat. xxvi. 12. Mark xvi. 1. Luke xxiii. 56.) and swathed up the bodies with them, and sometimes (as 2 Chron. xvi. 14. Comp. ch. xxi. 19. Jer. xxxiv. 5.) made fumigations of them, outwardly. They who believed the resurrection of the body, adds my † Author, would be apt to think it an abuse to mangle and exenterate it after those heathen fashions." Thus, John xix. 39, 40, we find that when Nicodemus embalmed the body of our Blessed Lord, he did it by winding or swathing it in linen cloths with the spices, as the custom of the Jews, subjoins the Evangelist, is to bury, ἐνταφια-

* "These spears had two points; one with which they struck; the other, perhaps blunter, called Σαρματῆρος, which they stuck into the ground." Jortin's Tracts, 1790, vol. i. p. 380, &c. where there is much more on the subject.

† See Herodotus, lib. ii. cap. 86.

‡ Holloway, Letter and Spirit on Gen. i. 2.

זעיר,

זֶהוּ, which includes the *whole preparation of the body for interment*, and is the very word used by the LXX for the Heb. חָנַח Gen. i. 2. But unless the body of the believing Jacob and Joseph were *ex-enterated, exenteration, pulling or pushing forth*, cannot, as I once thought it might, be the ideal meaning of this Heb. Root.

II. *To embalm* as the fig-tree doth it's חָנַח or *first crop of figs, which are very liable to corrupt and fall off*. Comp. under חָנַח. occ. Cant. ii. 13; where the context is evidently descriptive not of the beginning, but of the end of spring, or of the beginning of summer*. For, among other marks of the season, it is observed that the rain was over and gone, ver. 11; but the latter rains in Judea fall sometimes in the middle, sometimes towards the end of April, O. S. (Comp. under root לקט). The blossoming vines are also said to yield their scent; but † this they probably do in Judea about two months sooner than with us, that is towards the end of April, or the beginning of May. Now the; *Boccore*, or early figs, are ripe about the middle or latter end of June. By the time before-mentioned, therefore, the fig-tree must have been *embalming*, חָנַח, her early figs, or filling them with that clammy delicious juice which is so well known, and is particularly noticed in scripture, Jud. ix. 11.

III. As a N. חֶסֶה *Wheat*. See under חֶסֶה.

IV. Chald. As a N. masc. plur. חֲנַחִין *Wheat*, from it's peculiar sweetness, as the Heb. name חֶסֶה from חָנַח. occ. Ezra vi. 9. vii. 22.

חָנַח

I. Kal, *To initiate*. occ. Prov. xxii. 6. As a N. masc. plur. in Reg. חֲנִיכִי *Initiated, instructed*, that is in the religion and worship of the true God. occ. Gen. xiv. 14.

II. In Kal, *To handsel, begin to use*, as a private house; which was probably "wont to be done with the solemnity of feasting, praying, and singing of Psalms. See Neh. xii. 27. Ps. xxx. title" (Clark's note) *to dedicate it*. occ. Dent. xx. 5, twice.

* See Russel, Nat. Hist. of Aleppo, p. 13.

† See Harmer's Outlines of a New Commentary, p. 147, &c.

‡ See Shaw's Travels, p. 144, 342.

III. *To dedicate*, as a temple or house of God. occ. 1 K. viii. 64. 2 Chron. vii. 5. As a N. fem. חֲנִיכָה & in Reg. (Heb. and Chald.) חֲנִיכָה *Dedication*, as of an altar, temple, or image. Num. vii. 13. Ezra vi. 16, 17. Dan. iii. 2, 3.

חָנַח

In Kal. and Hiph. *To pollute, defile*. So LXX, φονεκτονειν *to defile with blood*, μαινω and μολυνω *to defile, pollute*, and Vulg. polluo, maculo, contamino. Num. xxxv. 33. Ps. cvi. 38. Jer. iii. 1, 2, 9, & al. As a N. חָנֶה *A polluted wretch, a wicked fellow*. Job viii. 13. Isa. ix. 17. As a N. fem. חֲנִיכָה *Pollution* (so LXX, μολυσμος), *Profligacy*, Eng. Translat. "Profaneness." occ. Jer. xxiii. 15.

This Root is by the Lexicons and Translators rendered also *hypocrite*, and *hypocrisy*. I cannot find any passage where it certainly hath this meaning, and which may not as well admit the sense here given.

DER. Knave.

חָנַח

To strangle, suffocate. occ. 2 Sam. xvii. 23. Nah. ii. 13. It is used in the same sense both in Syriac and Arabic. See *Castell*. As a N. חֲנֹק *Suffocation, strangling*. occ. Job. vii. 15.

DER. Hang. Gr. ἀσχω and Lat. angō *to suffocate, whence Eng. anguish*.

חָס

It is rendered *to spare, pity*, or the like; but as in concern or pity the *eyelids* naturally begin to close, and the eyes are half shut, it seems properly to denote *to wink thus or half-close* as do the eyes, to which it is generally applied in scripture, with על upon, on account of, following, as Gen. xlv. 20. Deut. vii. 16. Isa. xliii. 18, & al. freq. (In 1 Sam. xxiv. 11, עֵינַי My eye is understood before חָס), But in some passages it is applied to the Person or Being himself, whether God or man, as the Verbs, wink, connive are in Eng. though in somewhat a different sense. Ps. lxxii. 13. Jer. xliii. 14. xxi. 7. Jon. iv. 10, 11, Thou על חָס hast half closed thy eyes. i. e. hast been concerned, on account of the gourd—and shall not I אָחֹז have pity on Nineveh? Observe that in the second person sing. imperative חָסָה Neh. xliii. 22. Joel ii. 17, the ח is not radical, but paragogic or emphatic.

Q

חָס

חֶסֶד

Schultens, in his MS. *Origines Hebraicae*, seems to have assigned the true idea of this root, namely *succulent, abundance, swelling out*, as it were, and *readily overflowing*, "*Ubertatem, vel dicam succositatem ita turgentum ut quam promptissime fluat.*" *Comp. Schultens's Comment on Prov. xxv. 10.* This import he deduces from that of the Arabic حֶסֶד, where the *shin*, as usual, is substituted for the Heb. *samech*, and which, according to him, denotes, *To flow together from all sides, to be confluent, affluent*, and as a N. is applied to a camel which may be continually milked without growing dry; so עֵין חֶסֶד is 'a spring always flowing with fresh supplies of water.' (*Comp. Castell in חֶסֶד.*) And it must be confessed that this interpretation well suits and reconciles the several scriptural applications of the Heb. חֶסֶד, which occurs but twice as a Verb in passages to be produced presently.

- I. As a N. חֶסֶד *Turgescence, turgidity, affluence or prosperity.* occ. Isa. xl. 6, *All flesh is grass, and all חֶסֶד it's swelling prosperity (LXX, δόξα ἀνθράκων glory of man) as the flower of the field; the grass withereth, the flower נבל fadeth, which is evidently opposed to חֶסֶד (comp. 1 Pet. i. 24.) Prov. xix. 22, The recommendation of a man is his affluence. Qu? Of pretended or hypocritical piety. Hos. vi. 4, What shall I do to thee, Ephraim? What shall I do to thee, Judah? For חֶסֶד your tumid showy goodness is as the morning cloud, and as the early dew it goeth off. "The dews of the night," says Dr. Shaw*, speaking of Arabia Petraea (as we had the heavens only for our covering), would frequently wet us to the skin: but no sooner was the sun risen, and the atmosphere a little heated, than the mists were quickly dispersed, and the copious moisture, which the dews communicated to the sands, would be entirely evaporated."—Of goodness or bounty. Ps. xxxvi. 11, כֶּסֶף חֶסֶד Draw out thy exuberant goodness to those who know thee. *Comp. Ps. cix. 12.* So As a N. חֶסֶד plur. חֶסֶדִים *Swelling, abundant goodness or kindness, exuberant**

bounty. See Neh. xiii. 14. Ps. xxxiii. 5, lxxxix. 2. Jer. ii. 2, freq. occ. As a N. חֶסֶד *Abundantly kind or bountiful.* It is spoken both of God and man, freq. occ. And is with peculiar propriety applied to Christ God-man, Ps. xvi. 10 †. For greater love (as he himself observes, John xv. 13.) *hath no man than this, that a man lay down his life for his friends.* But (says his Apostle, Rom. v. 8.) *God (Jehovah), who was in Christ) commandeth his love towards us, in that while we were yet sinners (and as such enemies and rebels against God) Christ died for us.* Hence as a V. in Hith. הִחֶסֶד *To shew oneself abundantly kind, good or bountiful.* occ. 2 Sam. xxii. 26. Ps. xviii. 26.

- II. As a N. fem. חֶסֶדָה A species of *unclean bird*, of which we learn from scripture that it is a periodical bird, or bird of passage (Jer. viii. 7.), that it has large wings (Zech. i. 9.), and that it rests in ברֹשִׁים fir or cedar-trees (Ps. civ. 17.). All these circumstances agree to the † *Stork*, which appears to have had the name חֶסֶדָה from it's remarkable affection to it's young, and from it's kindness or piety in tending and feeding it's parents when grown old. I am aware that this latter fact is by some treated as

† Few learned men are ignorant that the controversy concerning the true reading of this text was some years ago revived. For my own part, when I attentively considered not only the precise application which the two Apostles, St. Peter and St. Paul, had made of it to the single person of Jesus Christ, Acts ii. 31, 32. xiii 35, 37; but also, that in ten printed Hebrew Bibles (including the *Eton Copy*) and among them in the *Complutensian*, and in eleven printed Hebrew *Psalters*, all produced by the learned Dr. *Rutherford*, in his Letter to Mr. (afterwards Dr.) *Kennicott*, p. 163, 164, the textual reading was חֶסֶד, and that in all the other Editions printed with masoretic notes, that I had seen, where חֶסֶד was in the Text חֶסֶדָה was the *Keri* or in the margin—when, I say, I attentively considered all this, I could not help regarding חֶסֶד without the second Jod, as the true reading in Ps. xvi. 10. And this opinion has been since confirmed by the publication of Dr. *Kennicott's* Hebrew Bible, from which it appears that no fewer than one hundred and eighty MSS. and ancient printed editions, read חֶסֶד singular. And thus the LXX translated it ΤΟΝ ΟΣΙΟΝ *cu.* *Comp. Kennicott's Dissertat. General.* § 17. Syr. and Vulg. and *Micbael's* Introduct. to N. T. p. 221, 447, Edit. *Marsh.*

† See *Shaw's Travels*, p. 409—11, 451; and *Bochart*, vol. iii. 247.

* *Travels*, p. 446.

a fable;

a fable; but I must confess when I find it asserted by a whole * cloud of Greek and Roman writers who had abundant opportunity to ascertain the truth or falsehood of it, and especially by *Aristotle* and *Pliny*; and that among the Greeks in particular it passed into a kind of proverb in their application of the V. ἀντιπελαργειν, and of the Nouns ἀντιπελαργία and ἀντιπελαργίσις for *requiting one's parents*, and in their calling laws enforcing this duty πελαργικὸν νόμον—on these authorities, I say, I cannot help giving credit to the fact just mentioned. Besides the passages above cited, חבית occurs as the name of a bird. Lev. xi. 19. Deut. xiv. 18. Job xxxix. 13. In the first of which texts, and in Ps. civ. 17, the LXX render it by Ερωδιος, so the Vulg. by Herodionem and Herodii, so *Symmachus* and *Theodotion* in Lev. xi. 19. Zech. v. 9, and *Aquila* throughout by Ερωδιος. Now Ερωδιος is usually interpreted *Ardea the Heron*. But from Jer. viii. 7, it appears that this cannot be the meaning of the Heb. חבית for the common *Heron* is not a bird of passage. It has however so great a resemblance to the *Stork*, that it is ranged by Naturalists under the same genus; and *Suidas*, with an eye probably to the LXX version, explains Ερωδιος by εἶδος ὄρνεθ' ὃ πελαργὸς λεγόμενος, ἡ ὁμοίος αὐτῷ, a species of bird which is called Πελαργος, i. e. the *Stork*, or one like to it." And were a reason to be required why the LXX, and particularly why *Aquila*, who is known almost constantly to aim at expressing in Greek the etymology of the Hebrew words, chose rather to render חבית by Ερωδιος than by Πελαργος, I should reply that Ερωδιος, considered as a derivative from Ερως love, approaches very nearly to the etymological meaning of the Heb. name, and denotes the most remarkable quality of that bird; even as our Eng. *Stork*, if deduced from the Greek ὑργη natural affection, also does. And in this respect the *Stork* is contrasted with the *Ostrich*, Job xxxix. 13, &c. *The wing of the Ostriches is quivered or fluttered up and down; (but) is it the wing* חבית of the *Stork* and it's plum-

age? Is it, like that, employed in protecting and providing for the creature's offspring? No; for she (the hen *Ostrich*) depositeth her eggs on the earth, and warmeth them (by incubation) on the dust or sand, and forgetteth that the foot may crush them, and that the wild beasts of the field may break them. *Michaelis*, in his Supplem. ad Lex. Heb. p. 858, absolutely rejects the interpretation of חבית by the *Stork*; "principally, says he, because in Ps. civ. 17, the fir-trees are said to be the habitation, domicilium, of the חבית, which is otherwise as to the *storks*. Concerning these, who has not either heard or seen, that it is peculiar to them to make their nests, nidulari, on the tops of houses?" On this I would remark, first, that the Psalmist does not say that the חבית makes it's nest on the fir-trees, but that the fir-trees are it's house, which may mean no more (to borrow the expression of Mr. Harmer, Observations, vol. iv. p. 175.) than that "there they rest, there they sleep, after the wanderings of the day are over." And *Doubdan*, as cited by the same author, p. 174, positively affirms that the prodigiously numerous *storks*, which he saw between *Cana* and *Nazareth*, in *Palestine*, did "in the evening rest on trees," that is, they roosted there. And the Psalmist himself uses a different word for the birds in general making their nests (יָסְנוּ) and the חבית having it's house (ביתו). But, secondly, Dr. *Shaw*, Travels, p. 411, says, "The *storks* breed plentifully in *Barbary* every summer. They make their nests with dry twigs of trees, which they place upon the highest parts of old ruins and houses, in the canals of ancient aqueducts, and frequently (so very familiar they are by being never molested) upon the very tops of their mosques and dwelling-houses. The fir and other trees likewise (when these are wanting) are a dwelling for the *stork*, Ps. civ. 17." The reader may find other testimonies to the same purport in *Scheuchzer's Physica Sacra*, and in Mr. *Merrick's* Annotation on the text. To which it may not be amiss to add what follows, from No. 171. of *The Inspector*, a periodical Paper published about thirty-five years ago, and ascribed to that eminent naturalist, the

* See B 26 174, vol. iii. 327, &c.

late Sir John Hill. The author, after having remarked the high antiquity and continued tradition of the opinion, that young *storks* requite their parents by tending and supporting them when grown old, proceeds thus:—"Among those who have given their relation without the ornaments or the exaggerations of poetry or fable, is Burcherodde, a Dane: his account is the most full and particular of all, and he appears a person of gravity and fidelity. He tells us he relates what he has seen.

"*Storks* build, says he, in the prefecture of *Eydersele*, in the southern part of *Jutland*: and men may be taught by looking upon them. They are large birds, like *herons*, of a white colour, with black wings and red feet. In a retired part of *Eydersele*, some leagues from *Tønningen*, towards the German Sea, there are clusters of trees. Among these they build; and if any creature comes near them in the nesting season, which lasts near three months, they go out in a body to attack it. The peasants never hurt them, and they are in no fear of them.

The two parents feed and guard each brood; one always remaining on it, while the other goes for food. They keep the young ones much longer in the nest than any other bird; and, after they have led them out of it by day, they bring them back at night; preserving it as their natural and proper home.

When they first take out the young, they practise them to fly; and they lead them to the marshes, and to the hedge sides, pointing them out the frogs, and serpents, and lizards, which are their proper food: and they will seek out toads, which they never eat, and take great pains to make the young distinguish them." "This circumstance is countenanced by *Linnaeus* who, mentioning the food of the *stork*, expressly says, that, though they eat frogs, they avoid toads." "In the end of autumn, not being able to bear the winter of *Denmark*, they gather in a great body about the sea coasts, as we see swallows do, and go off together; the old ones leading, the young brood in the center, and a second body of old behind. They return in spring, and betake themselves in families to their several nests. The people of *Tøn-*

ningen, and the neighbouring coasts, gather together to see them come; for they are superstitious, and form certain presages from the manner of their flight. At this time it is not uncommon to see several of the old birds, which are tired and feeble with the long flight, supported at times on the backs of the young: and the peasants speak of it as a certainty, that many of these are, when they return to their home, laid carefully in the old nests, and fed and cherished by the young ones, which they reared with so much care the spring before."

"If the account this gentleman gives be singular, it is in no part unnatural. We see innumerable instances of what we call instinct; and who shall say this is too great for credit? Who shall lay down the laws to determine where the gifts of a Creator to his creatures shall stop, or how they shall be limited?"

III. In a bad sense, As a N. חמר denotes the turgid exuberance or overflowing of unrestrained lust. occ. Lev. xx. 17.

IV. In Kal, it is rendered to reproach, insult with reproaches, or the like. So LXX *ονειδίζω*, and Vulg. insulto, and thus the V. is often used in Chaldee and Syriac; but in Heb. it seems to denote, To overflow another, as it were, with anger and reproaches, "turgido fluxu tum cordis indignantis, tum oris convitantis, insectari vel perfundere." Schultens. occ. Prov. xxv. 10. As a N. חמר is likewise rendered a reproach, Prov. xiv. 34; but does not this rather belong to the first sense, and should not the sentence be translated—And bountifulness (is) a sin-offering for nations? Consider the structure of the words in the two hemistichs: and comp. Dan. iv. 24, or 27; and see Schultens in Prov.

חמה

With a radical, but mutable or omissible, ה. I. In Kal, with 2 following, To shelter oneself, take shelter, in or under. Jud. ix. 15. Ps. lxi. 5. Isa. xxx. 2. In the first passage the LXX rendered it by *ὑποσχεῖν* to stand under, in the two last by *συναρξουαι* to take shelter. Comp. Deut. xxxii. 37. 2 Sam. xxii. 3. Ps. xxxvi. 8. lvii. 2. xci. 4. As a N. fem. חמה A taking shelter. occ. Isa. xxx. 3. As Ns. חמים (Isa. xxviii. 15.) and מחמה A shelter, refuge.

refuge. Job xxiv. 8. Isa. xxv. 4. Ps. lxi. 4. civ. 18. In the two former of these passages the LXX render it by *σπη* a shelter, and in the last, together with *Aquila*, *Symmachus*, and *Theodotion*, by *καταφυγή* a refuge.

II. It is often rendered, *To hope or trust in*, which is *taking shelter or refuge mentally*. See Ps. xvi. 1. xxxiv. 9. Prov. xiv. 32.

DER. Saxon *huf*, and Eng. *House*.

חֶסֶל

I. Kal, *To consume, eat up*. So LXX, *κατὰφάγει*, and Vulg. *devorabitur shall devour*. occ. Deut. xxviii. 38, *חֶסֶלנוּ* the locust shall eat it up. So

II. As a N. חֶסֶל a species of insect, *devouring the fruits of the earth*. occ. Ps. lxxviii. 46. Isa. xxxiii. 4. 1 K. viii. 37. 2 Chron. vi. 28. Joel i. 4. ii. 25. In the four last cited texts it is distinguished from the *ארבה* or locust properly so called, and in Joel i. 4, is mentioned as *eating up* what the other species had left, and therefore might well be called the *consumer*, by way of eminence. But the ancient interpreters are far enough from being agreed what particular species חֶסֶל signifies. The LXX in Chron. and *Aquila* in Ps. render it *βραχίς*, so Vulg. in Chron. and Isa. and *Jerome* in Ps. *bruchus, the chafer*, which every one knows to be a great *devourer of leaves of trees*. The Syriac version in Joel translates it *צרצר*, which *Michaelis* from the Arabic *צרצר* a cricket, so called from the V. *צרצר* to chirp, *creek, stridere*—interprets not the common but the *mole-cricket*, which in its grub state is likewise very destructive to corn, grass, and other vegetables, by cankering the roots on which it feeds. *Michaelis*, in his *Supplem. ad Lex. Heb.* p. 865 (whom see), professes himself dubious between the *chafer* and the *mole-cricket*, but inclines to the former, as being much more common and better known.

חֶסֶן

To shut, shut up, obstruct, occludere.

I. *To shut up*, as the mouth of a beast with a muzzle, to muzzle. So LXX *σφραγισ*. occ. Deut. xxv. 4. On which passage it may be remarked, that “* the natives (of Aleppo) to this day religiously ob-

serve the ancient custom of *allowing the oxen employed in separating the corn from the straw to eat what they please*.” And Dr. Chandler, *Travels in Asia Minor*, p. 40, observes, that near the ancient *Sigéum* he saw “*oxen unmuzzled treading out the corn*.” Comp. *Wolffius's Cur. Philolog.* on 1 Cor. ix. 9. As a N. *מחסור* A muzzle, capistrum. So *Symmachus* *σφραγ*. occ. Ps. xxxix. 2.

II. *To obstruct*, as persons going forward. occ. Ezek. xxxix. 11. So *Cocceius* explains it, *non patitur transire docti not suffer to pass*. The LXX seems to aim at this sense by rendering it *περικυκλοδομήσουσιν* *το περιεσφραγισμένον*, they shall build round the mouth or entrance.

חֶסֶן

To be strong, stout, firm, compact, not easily broken. It occurs not as a V. in Kal, but hence.

I. As Ns. חֶסֶן Strong, stout, &c. Isa. i. 31. Amos ii. 9. חֶסֶן Strong, endowed with strength, Ps. lxxxix. 9.

II. As a V. in Niph. *To be secured or kept strongly*. occ. Isa. xxiii. 18. As a N. חֶסֶן Treasure, or store, so secured. Prov. xv. 6. xxvii. 24. Jer. xx. 5. Ezek. xxii. 25. Comp. Isa. xxxiii. 6.

III. Chald, as a N. חֶסֶן Strength. occ. Dan. ii. 37. iv. 27.

IV. Chald. As a V. in Aphel, *To possess, or keep strongly or firmly, to retain*. So LXX *κατεσχω*. occ. Dan. vii. 18, 22.

חֶסֶן Chald.

Occurs not as a V. in the Bible, but from the use of the word in the dialectal languages (see *Castell*), the idea seems to be, *to beat, pound, or the like*. As a N. חֶסֶן Clay, such as potters use. Dan. ii. 33, 34, 41, & al. comp. Isa. xli. 25.

חֶסֶר

I. In Kal, Absolutely, *To abate, diminish, be wanting*. Gen. viii. 3, 5. xviii. 28. 1 K. xvii. 14. In Hiph. *To cause, to fail, or fall short*. Isa. xxxii. 6. Also with מ following. *To cause, to fall short of, make inferior to*. occ. Ps. viii. 6, *Thou hast made him for a little while inferior to the Aleim, i. e. to the created Aleim of the Heathen mentioned ver. 4*. So LXX, *ἡλάρωσας αὐτὸν βραχύ τι παρ' ἀγίων*, Comp. Heb. ii. 7, 9. As Ns. חֶסֶר Defect, want. Dent. xxviii. 48. Amos iv. 6. *מחסור* Nearly the same.

Q 3

Jud.

* *Russel's Nat. Hist. of Aleppo*, p. 50.

Jud. xix. 19, 20, & al. חפון *Defect*, deficiency. occ. Eccles. i. 15.
 II. *To be destitute, to want.* Transitivity, Deut. ii. 7. Ps. xxxiv. 11. Absolutely, Neh. ix. 21. In Hiph. The same. Exod. xvi. 18. Also in Hiph. with the Participle חפ following. *To cause to want, bereave, deprive of.* occ. Eccles. iv. 8.

חפא

The meaning of this root is uncertain. It seems however to be related to the following חפא, as חפא to חפא, חפא, &c. In Chaldee it signifies *to cover*. Thus the Targums use it in Ith. for *being covered*, 1 K. xviii. 45. Esth. vii. 8. Isa. xlii. 22.
 In Kal, *To cover, conceal, do secretly.* Once, 2 K. xvii. 9; where LXX, ἡμῶν κρυπτοῦσθαι *cloaked*. It appears probable from Ezek. vii. 12, that some of the idolatrous rites of Israel as well as of Judah were practised *in secret*, as if to *conceal* them from Jehovah; and the Verb חפא may further allude to their cursed clandestine meetings for perpetrating their lusts natural and unnatural in honour of their idols.

חפה

With a radical but mutable or ommissible, ח.
 I. Kal, *To cover, veil*, as the head in grief or mourning. occ. 2 Sam. xv. 30. Esth. vi. 12. Jer. xiv. 3, 4.—as the face of a condemned criminal. occ. Esth. vii. 8. Comp. Job ix. 24. The former custom was anciently used by the * Greeks and other nations, as well as by the Hebrews; of the latter we meet with the traces among the Romans, in the punishment of a patricide, who when convicted was immediately hooded, as unworthy of the common light†, and in that form of pronouncing sentence on a criminal ascribed by Cicero, (pro Caio Rabirio, cap. 4.) to Tarquinius Superbus, “*I, Lictor, colliga manus, caput obnubito, arbori infelici suspendito*. Go, Officer, bind his hands, muffle his head, hang him on the fatal tree.”
 Hence French *coiffe*, and Eng. *coif*. Also, *hicc*.

* See Homer II. xxiv. lin. 163; Greek and English Lexicon under ἡμιχρύσσειον IV; and Potter's Antiquities, book v. ch. 5, p. 219, 1st. edit.

† See Kennet's Roman Antiquities, Part II. book iii. ch. 20, p. 146.

II. *To cover, overlay, overspread, as with wood or gold.* occ. 2 Chron. iii. 5, 7, 8, 9. Comp. Ps. lxxiii. 14. Isa. iv. 5. For *over all* חפא כבוד *Glory covers or shall cover.* Comp. Exod. xxiv. 16, 17.
 III. As a N. fem. חפה, in Reg. חפה A kind of alcove, which was separated from the larger chambers in the Eastern houses by a veil, and in which their beds were placed. Comp. under חדר. occ. Ps. xix. 6. Joel ii. 16.
 IV. As a N. חפה The sea-coast or land overhanging the sea, and covering ships from the winds, occ. Gen. xlix. 13. Deut. i. 7. Josh. ix. 1. Jud. v. 17. Jer. xlvii. 7. Ezek. xxv. 16.

V. As a N. חפה Protected, secure, i. e. in innocence or virtue, as the Poet,

*Hic murus aheneus esto,
 Nil conscire sibi, nulla pallescere culpa.*
 HORAT. Epist. i. lin. 60, 61.

*Be this thy brazen bulwark of defence,
 Still to preserve thy conscious innocence,
 And ne'er turn pale with guilt.*

FRANCIS.

And thus a Heathen unacquainted with the infinite purity of his Creator, and the extent and spirituality of his Law, might vainly talk; but to believers the Book of Job itself is a demonstration of the folly, falsehood, and wickedness of such pretenses. occ. Job. xxxiii. 9. Comp. ch. xxiii. 10, 11, 12. But see ch. xl. 3, 4, &c. xlii. 3, &c. Or else חפה may mean, what will come nearly to the same sense, *Involved, wrapt up*, i. e. in righteousness or virtue; Mea virtute me involvo, says Horace; and Job speaking of himself, had made use of similar expressions, ch. xxix. 14.

VI. As a N. masc. plur. חפנים The two hands joined together and considered as capacious, full, and covering what they contain. occ. Exod. ix. 8. Lev. xvi. 12. Prov. xxx. 4. Eccles. iv. 6. Ezek. x. 2, 7.
 חפה *To cover, shelter very much or entirely.* occ. Deut. xxxiii. 12; where LXX καταλείψει overshadoweth, Theodotion κατασπασει shall cover.

חפן

To haste, hurry, as through fear. See Deut. xx. 3. Ps. xlviii. 6. civ. 7. On Job xl. 18, see under עשק. As a N. חפון *Haste, hurry*, Exod. xii. 11, & al. freq.

חפן See under חפה VI.

חפר

With *Schultens* I apprehend that the radical idea of this word is to *bend, incline*. He observes that in Arabic it signifies properly to *bend* or *inflect* a thing, especially by reason of its softness, as *soft war is bent*, also intransitively, to *be thus bent*.

I. To *bend*. occ. Job xl. 12, or 17, *He (the Behemoth) חפר bendeth* (Eng. Transl. moveth) *his tail like a cedar*. So the Chald. Targ. חפף *he bendeth*, French Transl. *Il remue sa queue, qui est comme un cèdre*. He moveth his tail, which is as a cedar. Comp. under חב I. As a N. חפץ *A bending*. occ. Prov. xxxi. 13, *And she worketh (them) בחפץ בידה* by the bending, pliability, of her hands.

II. In a mental sense, with ל and an infinitive V. following, To *incline*, or *be inclined to*. Deut. xxv. 7. Jud. xiii. 23. Ruth iii. 13. 1 Sam. ii. 25. Also, Transitive, To *be inclined to, to will, desire, choose*. Ps. li. 8, 18. cxv. 3. cxxxv. 6. With ב and a N. or pronoun following, To *be inclined to, have a tender inclination or affection for, to delight in*. See Gen. xxxiv. 19. (where LXX, *εὐεχαστο*, was set upon.) Num. xiv. 8. Deut. xxi. 14. 1 Sam. xix. 1. 2 Chron. ix. 8. As a N. חפץ *Inclination, desire, affection, delight*. 1 Sam. xv. 22. 1 K. v. 8, 9. x. 13. Ps. i. 2. In Eccles. v. 7, or 8, it denotes the will of God, as the Targum explains it.

חפר

To *sink, penetrate*.

I. To *sink or delve*, as a pit, well, or the like. Gen. xxi. 30. Eccles. x. 8, & al. freq. In Ps. vii. 16, חפר denotes the action of *digging*, or *cutting with a spade*, חפר the *sinking or deepening of the hole*. Job xi. 18, חפרת Thou shalt dig for water, namely, as usual in Arabia. See Mr. Scott.

II. To *delve*, in a metaphorical sense, to *fathom, penetrate, search out*. Deut. i. 22. Josh. ii. 2, 3. Job xxxix. 29, *From thence (i. e. from his lofty nest) the eagle חפר penetrateth with his sight for food, his eyes behold afar off; where LXX, ὄρεται seeketh*, Vulg. *contemplatur looketh attentively*. "The eagle has an excellent sight, but little smell in comparison of the vulture; he therefore hunts only by

view." Buffon Hist. Nat. des Oiseaux tom. i. p. 115. See II. xvii. lin. 674—8

III. To *sink*, as the countenance in shame Ps. xxxiv. 6. So of persons, To *be out of countenance*. It is more than בוש, and therefore is placed after it. See Psal. lxxi. 24. lxxxiii. 18. Jer. xv. 9. In Hiph. To *cause shame, make ashamed*. Prov. xiii. 5. xix. 26. Also, Intransitively, To *be ashamed*. Isa. liv. 4.

IV. It is once applied to לבנה, White or illuminated disc of the Moon; this metaphorical use being taken from the human countenance. Isa. xxiv. 23, *The lunar disc shall sink, be ashamed*. Comp. Isa. xxxiii. 9.

חפרה. Hence as a N. fem. plur. חפרות. A species of animals, *Moles*. So Vulg. talpas. These animals may well be denominated eminently the *diggers or delvers*, since they are manifestly formed for this work, and perform it so easily and expeditiously, as almost to exceed belief. occ. Isa. ii. 20. Bockart seems to have well proved that this should not be read as two, but as one word (and thus three of Dr. Kennicott's Codices represent it), and ingeniously conjectures that *casting to the moles and to the bats* was among the Hebrews a proverbial expression for treating with the utmost slight and contempt. (See his Works, vol. ii. 1032, 1033.) We must however remark with Mr. Harmer, Observations, vol. ii. p. 456 (whom see), that *moles* have no peculiar relation to ruins, and that the Heb. word חפרות may denote *snakes*, and other venomous reptiles, which are known to frequent ruined buildings, and which Rauwolf describes as abounding to such a degree in the holes they have bored in the ruins of ancient Babylon, as to render the approaching to those ruins extremely dangerous. Comp. Bp. Newton on Proph. vol. i. p. 305, 8vo. I add, that Sir John Maundeville, a much more respectable traveller than some, who have never read him, imagine, observed long before Rauwolf, "But is fulle longe sithe that ony man durste nyehe to the Tour [of Babylon namely]: For it is alle deserte and fulle of dragons, and grete serpents, and full of dyverse very-

* See Mr. Addison's Spectator, No. 121.

mouse *bestes alle abouten*." Voyage and Travaile, p. 48. After all, Michaelis. Supplem. ad Lex. Heb. p. 877, thinks that חפרות signifies *sepulchres*, which in Palestine were frequently cells or vaults *hewn* or *dug* in the rocks, and consequently were proper receptacles for *bats*; and to confirm this interpretation, he remarks that חפרה in Syriac, and חפרה in Arabic, denote a *sepulchre*.

חפש

To free from incumbrance, confinement, business, slavery, or the like.

I. Hith. To strip or divest oneself of one's clothes or garments. 1 Sam. xxviii. 8. 2 Chron. xviii. 29. 1 K. xx. 38, וחפש And he stript himself, i. e. of his prophetic dress, with dust upon his eyes. Comp. 2 K. i. 8. Zech. xiii. 4. Also, To be stripped off. Job xxx. 18, With great force must my garment יחפש be stripped off, being glued, as it were, to the body by sores. Ezek. xxvii. 20, בגד רפס לרלבה, literally, Clothes of stripping off for riding, seem to mean such clothes as were used in riding, and occasionally stripped off the horse or other beast, i. e. a kind of horse-cloths, Ehippia (Vulg. tapetibus car-pets), on which the ancients used to ride before the invention of saddles with stirrups, which were not known till long after, in one word, Housings. See under חבש I. J. Potter's Antiquities, vol. ii. p. 13. and Berenger's History of Horsemanship, cited in Critical Review for August 1771, p. 114.

II. To strip off covering, to search as by stripping or uncovering, to seek as by removing covers. Gen. xxxi. 35. xlv. 12. Prov. ii. 4.

III. To free, set at liberty, from confinement or slavery. It occurs not as a V. in this sense, but as a Participle fem. חפשה Free, freed, set at liberty. Lev. xix. 20. As a N. fem. חפשה Liberty, freedom. Lev. xix. 20. As a N. חפשי Free, at liberty. Exod. xxi. 2. Job iii. 19, & al. Comp. Job xxxix. 5. Ps. lxxxviii. 6, Free among the dead, "that is, set at liberty or dismissed from the world, and separated from all communication with it's affairs, as dead bodies are." Dr. Horne's Comment.

IV. As a N. חפשות Freedom, or retirement from business. Thus Bate. occ. 2 K.

xv. 5. 2 Chron. xxvi. 21. And so it follows in both texts that the King's son was over his house, and judged the people of the land. One of the Hexaplar versions has given the general sense though not the idea of the word, by rendering it *κατακρυβας privately*. Comp. Lev. xiii. 46. Prov. xxviii. 12, When the wicked are exalted יחפש אדם men retire,

"When vice prevails, and impious men bears away, The post of honour is a private station.

ADDISON'S Cato.

חצב

I. To cut, cut out, hew. It is spoken of the earth, Deut. vi. 11. viii. 9. Comp. Isa. v. 2.—of wood, Is. x. 15; but generally of stone, 1 K. v. 15. 2 Chron. ii. 2. Job xix. 24, & al. Comp. Isa. li. 1.

II. To cut, cut out, divide, as lightnings. Ps. xxix. 7; where observe that חצב, or, as thirty of Dr. Kennicott's Codices read, חוצב, may be referred to ירה, dividing, or who divideth, and then there should be only a comma at the end of the verse.

III. To cut, wound. Spoken of Egypt. Isa. li. 9.

Hence Stab. Qu?

חצה

With a radical, but mutable or omissible, ה.

I. "To part, divide asunder, whether into equal or unequal parts." Bate. Gen. xxxiii. 1. 2 K. ii. 8. Jud. vii. 16. ix. 43. Dan. xi. 4. Isa. xxx. 28, And his breath, as a whelming torrent (which) ער צואר parteth at (i. e. reacheth, not to the midst of, but to) the neck, as in ch. viii. 8. But when only two persons, parties or shares are mentioned or implied, it imports that the parts or shares were to be equal (as the Verbs part and divide do in English), because this is the most obvious method of dividing. See Exod. xxi. 35. Num. xxxi. 27. Ps. lv. 24. As a N. חצי A division, half, midst. See Exod. xii. 29. xxiv. 6. xxv. 10. Josh. x. 13, And the solar light stood still חצי השמים in the division of the heavens, i. e. in the horizon. For doth not that to the inhabitants of any particular place, make the most natural and obvious division of the heavens, into an upper and lower hemisphere? Comp. under V. From this miraculous solstice the story of Phacton probably had it's rise. So the Egyptian Priest in his discourse with Solon,

- Sohn**, tells him: Your History of Phacton whatever air it hath of fable, is nevertheless *not without a real foundation*, As *Ns.* fem. חצות and חצת *Division, midst*. It is applied only to the night. occ. Exod. xi. 4. Ps. cxix. 62. Job xxxiv. 20. חצות *A half*. occ. Num. xxi. 36, 43. חצות *The same*. Exod. xxx. 13. xxx. 23, & al. freq. חצות *The middle of the day, mid-day*. occ. Neh. viii. 3.
- II. As a N. חץ *An arrow*. 1 Sam. xx. 20, 21, & al. freq. Also, *The shaft or wooden part of a spear*. occ. 1 Sam. xvii. 7. Comp. 2 Sam. xxi. 19. Both these seem to be so called from the *divided or separated pieces or slips of wood*, of which they are made. But being used for arrows, חץ is also applied figuratively to *lightnings*, which are *God's arrows*. See Ps. xviii. 15. cxliv. 6. Hab. iii. 11. Comp. Wisdom v. 21.—to *calamities or diseases* inflicted by God. Deut. xxxii. 23. Job vi. 4. xxxiv. 6. Comp. Ezek. v. 16. Zech. ix. 14.
- III. As a N. חור, fem. plur. חורות *A street*, which *divides* the house in a town or city. Isa. li. 23. Jer. v. i. vii. 17. xxxvii. 21. Mr. Harmer illustrates 1 K. xx. 34, by shewing from the History of the Croisades, that *streets* with great privileges annexed were wont to be granted to other nations in the city subject to the Christian kingdom of Jerusalem. Observations, vol. ii. p. 259, &c.
- IV. As a N. חוץ *The outside or outer surface of a thing which is separated from* חין *the inside*, to which it is opposed. Gen. vi. 14. Exod. xxv. 11. חוץ used adverbially, *Without, not within, abroad*, as opposed to בית *at home*. Lev. xviii. 9. Eccles. ii. 25, חוץ ממני "Beyond me? Who would outstrip me, and leave me behind him?" *Coccinus*. בחוץ *Without*, literally *in or at the outside*. Gen. ix. 22. חוץ *At the outside, without*. Gen. xix. 16. xxiv. 11, & al. freq. As a N. חוץ plur. fem. חויות *An outer place, a field*. See Ps. cxliv. 13. Job v. 10. (comp. Prov. viii. 26.) Job. xviii. 17; which seems to allude to the want of a *sepulchral monument*; for the eastern nations still bury their dead *without their cities, in the fields*. As a N. חוץ *Outward, outer*.
- * Apud *Platon*, in *Timæo*,
- Ezek. xlv. 1 K. vi. 29, 30. In which latter passages the word *side* or the like is understood. Comp. Ezek. x. 5, where twenty-six of Dr. Kennicott's Codices read החצונה.
- V. As a N. חץ *The hole or outer-wall of a house*. occ. Ezek. xiii. 10. Hence perhaps Eng. *hedge*.
- חצת I. *To divide into a great number of shares or portions*. occ. as a Participle. Prov. xxx. 27, *The locusts have no king or commander, part of whose business it was to divide the spoil to his followers, yet they all go forth חצת dividing into many parts, i. e. their prey for themselves*. Thus Bochart, vol. iii. 458, &c. where see more. The Vulg. renders the Hebrew word in this passage, per turmas suas, and so the English translation, *by bands*; and indeed I know not why it might not admit this interpretation, if the fact were true: but though the swarms of locusts are successive in point of time, I do not see how the locusts can, according to the most authentic accounts we have of them, be said to *go forth to their ravages by bands*, which would imply that the same swarm *divided itself* into several parties, which does not appear to be the case.
- II. As a N. חצת *Gravel, grit, stone divided into many parts*. So Vulg. in Prov. calculo. LXX in Lam. חץ. occ. Prov. xx. 17. Lam. iii. 16.
- III. As a N. masc. plur. in Reg. חצות is rendered *arrows* (comp. Ps. cxliv. 6.) but perhaps may mean simply the *divisions or separate flashes of the lightning*. (Comp. Ps. xxix. 7.) So Montanus, Fulgura. occ. Ps. lxxvii. 18.
- IV. As a Participle or participial N. masc. plur. חוצות rendered *archers* but may import *separate or distinct bands or parties of the enemy*. occ. Jud. v. 11.
- V. As a V. Spoken of time, either, *To be divided, cut off*, and so *be put an end to*; or rather, *To be reckoned up or out*, and so *completed, fulfilled*, from חץ *an arrow*, or חץ *a pebble-stone*; both of which were used by the ancients in their computations. (See Scott.) Thus the Greek $\psi\eta\phi\omega$ to compute is from the N. $\psi\eta\phi\omega$ a pebble, and our Eng. calculate from the Lat. calculus a pebble or gravel stone. occ. Job xxi. 21.

דון

Occurs not as a V. in Heb. but in Ethiopic signifies, among other things, *to cherish*, and in Arabic, *to defend, keep, cherish*. (See *Castell*.) As a N. דון *The bosom*. occ. Ps. cxxix. 7. Isa. xlix. 22. So LXX *κολπος*. Also, *The folds of the dress, covering the breast*. The word *bosom* itself is used in this latter sense in the English Translation of Exod. iv. 6. occ. Neh. v. 13; where LXX *αναβολη garment*. See *Pole Synops*.

חזק Chald.

To be strong or urgent, to urge. occ. Dan. ii. 15. iii. 22; where LXX *ὑπερισχυσεν was vehement*, and Vulg. *urubat urged*. The Chaldee Targums, and the Syriac and Arabic languages use the word in like senses.

חצר

Occurs not as a V. but the idea is, *To surround, confine, environ*, as is evident from the things to which the word is applied.

I. As a N. plur. in Reg. חצר and fem. חצרות *An open court or building, a place fenced, or walled round, but open at the top*. See Exod. viii. 13, or 9. xxvii. 9. 2 Sam. xvii. 18. 1 K. vi. 36. 2 K. xxi. 5. Esth. i. 5. Isa. i. 12. Zech. iii. 7.

II. As a N. masc. plur. חצרים, and in Reg. חציר Translated *villages*, and in this view almost always referring to some larger town or city. Josh. xiii. 23, 28, & al. freq. I observe however from *Michaelis*, that it's proper and original signification seems to be such *moveable villages of tents*, as those of the ancient Nomades, and modern Bedoweens, and called חצרים from the *round* form in which they were placed (comp. under רר V.); and in this it's original sense the word appears to be used Gen. xxv. 16, concerning the Ishmaelites in general, and Isa. xlii. 11, concerning the *Kedarenes* in particular, who were descended from Ishmael, Gen. xxv. 13. Comp. Ps. x. 8, where perhaps it is applied in like manner, and Neh. xii. 28, where it seems to denote *temporary huts*. The LXX generally render חצרים under this head by *παυλεις*, a word which appears very well to express it's meaning.

III. As a N. חציר *A vegetable eminently tubular, a leek; or such kind of plant*. Num. xi. 5.

IV. As a N. חציר *An herb or herbage in general, grass*, from its *tubular* structure. 1 K. xviii. 5. 2 K. xix. 26. Our translators have in two places, Prov. xxvii. 25. Isa. xv. 6, rendered חציר *kay*: most unfortunately! for in those countries they make *no hay**; and if they did, it appears from inspection that *kay* could hardly be the meaning of the word in either of those texts.

V. חצר בעל הוצר *Baal-hazor*. There is a place of this name, mentioned 2 Sam. xiii. 23. It seems to have been so called by the Canaanites, in honour of their god *Baal* or the Sun, considered as the *maker or repairer of the tubes or pipes in vegetables and animals*, by means of which it is certain, the circulation of their fluids is carried on, and their life supported. This then was a very high attribute. But I with pleasure refer the curious reader to Mr. *Hutchinson's* account of this matter, in his *Trinity of the Gentiles*, p. 484, &c.

Hence as a N. fem. (of an uncommon form, with the second radical doubled) or perhaps compounded of חצר *a tube*, and צר *to compress*, the former ר being dropped in the composition. חצוצרה or חוצרה *A trumpet, a tubular instrument*, which, by *confining* the inflated breath, gives a well-known sound. Num. x. 2. Hos. v. 8, & al. freq. Whence as a Participle masc. plur. in Hiph. מחצוצרים *Blowing with trumpets, trumpeting*. 1 Chron. xv. 24, & al. It must be confessed that this is a word of a very unusual form. Accordingly in Dr. *KenNICOTT's* Bible we meet with a variety of readings in the several passages. In the text of 2 Chron. v. 12, we have מחצוצרים, but eleven of the Doctor's Codices there read מחצרים; and twenty-six מחצרים; in other places the various reading is מחצרים.

חק

I. To describe, mark, or trace out. Job xxvi. 10. Prov. viii. 27. (Comp. under חז) Prov. viii. 29, בחוקו when he (God) traced out the foundations of the earth.

II. To delineate, pourtray. Isa. xlix. 16, Behold חקתיך I have drawn or delineated thee on the palms of my hands, thy walls are before me continually, says God speak-

* See *Maunderell's Journey*, p. 144, 2d edit.; *Harmer's Observations*, vol. i. p. 425.

ing of Jerusalem, in allusion to the eastern custom of *tracing out* on their hands, not the names, but the *sketches* of certain eminent cities or places, and then rubbing them with the powder of the *hen-nah* or *cyprus*, and thereby making the marks perpetual*. The LXX give the general sense of the Hebrew expression by rendering it ἰδοὺ ἐπὶ τῶν χειρῶν μου ἐζωγγράφηκα ὡς τὰ τοιαῦτα: Behold, I have painted thy walls upon my hands. As a N. fem. מַחֲרָה *A delineation, portraiture.* occ. Ezek. viii. 10; where LXX διαγγράμματα *pourtrayed.* Ezek. xxiii. 14, מַחֲרָה מִנְּשֵׁי Men of, or in portrait, i. e. as our English translation renders it, *pourtrayed*; so LXX ἐζωγγράφημενός and Vulg. depictos.

III. *To describe, or delineate words by literal characters.* Isa. xxx. 8. Job xix. 23. Comp. Job xiii. 26. xxxi. 35, 36, and see under מַחֲרָה.

IV. *To mark out, define.* It occurs not however as a V. in this sense, but as a N. masc. חָזַן plur. חֲזָנִים, and fem. חֲזָנָה plur. חֲזָנוֹת. *Something marked out or defined, a definite portion, task, time, place, bound, course, or order.* See Gen. xlvii. 22. Exod. v. 14. Job xiv. 5, 13. xxxviii. 10, 33. Prov. viii. 29. Isa. v. 14. Jer. xxi. 35, 36. xxxiii. 25. But most generally, *A definite statute, ordinance, or appointment of God or man.* Gen. xxvi. 5. xlvii. 26. Exod. xii. 17. xiii. 10. Lev. xviii. 30. Jer. x. 3. Ezek. xx. 25, & al. freq. Mr. Hurmer, Observ. vol. iii. 438, has remarked that in 2 Chron. xxxv. 25, it seems to import a *stated annual mourning*, such as the Persians observe for *Houssein*, and such as the virgins of Israel observed for *Jephthah's* daughter, which is expressed by the same word קח an ordinance, Jud. xi. 39. Prov. xxx. 8. לחם קחי "*Panis dimens mei, the bread of my competent allowance,* τὸν ἀρτόν ἡμῶν τὸν ἐπιούσιον, our sufficient bread, which our blessed Lord has taught us to pray for." Jos. Mede's Works. fol. p. 124, 125, where see more; and comp. Gen. xlvii. 22. Job xxiii. 12.

* See Michaelis on Lowth, Prælect. p. 399 edit. Gotting. and comp. Russell's Natural Hist. of Aleppo, p. 103, 104. See also Maundrell's Journey at March 27; Bp. Lowth's Note on Isa. xlix. 16; Niebuhr, Voyage, tom. i. p. 134; and Volney, Voyage, tom. ii. p. 287.

Ezek. xvi. 27. *Symmachus* in Prov. δ. αὐτὰν ἰκανὴν sufficient food.

קח I. *To mark or trace out eminently or conspicuously.* It occurs as a Participle Benoni masc. plur. חֲקִיקִי, Isa. xxii. 16, *What hast thou here, and whom hast thou here, that thou hast hewn out to thyself here a sepulchre* חֲקִיקִי of (like) those who hew out קברוּ their sepulchre on high, חֲקִיקִי of those who mark out a habitation לוֹ for themselves in a rock? ו as a pron. suffix is in other passages used for *them, and their*; so ו in חֲקִיקִי and חֲקִיקִי may be plural, and not, as commonly supposed, paragogic.

II. *To delineate or pourtray exactly or conspicuously.* Ezek. iv. i. xxxiii. 14.

III. As a N. masc. plur. in Reg. חֲקִיקִי joined with לוֹ Delineations, effigiations, or imaginations of the heart. occ. Jud. v. 15.

II. *To define, determine, or decree, accurately or exactly.* Prov. viii. 15. Isa. x. i. Comp. Jud. v. 9. As a participial N. חֲקִיקִי *A definer, determiner, judge or lawgiver.* occ. Jud. v. 14. ("Scribes." Bate.) Ps. lx. 9. cviii. 9. Isa. xxxiii. 22. Deut. xxxiii. 21. Also. *The ensign of judicial authority, a staff or sceptre.* occ. Gen. xlix. 10. Num. xxi. 18 †.

Achilles, who was the chief of a Grecian tribe or clan, is described in *Homer*, II. i. lin. 238, 9, as holding σκηπτρον a sceptre or staff, which

Εν πλάσματι φορῖνσι δικαστοὶ, διτε θεμιστας
Πρὸς Διὸς ἱκεῖσθαι.

The Delegates of Jove, dispensing Laws,
Bear in their hands.

The same Poet calls *kings or chiefs* in general σκηπτραχοὶ sceptre-bearers. See II. i. lin. 279. ii. lin. 86. Odyss. iv. lin. 84. And indeed sceptres or staves of some kind or other have been among almost all nations the ensigns of civil authority, as they are to this day, being in themselves very proper emblems of *power extended, or acting at a distance* from the person.

קח

With a radical, but mutable or omissible, ח. I. *To imprint, incide, engrave.* As a Parti-

† For the fuller explanation of the texts, see Mr. Bate's Blessing of Judah, p. 11—13, and his New and Literal Translation and Notes.

ciple

eiple fem. in Hiph. חקחה *Imprinting, making a dent or impression in.* occ. Jud. v. 26; where LXX διηλυσεν *nailed, perforated with a nail.* As a participial N. masc. sing. חקחה *An engraving, engraved or carved work.* occ. 1 K. vi. 35. So LXX σκευήτων. As a V. in Hith. occ. Job xiii. 27, חקחך Thou imprintest thyself, i. e. thy wrath, *on the soles of my feet*,—thou treatest me as the vilest slave: for perhaps he alludes to the *bastinadoing of the feet*, which has long been a common punishment in the East; but whether so ancient as the time of Job, or whether some other *impression on the feet* be not intended, I will not take upon me absolutely to determine. *Michaelis* thinks that Job moreover refers to the *tumours and ulcers in his feet*, such as are usual in the *elephantiasis*, the distemper under which he suffered. It is however manifest that חקחך in the above passage is the second person masc. sing. fut. (in Hith.) corresponding with the preceding Verbs חשך and חשך, and consequently that the final ה is radical.

II. As a N. חקר formed as חקר from חקר.

1. *The indented part of the human body, the breast or bosom, from the throat to the pit of the stomach.* See Gen. xvi. 5. Deut. xiii. 6. Ruth iv. 16. 1 K. iii. 20. Comp. Ps. lxxiv. 11. Isa. lxx. 6, 7. Jer. xxxii. 18; in which passages the expressions are borrowed from the eastern holding up the fore part of their long garments, in order to have corn by measure poured therein, and receiving it into their bosom.

2. *The bosom, concave bottom, or (as we call it in a waggon) the bed of an open chariot.* 1 K. xiii. 35.

3. In *Ezek. ch. xliii.* The base of the altar, ver. 13, 14, as likewise the base of the heart of the altar, which rested upon the upper imbenching or settle, ver. 17, are both called חקר, being both surrounded with a border, and so in some measure resembling the bosom or bed of a carriage.

4. *The bosom or midst of an urn or other vessel into which lots are cast.* occ. Prov. xvi. 33.

III. 1. As a N. חקר *The bosom.* Prov. v. 20. xvii. 23. xxi. 14. חקר The same. Ps. lxxiv. 11. But observe that in all these

passages many of Dr. Kennicott's Codices read חקר.

2. *The cavity or inner part of the body,* occ. Job xix. 27, בחקי within me. But very many of Dr. Kennicott's Codices here likewise have בחקי.

חקר

To search minutely and exactly, or to the bottom, to explore. Deut. xiii. 15. Jud. xviii. 2. 1 Sam. xx. 12. 1 K. vii. 47. Jer. xxxi. 37, & al. freq. As a N. חקר *A thorough searching out.* Prov. xxv. 3. Job xxxiv. 24, לא חקר—without searching, without a formal process, which he needeth not. See *Scott.* Masc. plur. in Reg. חקרי joined with לב, *Searchings of heart*, i. e. deep and serious thoughts and reflections. occ. Jud. v. 16. As a N. masc. plur. in Reg. חקרי, joined with פאר, *The deep places of the earth, Penetration Terra, which are opposed to the heights of the hills, and plainly mean the deepest and most retired parts of the terraqueous globe, which are exploratory by the eye of God, and by his only.* occ. Ps. xciv. 4. Comp. Job xxvi. 6. xxxviii. 16.

DER. Perhaps the Latin *quero* to seek, with it's compounds *acquiro, inquirō, requiro, &c.* whence Eng. *acquire, inquire, require, &c.*

חור

I. *To be of a white or pale colour.* occ. Isa. xxix. 22, *And his countenance shall not grow* חור be, or grow, pale; where observe that ו is inserted as usual in Verbs of two radicals. As a N. חור *White.* occ. Esth. i. 6. viii. 15.

Chald. The same. occ. Dan. vii. 9, *His garment* חור white as snow. Here the idea is clear.

Hence Eng. *hoar, and hoary.*

II. As a N. masc. sing. with a formative final חרי *Fine white flour.* So *Aquila* γυρεως, and nearly to the same purpose *Vulg. Farinæ Meal,* and LXX γαρύριον *made of meal.* occ. Gen. xl. 16, *Three* חרי *baskets for flour, or flour-baskets.*

III. As a N. masc. plur. חורים and חורים *Nobles, persons of the highest dignity, thus named from the white robes they used to wear; as appears from the ancient instance of Joseph, Gen. xli. 42; and the later one of Mordecai, Esth. viii. 15.* See Eccles. x. 17. 1 K. xxi. 8, 11.

Hence

Hence the Greeks seemed to have derived their *Ἡρώς*, whence the Lat. *Heros*, and Eng. *Hero*, &c.

IV. As a N. חור and חר *A hole*, properly through which the *white light* appears. The LXX in Cant v. 4, render it by *ורא* a *peep-hole*. 1 Sam. xiv. 11. 2 K. xii. 9. Ezek. viii. 7, & al. Hence perhaps

V. As a N. masc. sing. חורי *Network*, from the *meshes* or *holes* with which it is formed; or rather as in Eng. margin, *White-works*, which may mean *wicker-work*, "white from the peeling of the twigs made use of. And certainly *fish* may be caught by *wicker-work*, as well as by *nets*; and something of that kind appears in the *Prænestine Mosaic pavement*, which Dr. *Shaw* has given us." And the V. חמר *to weave*, seems very applicable to *wicker-work*. See more in *Harmer's Observations*, vol. iv. p. 450. occ. Isa. xix. 9.

VI. As a N. in Reg. חר *Dung, excrements*, from the manner of their *discharge*, say some (*ex Foramine Ani excrementa, Mercer.*), but rather, I apprehend, from their *hot burning nature*; see therefore under חרה.

חרא Occurs not as a V. in Heb. but in Chaldee is equivalent to the Heb. חרה *to burn, be hot*.

I. As a N. masc. plur. in Reg. חראי *Excrements, dung*, from their *hot burning nature*. occ. Isa. xxxvi. 12. This is probably the very word which the *Assyrian* Rabshakeh used, and for which the *Hebrew* Historian has substituted חר. 2 K. xviii. 27. But observe that in Isa. fifteen of Dr. *Kennicott's Codices* read חריהם, and in K. three of them חראיהם.

II. As a N. fem. plur. כחראות *Places for dung, draught-houses, lay stalls*. So the LXX *κατὰσπασα*, or *κατὰσπασας*, and Vulg. *latrinas*. occ. 2 K. x. 27; on which passage it may be remarked, that in like manner the *Persians*, no longer ago than the year 1729, not only demolished the superb *Mausoleum* of the late *Afghan* Sultan, *Maghnud*, but, "to add yet a greater mark of contempt and abhorrence, in the very place on which the *Mausoleum* had been erected, they built a *public jahan*." *Hanway's History of Nader Shah*, p. 34.

The Arabic uses the Verbs *חרى* and *חרأ* for *easing nature*.

חרב

To waste, diminish, destroy, consume, or the like.

I. *To be or lie waste or desolate*. Isa. xxxiv. 10. lx. 12. Ezek. vi. 6, & al. In Hiph. *To waste or lay waste*. Jud. xvi. 24. 2 K. xix. 17. Isa. xxxvii. 18. As a N. masc. חרב *Wasteness, devastation*. Isa. lxi. 4. fem. חרבה plur. חרבות *A desolate place, particularly a desolate building, a ruin*. See Lev. xxvi. 31, 33. Ezra ix. 9. Ps. cii. 7. Ezek. xiii. 4. But in Job iii. 14, חרבות means those *dreary sepulchral mansions* where the body is *wasted or consumed*. Such for instance as the *pyramids of Egypt*, some of which were probably older than the times of Job. See Mr. *Scott's* note.

II. It is particularly applied to moisture, *To waste, be diminished, as water*. Gen. viii. 13. comp. the following verse, whence and from Job xiv. 11, and Isa. xix. 5, it is evident that חרב is less than *יבש*. So as a N. fem. חרובה is used for *the ground which the red sea left dry*, Exod. xiv. 21.—and for that which *Jordan left dry*, Josh. iii. 17. 2 K. ii. 8.—and for *dry land in general as opposed to the waters*, Gen. vii. 22. Hag. ii. 7. Also, *To be exhausted of moisture, to be dry or dried*. Jud. xvi. 7, 8. In Hiph. *To drain, exhaust, dry up*. 2 K. xix. 24. Isa. l. 2. Jer. li. 36. As a N. masc. plur. in Reg. חרבותי *Droughts*. occ. Ps. xxxii. 4; on which text it should be remarked that *all their summers in Judea and the neighbouring countries are dry*; and that the *parched appearance of the earth in an usual eastern summer*, is what the *Psalmist* refers to. See *Harmer's Observations*, vol. i. p. 6, &c. and p. 18.

III. As a N. fem. חרב plur. חרבות *Any diminishing, wasting, or desolating matter, or instrument. A sword*. Gen. xxvii. 40. xxxiv. 25. & al. freq. *A knife*. Josh. v. 2, 3. Comp. Ezek. v. 1. *A tool to cut stones with, achisel*, Exod. xx. 25. *An az, or pick-ax, to demolish buildings*, Jer. xxviii. 4. Ezek. xxvi. 9. Also, *Violent heat, which exhausts and makes one faint*. See Gen. xxxi. 40. Job xxx. 30. Isa. iv. 6. xlv. 5. Hag. i. 11. This word in

in Gen. iii. 24, should certainly be rendered by some term expressive of *heat* or *burning*, as appears from it's being joined with להרש *flame* or *flaming*. Comp. Ps. civ. 4, and see Mr. Bate's Enquiry into the Similitudes, &c. p. 85, & seq. In 2 K. iii. 23, החרב נחרבו המלכים, החרב may be either considered as a N. and referred to the preceding רב *blood*, so LXX Αἷμα τὸ τοῦ ἡρώδου ἔκκευται, This (is) the blood of the sword; or as an Infin. Niph. and construed with נחרבו, which seems to be a V. formed from the N. חרב, and to denote they have fought one another with the sword; used in Niph. as נרבי to speak to one another, נלחם to fight one another. To illustrate Ezek. xxxii. 27, observe that "in the tombs of the ancient Muscovites and Tartars (i. e. of Meshech and Tubal) were deposited their swords and other implements of war." See vol. vii. of the Archæologia, or Annual Register for 1784, 5, Antiquities, p. 77, and Harmer's Observations, vol. ii. p. 138, and vol. iv. p. 159.

DRR. *Herb, herbage* (which draws moisture from the earth). Lat. *Ferreo*, or *ferveo*, whence English *fercent, fervour, fervency, effervescence*, &c. Lat. *Febris*, whence Eng. *Fever*, &c.

חרה

To shake, shudder, or quake with fear. Once, Ps. xviii. 46; where Symmachus, ἐντραπύσσονται shall be confounded. So in the Chaldee Targ. on Dent. xxvii. 25, חרה as a N. fem. in Reg. is used for *horror, fear*. Dr. Horne in Ps. "they shall come trembling from their strong holds, as places not able to protect them, and therefore they shall sue for peace." Comp. Mich. vii. 17. In Ps. xviii. 46, ten of Dr. Kennicott's Codices, either in the text or margin, have ויחרו, but this reading seems taken from 2 Sam. xxii. 46, where on the other hand one MS. reads ויחרן.

DRR. With *w* prefixed, *shrug*. Qu.

חרד

To move with quickness.

1. *To move nimbly, to hurry or bustle, to be busy, active, bustling.* occ. 2 K. iv. 13. (comp. Luke x. 41.) Hos. xi. 10, 11, And the sons יחרו shall hurry from the west, יחרו they shall hurry or flutter (Vulg. volabant, they shall fly away)

as a bird, out of Egypt, and as a dove (which is remarkable for its swiftness) out of the land of Assyria. In Hiph. *To cause to move quickly or flee away.* Dent. xxviii. 26; where LXX (MS. Alex.) ἀποσπῶν driving away, so Vulg. qui abigat. Comp. Jud. viii. 12. Zech. i. 21, or ii. 4. As a N. fem. חרדה *Bustle, activity, diligence.* 2 K. iv. 13. Comp. Luke x. 41.

II. *To flutter, palpitate, as the heart.* 1 Sam. iv. 13. xxviii. 5.

Hence perhaps Gr. καρδιά, and Eng. *heart*.

III. *To shake, as mount Sinai did.* Exod. xix. 18. Hence Gr. κτάδω to vibrate, shake.

IV. And most generally, *To tremble, shake, or quiver through fear.* Gen. xxvii. 33. xlii. 28, & al. freq. In Hiph. *To cause to tremble, terrify.* Lev. 26. 6. Ezek. xxx. 9, & al. As a N. fem. חרדה *Tremor, trembling, fear.* See Gen. xxvii. 33. Jer. xxx. 5. Prov. xxix. 25.

Hence Gr. σφόδρα to fear.

With a radical, but mutable or omissible, ח.

I. In Kal. *To heat, burn, or be burned.* occ. Job xxx. 30, My substance חרה is burnt with heat. Ezek. xxiv. 11, וחרה נחשתה And burn it's brass; taking חרה for the second person masc. sing. Imperat. in Kal, as חרם is in Hiph. at the beginning of the verse. Isa. xxiv. 6, The inhabitants of the earth חר are burned. In Niph. *To be burned.* Ps. cii. 4. Jer. vi. 29. Ezek. xv. 4, & al.

Hence Lat. *Uro* to burn, *areo* to dry.

II. In Hith. *To heat oneself or be heated as by violent exertion.* occ. Jer. xii. 5, If thou hast run with footmen, and they have wearied thee, ואין תהרה, then how (to what a degree) wilt thou heat thyself with horses? Comp. Sense V.

III. *To be warm or inflamed, to burn, as with anger and resentment.* Hab. iii. 8. And so the third person Fut. in Kal, חר, or חרה are used impersonally: *It is or was not, there is, or was heat* (as חר Gen. xxxii. 8, חם Eccles. 4. 11, חמה Job iii. 13, חמה Job xxxii. 20, and others), Gen. iv. 5, וחר לקן מאד And there was great heat (wrath) to Cain, i. e. Cain was very hot or wroth, freq. occ. So 1 Sam. xx. 7, וחר חרה חרה לו, literally, And

And if heating there shall be heat to him, i. e. violent wrath. Comp. 2 Sam. xxii. 8. Jon. iv. 9, where חרה third person Preter. in Kal, is used in the same impersonal manner, and כי *that*, is to be understood before it. Gen. xxvi. 35, אל יחך ברעי Let there *not* be burning (flashes from rage) *in the eyes*. So Gen. xlv. 5. The Poets here will be the best commentators. Thus then *Homer* describing *Agamemnon* in violent anger, Il. i. lin. 103, 4.

Μῖνος δὲ μέγα φρενὶς ἀμφιδόωντα
Παμπλαγόν, ὅσσοι δὲ πυρὶ λαμπροῦσσι βλάστη.
Black cholera fill'd his breast that boil'd with ire,
And from his eye-balls flash'd the living fire.

POPE.

So of *Achilles*, Il. xix. lin. 365, 6.

Τὼ δὲ ὀφθαλμοὶ
Λαμπροῦσσι, ὥσπερ τι πυρὸς σπινθῆρ.
His glowing eye-balls roll with living fire.

POPE.

Comp. lin. 16, 17.

Thus likewise *Virgil* speaking of *Turnus*, Æn. xii. lin. 101, 2.

His agitur furis, totoque ardentis ab ore
Scintilla abstunt; oculis micat acerbis ignis.

With fury tost, his face inflam'd with ire,
His burning eyes dart glaring sparks of fire.

LAUDERDALE.

Persius, Sat. iii. lin. 116, 117,

Nunc face suppositâ fervescit sanguis, & irâ
Scintillant oculi

Now boils your blood with ire,
Now flash your eye-balls with incessant fire.

BREWSTER.

I add from *Seneca De Ira*. cap. 1, Flagrant & micant oculi; multus ore toto rubor, exæstante ab imis præcordiis sanguine. *The eyes flame and flash; the face is all red; the blood boils in the heart.* For that very common phrase חרה ראי see under אפה V. In Niph. To be incensed. occ. Isa. xli. 11. xlv. 24. Cant. i. 6. As a N. masc. חרי Heat. It is always followed by חם, as Deut. xxix. 24, & al. As a N. neut. in Reg. חרי. חרי. pl. חריים Heat, wrath. It occurs very frequently, and is generally followed by חם, but not always. See Exod. xv. 7. Neh. xiii. 18. Ps. ii. 5. lxxxviii. 17. Jer. xxv. 38. Ezek. vii. 12, 14. On Ps. lviii. 10. see under כה VII. 2.

Hence Lat. *Ira, irascor*, whence Eng. *Ire, irifol, irascible*.

IV. To be warm, or burn, as with grief or fretting. See 1 Sam. xv. 11. 2 Sam. vi. 8. Jon. iv. 4, 9. So in Hith. Ps. xxxvii. 1, 7, 8. Prov. xxiv. 19. The LXX render it by λυπεω to grieve. Gen. iv. 5. Neh. v. 6. John iv. 4, 9, Indignation and grief being passions nearly related, and having the similar effect of heating the body, no wonder we find words expressive of heat applied to the latter as well as to the former. For instances from the profane writers, see *Elsner's* Observat. Sacr. on Luke xxiv. 32, and *Merrick's* Annot. on Ps. x. 2. To which I add from *Cicero*, Epist. vi. lib. 9, ad Attic. Non angor, sed ardeo dolore, I am not grieved, but I burn with grief; (comp. 2 Cor. xi. 29.) and from *Virgil*, Æn. v. lin. 172.

Tum vero exarsit Juvenci dolor ossibus ingens.

But then with grief his very bones were fir'd.

V. To be warm or burn, as with zeal and eagerness, to be fervent, Zew. occ. Neh. iii. 20. So *Virgil*, Æn. i. lin. 427. of the Tyrians building Carthage,

Instant ardentes Tyrii—

The ardent Tyrians toil.—

In Hith. To be heated with eagerness. occ. Jer. xxii. 15, Shalt thou reign because thou heatest thyself with, art so eager about (LXX παροξύνω) cedar?

VI. As a N. masc. plur. חריים Dung excrements, from their hot, burning nature. occ. 2 K. xviii. 27. Comp. under חרה I. It also enters into the composition of חריינים *Pigeon's dung*. 2 Kings vi. 25, (where twelve of Dr. Kennicott's Codices read חריינים in two words.) * *Ischart* explains this word in a figurative sense, taking it for a kind of pulse or vetches, which the Arabs to this day call *pigeon's dung*. But as that learned writer ingeniously confesses that he † knew not the reason of the name, it may not be improper to subjoin what Dr. Shaw ‡, in his Account of the Diet of the Inhabitants of Barbary, observes of the *Garcinços*, Cicer or Chick-Pea. "They ne-

* Vol. iii. p. 44, & seq. which see.

† "At quorsum Stercus—Columbarum appelletur, planè me latet." Col. 47.

‡ Travels, p. 140, 2d edit.

ver,"

ver," says he, "constitute a dish of themselves, but are strewed singly as a garnish over *Cuscasowe, Pillowe*, and other dishes. They are besides in the greatest repute after they are parched in pans and ovens; then assuming the name *Lehleby*—They have been taken for the *pigeon's dung* mentioned in the siege of *Samaria*. And indeed as the *Cicer* is pointed at one end, and acquires an ash-colour in parching (the first of which circumstance answers to the *figure*, the other to the usual colour of *pigeon's dung*); the supposition is by no means to be disregarded."

Since the time of *Bochart*, most learned men have, I suppose, acquiesced in his explanation. The ingenious Mr. *Harmer*, however, *Observations*, vol. iii. p. 184, &c. interprets this expression to mean strictly, *the dung of pigeons*, which he thinks might be a valuable article, as being of great use for quickening the growth of esculent plants, particularly of melons, during the siege of *Samaria*. This opinion he illustrates by shewing how much the Persians live on melons in the summer months, and that they use *pigeon's dung* in raising them. But see the Author himself.

חר occurs not as a V. in this reduplicate form, but as a participle or participial N. masc. plur. חררים *Places parched or burnt up with heat*. occ. *Jer.* xvii. 6.

חרר To kindle or light up, continually or repeatedly. Applied figuratively to contention. occ. *Prov.* xxvi. 21. Comp. under חרה III. above.

II. As a N. חרור An extreme burning. occ. *Deut.* xxviii. 22.

DER. Gr. *Eris* Contention, &c. Lat. *Ira*, &c. as above. Also perhaps Eng. *Wrath*, *wroth*, and perhaps *hearth*.

חר

Occurs not as a Verb in Hebrew, but in Syriac signifies, *To put in order, dispose regularly*. As a N. masc. plur. חררים *Rings*, that is, of pearls or the like, disposed in form of necklace, LXX, ὀρμισσοὶ collars, necklaces. Once, *Cant.* i. 10; where they are mentioned as ornaments of the royal bride's neck. So *Lady M. W. Montague* describing the dress of the Turkish *Sultana Hafsen*, says, " * Round her neck she wore three

* Letters, vol. ii. p. 135, 6.

chains, which reached to her knees; one of large pearls, at the bottom of which hung a fine coloured emerald as big as a turkey's egg; another consisting of two hundred emeralds close joined together, of the most lively green, perfectly matched, every one as large as a half crown piece, and as thick as three crown pieces; and another of small emeralds perfectly round." The female *Arab*, of whom *Niebuhr* gives us a print, *Voyage*, tom. i. p. 242, has three strings of pearls hanging at her neck.

חרט

Occurs not as a V. in Heb. but in Arabic signifies, *to work or make into a long and round form*, "longum ac teres efformavit." *Castell*; whence it is in that language applied to *slenderness of shape*.

I. As a N. חרט A pen for writing, from it's form, or rather a grating tool, a grater. occ. *Isa.* viii. 1. See under חר V.

II. As a N. masc. plur. חרטים. occ. *Isa.* iii. 22; where they are mentioned among the female ornaments. The Vulg. renders the word *Acus Bodkins*. I think it means some such bodkins of jewels as *Lady M. W. Montague* † mentions to be still worn by the Turkish ladies of rank.

III. As a N. חרט A longish bag or purse, from it's shape. occ. *Exod.* xxxii. 4. 2 K. v. 23. So LXX in the latter passage ὀσλακίους, and Vulg. *Saccis*; and that it ought to be understood in the same sense in *Exod.* xxxii. 4, *Bochart* has abundantly proved, vol. ii. 334. *Comp.* *Jud.* viii. 24, 25.

Sir John Chardin, *Travels into Persia*, tom. iv. p. 204, cited by *Michaelis*, says, *Les sacs d'argent sont faits de cuir, longs et étroits. The money-bags are made of leather, long and narrow.* If the ancient Hebrew ones in *Exod.* and 2 K. were likewise of leather, they were able to bear a great weight.

חרך

I. To inclose or catch in a net or toil. occ. *Prov.* xii. 27, *Deceit* (i. e. the deceitful man) לא יחרך—יחד shall not catch his prey in the toil. LXX, οὐκ ἐπιτεταξεται shall not obtain; which gives the general sense though not the idea of the word. *Comp.* under חבל I. 5.

II. As a N. masc. plur. חרכים *Lattices*,

† Letters, vol. ii. p. 72, 137.

from

from their *reticulated* form. So LXX *Δακτυλιν*, Vulg. *Cancellis*. occ. Cant. ii. 9; where it denotes the lattices of a *Chiosk*, or eastern arbour. Comp. under *כתל*.

III. Chald. from Heb. *חרר* *To burn, singe*. occ. Dan. iii. 27; where *Theodotion* *φλογισθη*, Vulg. *esset adustus*. The Targums often use the word in this sense.

חרל

Occurs not as a V. but as a N. *חרל* plur. *חרלים* *A briar, bramble*, or the like. So the Vulg. always renders it by *spina* or *sentis*. occ. Job xxx. 7. Prov. xxiv. 31. Zeph. ii. 9.

DER. *Churl, churlish*. Qu?

חרם

Denotes *total separation* of a thing or person from their former state, condition, or the like.

I. In Niph. *To be cut off, destroyed utterly*. Exod. xxii. 19. In Hiph. *To destroy utterly*. Isa. xi. 15. xxxiv. 2. Jer. i. 26, & al. freq.

II. As a participial N. *חרם* *Maimed, mutilated, who has entirely lost a limb, or some part of his body*. Lev. xxi. 18; where it is opposed to *שרר* *him who hath some part superfluous*.

III. As a N. *חרם* *A net, whereby fish, &c. are separated to utter destruction*. Hab. i. 15, 16, 17, & al.

IV. As a N. *חרם* *Any thing separated absolutely from it's common condition, and devoted to Jehovah, so as to be incapable of redemption*. See Lev. xxvii. 21, 28, 29. As a V. in Hiph. *To separate or devote a thing thus to Jehovah*. Lev. xxvii. 28, 29. Mic. iv. 12. The translation by the *English* divines who fled to *Geneva* in Queen *Mary's* reign, runs thus, Lev. xxvii. 28, *Notwithstanding nothing separate from the common use that a man doth separate unto the Lord—for every thing separate from the common use is most holy unto the Lord*; ver. 29, *Nothing separate from common use, which shall be separate from man, shall be redeemed*.

DER. The eastern *Haram* or separate apartment of the women.

חרם

Occurs not as a V. but the idea of the word is evident.

I. As a N. *חרם* *A burning itch or itching*, LXX *Κνηξις*, Vulg. *prurigo, an itch*. occ. Deut. xxviii. 27.

II. *The solar orb*. occ. Job ix. 7. (see *ורה*) Jud. xiv. 18. (see *בא*) Jud. viii. 13, *And Gideon, the son of Jous, returned from the battle, למעלה החרם the solar orb being on high, i. e. near the meridian*.*

III. *שער החרסות Gate of the burnings*. occ. Jer. xix. 2. comp. ver. 5, ch. vii. 31, and 2 K. xxiii. 10.

חרף

I. *To strip, make naked, divest*. It occurs not as a V. simply in this sense, unless, perhaps, Jud. v. 18, be an exception; where, after the prophetess had observed the cowardly behaviour of the other tribes, and particularly, that *Asher continued on the sea-shore, and abode in his breaches, his craggy inaccessible rocks, she proceeds, Zabulon was a people נפשו חרף that stript or exposed their persons* (i. e. without fortifications or fastnesses). *to death, and Naphtali, in the high places of the field*. Vulg. *obtulerunt animas suas morti, offered or exposed their lives to death*. Hence

II. As a N. *חרף* *The stripping season, that part or half of the year which strips vegetables of their flowers, fruit and leaves, and consequently the earth of it's beauty*. It is opposed to *קץ* the *awakening or awakened season* (which see under *קץ*), and includes both *autumn and winter*. occ. Gen. viii. 22. Ps. lxxiv. 17. Zeck. xiv. 8. Job xxix. 4, *O that I were,—as I was בימי חרפי in the days* (not of my winter, but) of my autumn; which, says Mr. Scott on the place, is a pleasant season in those hot climates; the heats are then abated, the rains fall, and the grapes and other fruits are in perfection; or—of my youth, as the Vulg. renders it *adolescentie mea*, and the Targ. harmonically *חרפותי*. Thus *Michaelis*, who further remarks, that the Hebrews and other easterns began their year from the autumn. The autumn therefore of life was, in this view, the same to them as the *spring* of it with us, i. e. the *prime* of it. Prov. xx. 4, *The sluggard will not plough מחרף by reason of the winter*, Eng. Transl. the cold, "They begin to plough," says Dr. Russel, *Nat. Hist. of Aleppo*, p. 16, about the latter end of September, and

* See *Hutchinson's Index*. *Pike's Philosophia Sacra*, p. 58, and *Spearman's Enquiry after Philosophy and Theology*, p. 204, 205, edit. *Edinburgh*.

sow their earliest wheat about the middle of October. *The frosts are never severe enough to prevent their ploughing all the winter.*" However, during their *Maarbanie*, i. e. from the 12th of December to the 20th of January, "*the air is excessively piercing, particularly to strangers, even though they are but just come from a cold climate.*" p. 12.

בית החורף *The winter-house*, in the cities or towns, as distinguished from the *summer-house*, or villa in the country. Jer. xxxvi. 22. Amos iii. 15. See more under חרף II. As a V. formed from the N. *To autumn or spend the autumn upon*, i. e. devour the autumnal fruits. occ. Isa. xviii. 6.

III. In Niph. *To be violated, deflowered.* occ. Lev. xix. 20. Eng. marg. "*absued by any man.*" Comp. 2 Sam. xiii. 13.

IV. *To strip of honour, praise, or, &c. to reproach, disgrace.* 2 K. xix. 22, & al. freq. As a N. fem. חרפה and in Reg. חרפת *Reproach, disgrace.* Gen. xxx. 23. xxxiv. 14, & al. freq. חרפת מצרים *The reproach of Egypt*, Josh. v. 9. "*Such of the children of Israel as were born in the wilderness having remained uncircumcised, Joshua ordered that this ceremony should be performed upon them before they entered into the Land of Promise; whereupon God told them he had removed, or rolled away, the reproach of Egypt from off them* (Josh. v. 4—9.), that is, they should thenceforward be looked upon as the people of God, and no longer as the slaves of Egypt." *Beausobre's* Introduction, to N. T. in Bp. *Watson's* Theological Tracts, vol. iii. p. 205. Comp. Bp. *Patrick*, and *Lettres de quelques Juifs*, p. 375.

DER. Lat. *Carpō*. Eng. *Carp*, *crop*. Saxon *hniopan*, whence Eng. *reap*. Also Greek Ἀρπη a sickle, Ἀρπαζω to seize. Lat. *rapio*; French *ravir*, *ravage*; and Eng. *rape*, *rapacious*, *ravish*, *ravage*. Old Eng. *To reave, rēft*; whence *bereave*, *bereft*.

חרץ

To shorten, cut short. So the LXX several times render it by συντεμνω, which seems very nearly to answer the idea of the Hebrew.

I. *To cut short, or off, to curtail, maim.* As a Participle paoul חרץ *Maimed.* occ.

Lev. xxii. 22. As a N. חרץ *A ruin or heap of ruins.* occ. Dan. ix. 25. Also, *A small piece of rock or stone cut or broken off.* occ. Job xli. 21, or 30.

II. As a N. חרץ is particularly applied to gold, and denotes native gold in small pieces or lumps, as it is * sometimes found. Zech. ix. 3, & al. freq. Hence the Greek χρυσός gold.

III. As a N. חרץ, plur. חרצות and חרצות *An instrument sometimes used in threshing corn* It was a kind of heavy sledge made of thick boards, and furnished underneath with teeth of stone, or iron. (See Isa. xli. 15.) The sheaves being laid in order, this was drawn over the straw by oxen, and at the same time threshed out the corn, and cut or broke the straw into a kind of chaff; whence it's Heb. name. An instrument of this sort is still used in the † East for the same purpose. The Roman *tribula* or *tribulum* (derived from Gr. τριβω *to break or wear to pieces*), as described by Varro, was likewise of the same kind. occ. 2 Sam. xii. 31. Isa. xxviii. 27. xli. 15. Amos i. 3; where *Symmachus* and *Theodotion*, τροχοῖς σιδηροῖς iron wheels. As a N. masc. plur. חרצין *The same.* occ. 1 Chron. xv. 3. In 2 Sam. twenty of Dr. *Kennicott's* Codices now read ובהרצין with the inserted ו; in Amos seven בחרצות, and three בחרצת; and in 1 Chron. one has ובהרצין.

IV. חרצי החלב *Lumps of (coagulated) milk.* occ. 1 Sam. xvii. 18. The LXX render the words by τριφαλιδας τε γαλακτος, and *Hesychius* explains τριφαλιδας by τα τετραματα τε απαλὰ τυρεα pieces of the (soft) tender cheese or curd, where the term τετραματα comes very near to the Hebrew חרצי. But the text expresses that there were ten of these, and the Vulg. further illustrates it by translating the Heb. words, decem formellas casei, i. e. ten little baskets of cheese, or ten

* See *Boerhaave's* Chemistry by *Shaw*, vol. i. p. 75, and Note; and *Goguet's* Origin of Laws, &c. vol. i. p. 146, edit. *Edinburgh*, 8vo.

† "La machine dont on se sert en Syrie (pour battre le grain) consiste de quelques planches garnies par dessous d'une quantité de pierres à fusil." *Niebuhr* Description de l'Arabie, p. 140.

‡ De Re Rustica, lib. i. See also *Scheubner* Physica Sacra on Isa. xxviii. 25—28, and *Levitch* De Sacra Poesi Heb. Præl. vii.

cheeses

cheeses made in such baskets: for to this day in Barbary, "after turning the milk with the flowers of the great headed thistle or wild artichoke, they put the curds into small baskets made with rushes or with the dwarf palm, and bind them up close and press them," as Dr. Shaw informs us, *Travels*, p. 168. See also *Bochart*, vol. ii. 316.

V. *To cut short* a business, i. e. *to act speedily and vigorously*. occ. 2 Sam. v. 24. So *Symmachus* συνίεμεις. Isa. x. 22, 23, חרץ כליו *The consummation cut short shall overflow with righteousness; for the Lord Jehovah of Hosts will make כלו a consummation, even one cut short (or a speedy one) in the midst of all the earth; which passage the LXX paraphrase by Λογον ΣΥΝΤΕΛΩΝ και ΣΥΝΤΕΜΝΩΝ εν δικαιοσυνη, οτι λογον ΣΥΝΤΕΤΜΗΜΕΝΟΝ κυριος ποιησει εν τη οικουμένη δλγ, Finishing the matter, and cutting it short in righteousness, for a short work will the Lord make in all the world. And as this paraphrase well expresses the sense of the Heb. St. Paul has very nearly preserved it, Rom. ix. 28, which see. Comp. Isa. xlviii. 22. Dan. ix. 27.*

As a N. חרץ *Active, rigorous, diligent*. It is opposed on one hand to עצל *Slothful*, Prov. xiii. 4, and on the other distinguished from חזק *kasty, precipitate*, Prov. xxi. 5. As a N. חרץ *Alertness*, "το οξύ acre." *Schultens*. Prov. xii. 27. *Deceit shall not catch his prey; but alertness, vigorous diligence (is) a man's precious riches*. Comp. Prov. x. 4. xii. 24.

VI. *To cut short, decide, determine*. occ. 1 K. xx. 40. Job xiv. 5; in which latter passage Mr. Scott thinks Job alludes to the longevity of the antediluvians, and the subsequent abbreviation of human life. Comp. Senses I. V. In Niph. *To be decided, determined*. occ. Dan. ix. 26. xi. 36. Comp. Joel iii. 14, or 19.

VII. As a N. masc. plur. חרצנים *The dregs or refuse of grapes which have been mashed, or cut to bits, as it were, by pressing*. So LXX σμυζωλων. occ. Num. vi. 4.

VIII. As a V. formed from the sound like *jar, gnar, gnarl and snarl* in Eng. *hirrio* in Latin, and the LXX γρυζειν in Greek. *To snarl*, or more strictly as שון *the tongue is added, To jar the tongue like*

a dog. occ. Exod. xi. 7. Josh. x. 21. Comp. Judith xi. 19, or 15.

IX. Chald. As a N. חרץ *The back or loins*, from the Heb. חרץ, ל being changed into ר by a Chaldaism. occ. Dan. v. 6. The Targum uses it in the same sense, Deut. xxxiii. 11, & al.

חרק

To grate, grind, gnash, or crash the teeth (for it is always joined with שני, or שן), as in indignation or spite. It seems to be a word formed from the sound, as the Greek βρυχω, by which the LXX constantly render it, and the Eng. *crash, crack, creak*, &c. occ. Job xvi. 9. Ps. xxxv. 16. xxxvii. 12. cxii. 10. Lam. ii. 16. So *Homer* of *Achilles*, arming to revenge the death of *Patroclus*, among other signs of indignation mentions the grinding of his teeth. Il. xix. lin. 365.

Τη και σδδτωσ μεν καταχη σιδη—

Thus in *Virgil*, *Æn.* viii. lin. 228, 230, *Hercules* is described *furens animis*,—*dentibus infrendens*, raging in mind, and gnashing his teeth.

So *Polyphemus*, *Æn.* iii. lin. 664,

Dentibus infrendens gemitu—

חרש

Denotes *silent thought or attention*.

I. In Kal and Hiph. *To contrive, devise secretly, or in silence*. 1 Sam. xxiii. 9. Prov. iii. 29. In the latter passage the LXX excellently explain it by *τεταταινε machinate*. Comp. *Eccles.* vii. 12, where it is probable that the original Hebrew word was likewise חרש, which the translator has rendered by *αποβλεπον plough*. See Sense III.

II. As a N. חרש *A machinator, a mechanic, an artificer or workman in brass, iron, wood, stone, &c.* Exod. xxxi. 5. 1 Chron. xxii. 15, & al. Also, *Work or ware of the artificer*. Gen. iv. 22. Particularly, *Potter's ware*. Lev. vi. 28. Job ii. 8, & al. freq. חרשי חרץ *splinters of potter's ware*, Job xli. 21 or 30, seems to denote fragments of stones or rocks as sharp as potsherds. On the general sense of the N. comp. *Eccles.* xxxviii. 27—30.

On 1 Sam. xiii. 19, the reader will not be displeased with the following judicious remark of Dr. Jenkin *. "† *Pliny* has

* Reasonableness and Certainty of the Christian Religion, vol. ii. Preface, p. vi.

† "Nat. Hist. lib. xxxiv. cap. 14."

R 2

furnished

furnished us with an instance of great partiality in the Roman histories, which conceal that *Porsena* in his league with the people of *Rome* obliged them to make no use of iron, but for the tilling of the grounds: this, *Pliny* confesses, was an express article of the league. And how unlike is the *Roman* to the *Jewish* history in this very instance! For in the Scriptures we find it twice mentioned that the Israelites were reduced to that condition, that they were permitted to have no weapons of war, Jud. v. 8. 1 Sam. xiii. 19. But the *Roman* historians had more regard to the honour of the *Roman* name than to truth."

On 2 K. xxiv. 16, observe that *Nadir Shah*, in like manner, after the taking of *Dehli*, "obliged 300 masons and builders, 200 smiths, 200 carpenters, and 100 stone-cutters, to engage in his service in order to go into *Persia*." *Hanway's History of Nadir Shah*. p. 196.

- III. To plough, either as that was one of the first and most eminent works in which men were employed; (so *Epyon* in Greek anciently denoted agriculture or tillage, see *Duport* on *Theophrastus*, Ethic. Char. p. 269.) or from the particular attention required at that work. Deut xxii. 10. Prov. xx. 4. As a N. חרש *A ploughing*, (in old English) *caring*. Gen. xlv. 6. 1 Sam. viii. 12. As a N. fem. in Reg. חרשת *A ploughshare*. occ. 1 Sam. xiii. 20, 21. There is a remarkable passage in *Hesiod*, which may throw some light on this application of the Hebrew חרש where he is directing the ploughman.

Ὅς κ' ἔργον μελετᾷ, θύμῃ αὐτοῦ δαίμων,
Μηκέτι σπασσάτω μὲν ἑμμήλας, ἀλλ' ἐπὶ ἔργῳ
Θυμὸν ἔχων.

Epy & Hæ lin. 441—3.

Let him attend his charge, and careful trace
The right-lin'd furrow, gaze no more around,
But have his mind intent upon the work.

Comp. Eccles. xxxviii. 26. Luke ix. 62. 2 Tim. ii. 15. To illustrate the literal sense of Deut. xxii. 10, we may observe that *Nübuhr*, Description de l'Arabie, p. 137, tells us, that near Bagdad he twice saw an ass put to a plough together with oxen.

חרש is sometimes used in a metaphorical sense, as plough in English, for tearing, cutting, graving, or the like. Psal. cxxix. 3. Jer. xvii. 1.

IV. In Hiph. To be deaf, dumb, or silent, as people in deep thought, or great attention. See Gen. xxiv. 21. xxxiv. 5. Num. xxx. 15. Jud. xviii. 19. 1 Sam. vii. 8. In Hith. To make oneself silent, keep silence. occ. Jud. x i. 2. As a N. חרש Deaf, not hearing, Exod. iv. 11. Psal. xxxviii. 14. Also adverbially. Silently, occ. Josh. ii. 1; where *Theodotion* κρυφῇ, and another *Hexaplar* Version κρυφῇ, secretly; so Vulg. in abscondito, in secret. As a N. fem. חרשת Silent, still. So Targum חרשת. occ. Jon. iv. 8. חרש קרם חרשת, a still, gentle east wind; which would therefore be the more suffocating and intolerable; but this must be carefully distinguished from the samim, samiel, or pestilential wind which kills almost instantly, and which, according to *Niebuhr, in those countries always comes from the Great Desert (i. e. of Syria, Diarbekr, Irak, and Arabia), and consequently must at Ninveh blow not from the east, but from the south-west. Comp. Judith viii. 3.

V. The Versions and Lexicons have given this word the meaning of a wood, branch, or the like; the following are the passages where they have supposed it to have this sense. 1 Sam. xxiii. 15, 16, 18, 19. 2 Chron. xxvii. 4. Isa. xvii. 9. Ezek. xxxi. 3. In Sam. it may be the name of a place or district, perhaps so called from having been lately broken up and ploughed, though in the wilderness of Ziph. So the LXX appear to have understood it by rendering it Καὶνῆ, Novale, land newly broken up. In Chron. חרשים may mean ploughed lands, for the defence of which Jotham built the castles. So in Isa. xvii. 9, חרש means, I apprehend, a ploughed field. Lastly, May not חרש mean in Ezek. xxxi. 3, be best rendered, still with shade, and so affording a quiet covert to birds and animals? comp. ver. 6. The LXX, according to the Alexandrian copy, render it στυγὸς ἐν σκασίᾳ, thick in cover. But to return to Isa. xvii. 9, the learned Bp. Lowth on this text hath said that "no one has ever been able to make any tolerable sense of the words חרש חרשת" (misprinted in the Bishop's note חרשת חרשת, which in the context where they are represented as standing would, I apprehend, indeed be

* Description de l'Arabie, p. 7.

nonsense);

nonsense); and he thought that the LXX have preserved the true reading by rendering the Hebrew words 'O: *Amorites and the Ili-vites*, whom he has accordingly adopted in his translation. And yet it appears to me that the common Hebrew text is capable of a very plain and natural version, thus—*And his forfeited cities shall be like the leaving, or what is left, כְּעֹבֹת, of, or in, a ploughed field, or on a branch, which they leave before (coram) the children of Israel.* These words seem a manifest allusion to the Mosaic laws relative to the *not gleaning of their ploughed fields, vineyards and oliveyards*, but leaving, עֹב, somewhat of the fruits for the poor of the land (Comp. Lev. xix. 9, 10. Deut. xxiv. 19—21, in the Heb.) And surely the image of desolation thus presented must to an Israelite have been a very striking one. Comp. ver. 5, 6, and ch. xxiv. 13.

From this root the ancient Greeks appear to have had the name of their God ΕΡΟΣ or ΕΡΩΣ, by which it is very evident they intended the *material light*, considered as possessed of a *plastic or formative power*: though, as usual, they decorated this idol with some attributes stolen from the *ineffable and eternal light*. See Mr. Spearman on the Septuagint, letter ii. p. 107, & seq. and *Aristophanes*, in Grotii de Veritate Rel. Christ. lib. i. cap. 16, not. 5.

DER. *Earsh* (land that has been ploughed), Lat. *ars*, whence Eng. *art*, *artful*, *artificial*, *artificer*, &c.

חָח

To engrave. As a participle paoul masc. sing. occ. Exod. xxxii. :6; where the LXX render it *κεκολλημένη engraved*; so the Vulg. *sculpta*. Comp. 2 Cor. iii. 7, where St. Paul expresses it, in like manner, by *εγχετωμένη engraved*. The Chaldee and Syriac use the Verb in the same sense.

DER. The Greek *χαρᾶν* to engrave; whence *character*, *characterise*, &c. Lat. *charta*, whence *chart*, *chartel*, *cartel*. Also, *write*.

חָח

I. To haste, hasten, make haste, Hab. i. 8. & al. Job xxxi. 5, *Or if my foot hath hastened to deceit*. Eng. transl. "To haste

to deceit can signify nothing less than promptitude and eagerness to deceive; which is the effect of inveterate *habit*. But a vindication of himself from a *habit* of *deceiving* would be faint indeed. The translation I apprehend ought to have been, *if my foot hath gone in silence to deceit*. The expression *to go in silence* characterises the still and private manner of executing schemes of fraud and seduction—חֶשֶׁב *silenter* *ivit*, from חֶשֶׁב *silere*. Mercer well expresseth the meaning, *et furtivo et silenti pede ad fraudem ivi*." Scott's Note and Sub-Note. In Hiph. *To cause to haste, to hasten*. It is used both intransitively, as Jud. xx. 37; and transitively, as Isa. v. 19, lx. 23. & al. In Isa. v. 19, should not the words be divided thus, וְדִישׁ הַמִּשְׁעָר, and observe that the חֶשֶׁב in חֶשֶׁב וְדִישׁ Sam. xx. 38. and al. and in חֶשֶׁב Ps. lv. 9. is *paragoric*, not radical. As Ns. חֶשֶׁב *Haste, hurry*. occ. Job. xx. 2; where there seems a beautiful ellipsis after *בְּעֹבֹר*, either of *שְׂעֵבִים* his *agitating thoughts*, or rather of *דִּין* *judgment*, referring to ch. xix. 29, as *לֹכֵן* also does. חֶשֶׁב The same, but used adverbially, the particle בְּ being understood, as usual. *In haste, speedily, hastily*. occ. Ps. xc. 10.

II. In Hiph. *To hurry, be confounded, hurry hither and thither*, as persons in *confusion*. Isa. xxviii. 16, *He that believeth* חֶשֶׁב *shall not be confounded*. So the LXX *οὐ μὴ καταίσχυσθῃ*, which word is retained by St. Paul, Rom. x. 11, and by St. Peter, 1 Ep. ii. 6. Targum in Isa. חֶשֶׁב *shall not be moved or agitated*, Syriac חֶשֶׁב *shall not fear*.

חֶשֶׁב occurs not as a V. but as a N. חֶשֶׁב *Chaff*, or the like, which is *hurried hither and thither* by the wind, occ. Isa. v. 24. xxxiii. 11. comp. ch. xvii. 13. xxix. 5. Ps. i. 4, & al.

DER. *Haste, Qu?* Comp. under חָח.

חָח

To add, superadd one thing to another, to put together. See Psal. lii. 4. This seems nearly the idea of the Hebrew, but the English words do not fully come up to it.

I. In Kal, *To embroider, insert figures in stuff*, whether when first woven or afterwards. Exod. xxxi. 4. xxxv. 32. As a N. חֶשֶׁב *Embroidery, embroidered, wrought work*. Exod. xxvi. 1, 31. xxxviii. 6,

- xxviii. 6, & al. freq. Comp. ch. xxxv. 33, 35. The LXX often rendered it by *ὄφαντος* woven, and by *ὕφαντα* weaving, woof, texture. As a N. fem. מחשבת Nearly the same. Exod. xxxi. 4. xxxv. 32.
- II. To count, reckon, compute, by adding several things together. Lev. xxv. 27, 50, 52. xxvii. 18, 23, & al. As a N. חשבון *An account, or computation finished.* Eccles. vii. 27.
- III. To reckon, think, to lay one's thoughts together. Gen. i. 20. Psal. x. 2. xxi. 12. As a N. מחשבה *A reckoning, meditation, contemplation, series of thoughts.* Gen. vi. 5. Jer. xviii. 11. xlix. 30, & al. freq.
- IV. To impute, reckon to one what does not properly belong to him. Gen. xv. 6. Lev. vii. 18. Num. xviii. 27, 30.
- V. To repute, reckon, account. Gen. xxxi. 15. Deut. ii. 11, 20. 1 Sam. i. 13. & al.*
- VI. To make account of, esteem, value. Isa. xiii. 17. xxxiii. 8. liii. 3. Comp. ch. ii. 22.
- VII. To make account, reckon as highly probable. occ. Jon. i. 4, *And the ship* חשבה *made account, i. e. was like, to be broken.* The French apply their Verb *penser* to think, in like manner, to things inanimate. So the French translation of this very passage, *De sorte que le navire se pensa rompre.*
- VIII. To contrive, devise. (Comp. Sense III.) Esth. viii. 3. ix. 24. Ps. xxi. 12. Amos vi. 5. As a N. חשבון, plur. fem. חשבונות *A device, occ. Eccles. vii. 29. Also Military machines, engines, which latter word is in like manner from the Lat. ingenium genius, invention. occ. 2 Chron. xxvi. 15, And he made חשבונות מחשבת (Eng. Transl.) Engines, the inventions of cunning men, (French, des machines de l'invention d'un ingenieur; Dio-dati, degl' ingegni, d'arte d'ingegnere) to be on the towers and on the bulwarks, to shoot arrows and great stones withal; such as the Romans, in after times, called catapultæ and ballistæ. As a N. fem. מחשבה, in Reg. מחשבת *A device, contrivance.* Esth. viii. 3, & al.*

* In the explanation of this word I am indebted to the learned Mr. Bate's excellent *Enquiry into the Similitudes*, p. 108, &c. which see.

- חשה With a radical, (see Ps. xxviii. 1. Isa. lxiv. 12.) but mutable or omissible, ח. It denotes *forbearance of speaking or action.*
- I. In Kal, *To be silent*, as opposed to דבר speaking. Eccles. iii. 7. In Hiph. The same. 2 K. ii. 3, 5. Ps. xxxix. 3. Also, *To make silent, to still.* Neh. viii. 11.
- II. In Kal, *To be still, inactive.* Ps. xxviii. 1. cvii. 29. In Hiph. The same. Jud. xviii. 9. 1 K. xxii. 3.

Several texts which in the Lexicons are put under the former, seem to belong to this latter sense.

DER. Hush, hush!

חשך Chald.

To have need or occasion for. So Theodotion, *χρειαν εχειν*, occ. Dan. iii. 16. As a N. חשך *Necessary, convenient, fitting.* occ. Ezra vi. 9; where LXX *ὑπερηχαν* wanting. Vulg. *neccesse necessary.* As a N. fem. sing. חשכות Nearly the same. occ. Ezra vii. 20; where LXX *χρειας* need, Vulg. *quibus opus fuerit, of what there shall be need.*

חשך

- I. To impede action or motion, to refrain, restrain, keep back, stop. Gen. xx. 6. xxii. 12. 1 Sam. xxv. 39. Jer. 14. 10, & al. freq. Ps. lxxxviii. 19. מחשך *Keeping back my acquaintance.* Job. xxi. 30, *The wicked* חשך *is preserved, spared, withdrawn in the day of destruction, where Symmachus* *συντηρηται* *is preserved, Aquila* *ὑπεξαίρεθησεται* *shall be withdrawn.*
- II. In Kal, *To be dark, obscure, to become dark, or be darkened.* 'The connection of this with the former sense will be evident from producing a passage or two. Isa. xiii. 10, *The solar light* חשך *stops, is starnken, stagnate, become inactive, in it's going forth.* Ezek. xxx. 18, *At Tehaphnehes* חשך *the day or day-light shall be impeded, stagnate, Eng. Marg. restrained; so Montanus prohibit Joel. iii. 4, The solar light shall be turned or changed לחרש to stagnation, darkness. Comp. Job iii. 9. xviii. 6. Isa. v. 30. In Hiph. To darken, starnken. make dark, or stagnate. Amos v. 8, יורח חשך *the day-light (into) night* †. Also, *To darken in a spiritual**

† See *Hutchinson's Moses' Princip.* part ii. p. 119—124, and *Pik's Philosophia Sacra*, p. 34. ט.

ritual or moral sense. Job xxxviii. 2. On Eccles. xii. 2, Mr. Harmer remarks that *the darkening of the sun, moon, and stars, and the returning of the clouds after the rain*, afford a very exact delineation of an *eastern winter*. He therefore understands these circumstances as descriptive not of particular ailments incident to old age, but of that wintry season of life in general. Observations, vol. iv. p. 17, &c. As a N. חשך *Darkness*, i. e. not a non-entity, but the *celestial fluid in a stagnate, inactive state*. Gen. i. 2. 4. 5. Isa. xlv. 7, *Forming the light*, בורא חשך, and *concreting the darkness* freq. occ. As a N. fem. חשכה and Chald. חשוכא (occ. Dan. ii. 22.) The same. Gen. xv. 12. Isa. viii. 22, & al. As light is in scripture often expressive of joy and comfort, (see under נהר V.) so is darkness, of sorrow and misery. See inter al. 2 Sam. xxii. 29. Job v. 14. xv. 22, 23. Ps. xviii. 29. cxii. 4. Eccles. v. 16, or 17. xi. 8. Isa. v. 30. lix. 9. Jer. xiii. 16. Ezek. xxxii. 7, 8. Lam. iii. 2. The profane writers use the same image. Thus in *Æschylus*, Pers. lin. 300, *Atossa*, upon hearing the bad news of *Xerxes'* defeat, but that his person was safe, compares this intelligence to a *great light and bright day after a dark night*.

Εμοίς μιν ἡ τὸς θυμὸς φῶς; μέγας,
Καὶ λυκὸν ἡμᾶς νυκτὸς ἐκ μέλανος χιτῶνος.

So *Horace*, lib. iv. ode 4, lin. 38, &c. calls the distress of the Romans on *Asdrubal's* invasion of Italy, in the second Punic war, *darkness*, and likens his defeat to a fine day.

— *Asdrubal*
Devictus, & pulcher fugatus
Ille dies Iulio tenebris
Qui primus alma risit adorea.

Where the old Commentator observes that he calls the Carthaginians *darkness* from the *terror* and *sorrow* they occasioned. "Tenebras *Afrus* vocavit, propter terrorem & merorem." See *Livy*, lib. xxvii. cap. 50, 51; and comp. under קר II.

ש. "Light thickens," says *Shakespeare*, *Macbeth*, Act. 3. Scene 2, towards the end. Again,

— "My lustre thickens,
When he shines by."

Ant. & Cleopatra, Act. 2, Sc. 2, towards the end.

As a N. masc. plur. חשכים *Obscure, mean, persons*. So *Vulg.* Ignobiles ignoble. occ. Prov. xxii. 29; where it is opposed to מלכים *Kings*. As a participial N. מוחשך *The dark or darkness*. Isa. xxix. 15. xlii. 16. & al.

DER. Greek ἰσχω to hold, restrain, whence the *Æolic* Digamma being prefixed, Lat. *Viscus* bird-lime, and Eng. *Viscous, viscid, viscosity*. *Caschi*, the ancient inhabitants of Italy, dwelling in caves*.

חשל

I. To wear out, spend, weaken with fatigue or labour. It occurs not in Kal, but as a Participle in Niph. occ. Deut. xxv. 18; where LXX κοπιωντας, and *Vulg.* lassii, *fatigued, tired*.

II. Chald. To wear away. So *Montanus* atereus, LXX δαμαζει, and *Vulg.* domat, *subdueth*. occ. Dan. ii. 40.

חשן

Occurs not as a V. in Heb. but in Arabic (with the initial cha) signifies to be rough, rugged, (see *Castell*); and this I suspect to be the radical idea of the Heb. and that thence the N. came to signify a *military cuirass*, or *breast-plate* made with rows or scales of metal placed over each other for the better defence of the warrior. *Homer* has described one of these *breast-plates* as used by the Greeks at the Trojan war, Il. xi. lin. 24, 25.

Τὸ δ' ὅτε δὴ καὶ οἱ μὲν ἴσαν μέλανες κλισίαι,
Δωδεκά δὲ χρυσοῖο, καὶ εἰκοσι κατισίτριαι.

Ten rows of azure steel the work in fold,
Twice ten of tin, and twelve of ductile gold.
POPE.

In another place, Il. xiii. lin. 439, he calls a *breast-plate*, χιτῶνα χαλκεον a *vest of brass*; and *Virgil* comes still nearer to the propriety of our oriental word in describing *Turnus*, *Æn.* xi. lin. 487, 8,

— *Thoraca indutus abenis*
Horrebat squamis.

Clad in a cuirass rough with brazen scales.

The N. חשן in Arabic, according to *Giggeius*, (cited by *Le Clerc* on *Exod.* xxv. 7.) signifies the *breast*, also a *brigandine* or *coat of mail*, particularly the *forepart* of them; but חשן in Heb. is never used for a *military breast-plate*, but

* See Note 4 on cap. 6. of *Sallust* *Bel. Catilin.* edit. *Var.*

only for that *curious one* which was by divine direction made for the Jewish high-priest, and which was itself *rough* with the twelve precious stones set in it. It is particularly described Exod. xxviii. 15, &c. xxxiv. 8, &c. The LXX have once rendered the word by *περιεσθιον* a *breast-plate*, but generally by *λογιον* or *λογειον* the *oracle*, as containing the oracular *אורים*, which see under *אור* IV.

חשק

To strip, make bare. It is applied either to the thing *made bare*, or to the covering *stripped off*.

I. In Kal, *To strip, make bare*, as trees of their bark or leaves, Ps. xxix. 9. * Joel i. 7.—as the body or some part of it by stripping off the clothes, Isa. xx. 4. xlvii. 2. So *making bare the arm*, Isa. lii. 10. Ezek. iv. 7, alludes to the form of the eastern Hykes, which having no sleeves, and their arms being frequently wrapt up in them, it was necessary, when they proposed exerting themselves, *to make their arm bare*. Jer. xlix. 10, I have made *Esau bare*, i. e. laid open all his hiding places. (See the context.) As a Participle in Hiph. *חושק* *Making bare*, as the white of a twig by stripping off the bark. Gen. xxx. 37.

II. In Kal, *To strip off or up*, as the skirts of a garment. Jer. xlii. 26.

III. *To draw off*, as wine covering the bottom of a vessel. Hag. ii. 16.

IV. *To scoop up*, as a little water covering the bottom of a pit. Isa. xxx. 14. Hence Eng. *Scoop*. Qu?

V. As a N. masc. plur. in Reg. *חושקים* *Grazing flocks, flocks a grazing*. So LXX *ποιμνία*, which from *ποιω* a *flock*, and this from *παιω* to *feed*. Thus *βοσκηματα* is in like manner another Greek name for *flocks or herds of cattle*, from *βοσκω* to *feed*. occ. 1 K. xx. 27; where observe that the *children of Israel* are compared to two flocks of *goats* rather than of *sheep*, because, according to Varro's observation (cited by Bockart, vol. ii. 621.), the former are *much less numerous* than the latter. I would further remark, that *חושקים* seems more properly applicable to *sheep or goats* than other cattle, because in feeding they *bite the closest* of all.

* Where, in the Eng. Translat. "discovereth" for uncovereth, strippeth, is obsolete.

The above cited are all the passages wherein the Root occurs.

חשק

I. In Kal, *To connect, join, link together*. occ. Exod. xxxviii. 28, *חשק* *And he connected them*, i. e. the pillars by the rods. As a N. masc. plur. in Reg. *חשקים* and *חשקיו* *The rods which connected the pillars of the Court of the Tabernacle, and were themselves connected with them*, by means of the *חוקים* or *hooks* on the tops of the pillars. Exod. xxvii. 10. xxxviii. 17, & al. freq. Hence as a Participle, masc. plur. Huph. *חושקים* *Rodded, furnished with rods*, occ. Exod. xxvii. 17. xxxviii. 17.

II. As a N. masc. plur. in Reg. *חשקיו* *The spokes of a wheel connecting the nave and felloe or ring-part together*. occ. 1 K. vii. 33.

III. In Kal, *To be connected with, or attached to, in heart and affection*, with 2 prefixed to the object, occ. Gen. xxiv. 8, (where Vulg. *adhæsit hath cleaved to*.) Deut. vii. 7, (where *Aquila* *ἠφροσύνῃ*, Vulg. *junctus est*) x. 15. (where Vulg. *conglutinat* *est*) xxi. 11. Psal. xci. 14. Without 2, or transitively, occ. Isa. xxxviii. 17. With 2 and an infinitive, occ. 1 K. ix. 19. 2 Chron. vii. 6. As a N. *חשק* *The object of attachment, desire*. occ. 1 K. ix. 1, 19. 2 Chron. viii. 6. Isa. xxi. 4.

חשק

Occurs not as a V. in Heb. but in Arabic signifies *to collect, gather together, congregavit, collegit*. Castell.

I. As a N. fem. in Reg. *חושקת* *Collection, Condensation*, LXX. *παχυνειν* *he condensed*. occ. 2 Sam. xxii. 12; where *חושקת מים* answers to *חושקת מים* *Darkness, constipation, of waters*, in the parallel text, Ps. xviii. 12.

II. As a N. masc. plur. in Reg. *חשקיו* *The stocks or naves of wheels, where their spokes are collected, as in a centre*. So Vulg. *modioli*. occ. 1 K. vii. 33.

חשק

I. In Kal. *To be broken, give way, or dissolve by being broken*, as images. Jer. l. 2.—as a bow, 1 Sam. ii. 4; where observe that by an Hebraism, of which see other instances, Gen. iv. 10. Neh. ix. 6, *חשק* agrees in gender and number with *גברים* the immediately preceding

ing N. though it certainly in sense refers to *שבר* the bow. In Hiph. *To break*. occ. Isa. ix. 3, or 4. As a N. fem. מחרה *A ruin, buildings broken down*. Psal. lxxxix. 41. On 2 Sam. xxii. 35. Psal. xviii. 35; see under נחת I.

II. *To crack or chap*, as the ground very remarkably does by drought in the eastern countries. See *Harmer's Observations*, vol. ii. p. 208. occ. Jer. xiv. 4.

III. *To be broken*, in a general sense, *to be quite disabled*. 1 Sam. ii. 10. Isa. vii. 8. viii. 9. xxx. 31. li. 7. Hence perhaps the Greek *ῥήνω* by which the LXX render it in several of the preceding and in other texts. As a N. fem. מחרה *Ruin, destruction*. Prov. x. 14, 15, 29, & al.

IV. In Kal and Niph. *To be broken in mind, daunted, dismayed, dispirited*. *Animo frangi*. See 2 K. xix. 26, Job xxxii. 15. Isa. xx. 5. Jer. viii. 9. Mal. ii. 5; in which last passage it is for once used in a good sense. In Hiph. *To cause to be dismayed, to dismay, daunt*, occ. Jer. xlix. 37. As Ns. חר *Dismay, dread*. Gen. ix. 2. Job xii. 33, or 25. חרתי *Nearly the same*. Ezek. xxxii. 23. & al. freq. The final חו seems formative, as in ברת from בר and many others.

V. *חרח* and *חרח* See under נחת.

חתת I, In Kal, *To be broken in pieces*. occ. Jer. li. 56.

II. As a N. החת *A great ruin or destruction*. occ. Job. vi. 21.

III. As a N. חחת *Great dismay or dread*. occ. Gen. xxxv. 5.

חחת *To be exceedingly or repeatedly dismayed*. occ. Eccles. xiii. 5; where the Vulg. *formidabunt shall fear*, and where חחתית may either be a Participle masc. plur. or a N. as the LXX render it *Θαυμάσι* *Terrours*.

חתה

With a radical, but mutable or omissible, ח.

I. The three Hexaplar Versions of *Aquila*, *Symmachus*, and *Theodotion*, seem to have given nearly the ideal meaning of this Verb, in Prov. vi. 27, where they render it by *ῥοτρυφειν*, *Suffumigare*, which I know not how better to express in English than, *To keep fire alive, lighted or in a smoke, by the constant access of fresh air*. occ. Prov. vi. 27, חחתה *Can a man keep fire lighted in his bosom and his clothes not be burned?* Prov. xxv. 22, *For thou חחתה*

(art) keeping coals lighted on his head. Isa. xxx. 14, *A shred* לחחת *to keep* (and so convey) *fire lighted from a hearth*.

Hence the Ethiopic חחר *to be kindled or lighted*, and perhaps the Greek *ἄνω* *to burn as fire*, and Eng. *heat and hot*.

II. As a N. fem. מחרה and in Reg. מחרת *A censer, a vessel particularly contrived for keeping the fire within it alive, and thus fuming the incense*. See Lev. xvi. 13. x. i. Num. xvi. 6, 7, 17, 18.

III. As a N. fem. plur. מחרות and in Reg. speaking of the altar of burnt-offerings, מחרתי *The fire-pans*, i. e. "A larger sort of vessels wherein, probably, the sacred fire, which came down from heaven (Lev. ix. 24.) was kept burning whilst they cleansed the altar and the grate from the coals and ashes; and while the altar was carried from one place to another, as it often was in the wilderness. See *Patrick's Comment*." Thus Dr. *Taylor* in his *Concordance*. Jer. lii. 19. Exod. xxvii. 3. xxxviii. 3, & al.

IV. As a N. fem. plur. in Reg. speaking of the golden candlestick, מחרתי seems to denote *The snuff-pans*, in which the snuffings of the lamps were received after they had been cut off by the tongs, and so were suffered to continue lighted, instead of being immediately extinguished as by our snuffers. Exod. xxv. 38. xxxvii. 23.

חתך

In Niph. *To be decided, determined*. To this purpose one of the Hexaplar Versions *ἐδοκιμασθησαν* have been approved, and another *επισησεν* have been decreed, and even *Theodotion's συνετμήθησαν*, though mistaken in the Vulg. probably meant the same thing. (Comp. *συνετμήθησαν* ver. 26.) Once, Dan. ix. 24; where, however, observe that נחתן seems to be not a Verb, but a Participle or Participial N. *What is decided or determined*, "decisum, fatum," *Michaelis*, Supplem. p. 984; and that the sense here assigned to this Verb is confirmed by the Targum on Esth. iv. 5, which runs thus, *And Esther called Daniel, who was named חתך Hatach, because that according to the word of his mouth מחרתן were determined the affairs of the kingdom*. See Bp. *Chandler's Vindication of Defence of Christianity*, vol. i. p. 285, &c.

חתל

חת

I. To *swathe*, *swaddle*, or *be swaddled*. So LXX εν σπαργανοῖς καὶ σπαργανωθῆς. occ. Ezek. xvi. 4, twice.

II. As a N. חתול *A swathe*, *roller*. occ. Ezek. xxx. 21. As a N. fem. חתולה *A swaddling hand*. occ. Job xxxviii. 9; where LXX ομίχλη δὲ αὐτὴν σπαργανωσα I swathed her with foggy darkness. Comp. Vulg.

DER. *Wattle*, Also, *w* or *s* being perfixes, *swaddle*.

סגן

In general, *To close*, *close up*, as with some glutinous or adhesive matter.

I. In Hiph. *To be closed*, *stopped up*, as the affected part in a gonorrhœa. occ. Lev. xv. 3; to this purpose the LXX συνεστρεψε, *Symmachus* περιεργυνεται, and Vulg. concreverit.

II. And most generally, in Kal, *To seal*, *seal up*, for *security* or *testimony*. See Deu. xxxii. 34. 1 K. xxi. 8. Neh. ix. 38. Esth. iii. 12. Job xiv. 17. xxxiii. 16. In Cant. iv. 12, *A fountain sealed* (LXX Πηγή σφραγισμένη) alludes, no doubt, to what was sometimes practised in the East, in order to secure the water to the proper owners*. As Ns. חתום, חתם, and fem. חתומה *A seal*, *a signet*. Gen. xxxviii. 18, 25. Exod. xxviii. 11. Job xxxviii. 14, *It (the earth) is changed* חתם חומר *as clay (of or by) the seal*. "During the darkness of the night the earth is a perfect blank; in which state it resembles clay that has no impression. By the morning light falling upon the earth, innumerable objects make their appearance upon it: It is then changed like clay which has received the stamp of the Seal." Scott, whom see. So in the Orphic hymn to *Apollo*, or the *Sun*, he is addressed as possessing the *seal* which stamps the whole world.

—παντος ἵχθυος καὶ παντὸς σφραγίσας τῆς γῆς.

Clay is still sometimes used in the east instead of wax, as for instance in Egypt, where "the † doors of Joseph's granary (in old Cairo) are kept carefully sealed, but it's inspectors do not make use of

wax on this occasion, but *put their seal upon an handful of clay*, with which they cover the lock of the door." Also "† *A jewel*, having the name or portrait of the beloved person engraved on it, and worn next the heart or on the arm. Cant. viii. 6." Comp. Jer. xxii. 24. Hag. ii. 23. Eccclus. xlix. 11.

II. *To seal up*, i. e. after having completed a sum, as it were, of money, or other goods. occ. Ezek. xxviii. 12.

IV. *To set*, as it were, *a seal upon*, to *mark*, as it were, *with a seal*. occ. Job xxiv. 16. So LXX σφραγισαν, but Vulg. condixerant had appointed.

V. *To obstruct* or *hinder from action*, as if sealed up. occ. Job xxxvii. 7. So Dan. ix. 24, לחתם חטאות *to hinder*, *stop sins*; if לחתם here be the true reading; for not only the Keri, but the Complutensian Edition, and many more of Dr. Kennicott's Codices have here לחתם with a ח, *to finish*; the other reading with a נ seems to have sprung from the following word חתם before חון.

VI. *To seal up* a book or roll (such as the ancient Jewish books were, see under גל III.) is equivalent to *concealing* its contents. occ. Isa. xxix. 11. Comp. ch. viii. 16. Dan. xii. 4, 9; and see Greek and Eng. Lexicon under Σφραγίζω VI. and Σφραγίς I.

VII. *To seal* the vision and the prophet, Dan. ix. 24, is "to confirm and put an end to all the prophecies concerning the Messiah by the accomplishment of them in himself. Mat. xi. 13." Clark's note. Comp. Wintle on Dan. p. 140, 155.

VIII. Applied to the stars, Job ix. 7, ובער חתם כוכבים *And behind or above the fluxes of the stars*, he (God) setteth a seal, i. e. He fixeth as with his own signet, the orbs of the stars (the כוכבים ראש head of the stellar fluxes, as they are called, Job xxii. 12.); "so that the operation of the skies, which moves the earth and planets, should not move them," says the excellent Mr. Spearman in his Enquiry after Philosophy and Theology, p. 207.

* See Maundrell's Journey, at April 1; Harmer's Observations, vol. i. p. 113. 114.

† Harmer's Observations, vol. ii. p. 457. where see more.

† Dr. Taylor's Concordance. In the pictures of the eastern Princesses and Heroines, "there is sometimes a large square jewel on the fore part of the arm a little below the shoulder." Richardson on the Language, &c. of the Eastern Nations in Annual Register for 1779, Characters, p. 47.

Edit.

Edit. *Edinburgh* See also Mr. Pike's *Philosophia* *Nova*, p. 59. *Empedocles*, in like manner taught, *τὴς μὲν ἀπλανεῖς ἀσέρας συνδεσθῆναι τῷ κυρτάλλῳ, τὴς δὲ πλανήτας ἀνείσθαι*, that the fixed stars were confined by the circumferential density, (comp. under עבר V.) but that the planets were not." *Plutarch de Placit. Philos. lib. ii. cap. 13. tom. ii. p. 888. E. Edit. Xylandri.*

חתן

Occurs not as a V. in Kal, but in Hith. signifies, *To contract affinity by marriage.* Gen. xxxiv. 9. Deut. vii. 3. Josh. xxiii. 12, & al. Comp. 2 Chron. xviii. 1, with 2 K. viii. 18, 27. In Josh. the LXX render it by ἐπιγαμίας ποιεῖν, *to make marriages*; so the Vulg. miscere connubia. As a N. חתן *A male relation by marriage, Affinis.* See 2 K. viii. 18, 27. *A son-in-law*, Gen. xix. 14, & al. *A bridegroom*, Ps. xix. 6. Isa. lxii. 5, & al. But it never directly expresses the relation of the bridegroom to his bride, but to his bride's parents. *A father-in-law*, Exod. iii. 1, & al. Comp. ch. ii. 21. Exod. iv. 25, *And Zipporah took a sharp stone, and cut off the foreskin of her son, and laid it at his (Jehovah's) feet, and said, Surely חתן רמיס a father-in-law by blood art thou to me, a Midianitess and consequently an Alien from the people of Jehovah, whom yet she claims for her חתן father-in-law by blood, namely by the circumcision of her son.* And it is plain that Jehovah admitted her claim, and approved her faith and pious behaviour; for ver. 26, *He (Jehovah) let him (Moses, whom he sought to slay ver. 24) go: then she said (He, Jehovah, is) חתן רמיס a father-in-law by blood on account of the circumcision.* See more in *Bate's Crit.* Heb. as a N. fem. in Reg. חתנת *A mother-in-law.* occ. Deut. xxvii. 23. Also, *A wedding, a marriage.* occ. Cant. iii. 11.

חתן

To take away by violence. So *Symmachus* ἀναρπάσσει. occ. Job ix. 12. As a N. חתן *A robber, plunderer.* So Vulg. *Latro.* occ. Prov. xxiii. 28.

This Root is, both in sense and sound, nearly related to חפץ which see.

חתן

I. *To dig, dig downwards.* occ. Amos ix. 2. Hence by transposition the Greek οὐρῶ

to dig, by which or it's compounds the LXX generally render the Heb. word.

II. With ח following, *To dig in or through.* occ. Ezek. viii. 8. xii. 5, 7, 12. Also transitively, *To dig through.* occ. Job xxiv. 16; where LXX διωρυσεν οἰκίας he diggeth through houses. The Verb διωρυσσεν is applied in like manner in the N. T. Mat. xxiv. 43. Luke xii. 39. Mr. Harmer, *Observations* vol. i. p. 175—177, points out a peculiar propriety in this expression in Job, by remarking that the Egyptians and Arabians still build of mud and slime, or of bad unburnt brick, and that the walls are of a great thickness. As a N. fem. מהרתח *A digging*, or (as we speak) *a breaking through.* So L. X διορύγμα. occ. Exod. xxii. 2, where see Le Clerc's Note. Jer. ii. 34, *Thou didst not find them (in) digging through*, and so hadst no right to kill them, alluding to the law, Exod. xxii. 2. And observe that in this view מצותי may be the second person fem. sing. pret. with וי suffixed as in למדתי ver. 33. Or should not the words be rather rendered *I have not found it* (i. e. רמים the blood) by digging (Eng. Marg.) or (according to LXX, and Vulg.) in a digged hole or pit? Comp. Ezek. xxiv. 7. And this Translation seems best to suit the latter part of the verse.

III. *To row hard*, q. d. *to dig hard in rowing.* occ. Jon. i. 13. Hence Gr. *επερῶ to row.*

PLURILITERALS in ח.

חבצלת

As a N. fem. *A rose*, or more properly, *A rose-bud, an opening rose.* occ. Cant. ii. 1. Isa. xxxv. 1. The word seems a compound of חבא *to hide*, and צל *to shade, overshadow.* Accordingly *Aquila* appears to have rendered it with great accuracy, in both places where it occurs, in the former by καλυκωσις, in the latter by καλυξ, which words properly denote a rose-blossom not fully opened, from καλυπτω, *to hide.* So St. Jerome explains καλυξ, *quum nos tumentem rosam, & necdum foliis dilatatis possumus dicere.* Suidas, in *Michaelis*, Καλυξ, ἀνθος ῥόδου μεμικτος, *Καλυξ, the rose-flower, while closed.* The beauty of these flowers is too

too well known to be insisted on, and they are at this day much admired in the east, where they are *extremely fragrant* *. In what esteem the rose was among the ancient Greeks for it's beauty and fragrance may be seen in the 5th and 53d Ode of *Anacreon*; and the comparisons in *Ecclus.* xxiv. 14, or 18. l. 8, shew that the Jews were likewise much delighted with it: and with regard to the *rose-bud* or *opening rose* in particular, the Jewish sensualists in *Wisdom* ii. 8, are introduced saying, *Let us crown ourselves with rose-buds (ῥόδων καλῶς) before they be withered.* Comp. *Harmer's Observations*, vol. iii. p. 188.

חכלל See under חכלל

חלמא

As a N. masc. plur. חלמיא *Afflicted, dejected, fainting with misery.* It is a very expressive word, compounded of חל to be faint, languid, and חמא to beat down, grieve. The Targum renders it עניא *afflicted*, the LXX πεινητων, so Vulg. pauperum, poor, and *Aquila* ἀσθενειν weak. Once, Ps. x. 10.

חלכה

As a N. masc. from חל to be faint, languid, and נכה to smite, afflict, *Greatly afflicted, faint with affliction.* occ. Ps. x. 8, 14. Comp. ver. 10, which shews that this word is nearly equivalent to the preceding חלמא. The Targum explains it by מסכניא *poor* and עני *afflicted*, the LXX by πεινης and πτωχος, so Vulg. hy pauper poor, and *Symmachus* by ἀσθενεις weak.

חלמיש

As a N. from חל to break off, and כרע to recede, *A hard stone, whose parts when broken recede or fly off with great force.* occ. *Deut.* viii. 15. xxxii. 13. *Job* xxviii. 9. Ps. cxiv. 8. *Isa.* i. 7. The LXX render it by *σεπτα firm, hard*, (so Vulg. durissima very hard) *Deut.* xxxii. 13; and by *σεπτα πέτρα a firm rock*, *Isa.* i. 7; where Vulg. *Petra durissima a very hard rock.* From *Deut.* viii. 15. Ps. cxiv. 8, *Michaelis* (in *Suppl.* p. 780, which see) thinks that it particularly denotes the reddish granite or porphyry, which, as he shews from the testi-

mony of eye-witnesses, abounds in and about Mount Horeb and Sinai. He owns, however, that in *Job* xxviii. 9, it must be taken in a larger sense, as the skilful metallists, whom he consulted, could not recollect that metalline ores were ever found in porphyry.

Deut. xxxii. 13, *He made him to suck oil out of the hard rock*, i. e. to procure it from the olive-trees growing there. Comp. under סקע. Mr. *Masorell* (*Journey*, at March 25), speaking of the ancient fertility and cultivation of Judea, says, "The most rocky parts of all, which could not well be adjusted for the production of corn, might yet serve for the plantation of vines and olive-trees, which delight to extract, the one it's fatness, the other its sprightly juice, chiefly out of such dry and stony places." Comp. *Virgil Georgic* ii. lin. 179.

חנמל

As a N. from חנ to fix, settle, remain, and מל to cut off, Frost, or more properly perhaps, *A kind of freezing vapour which turning into ice, and fixing on trees, cuts off their buds and tender shoots; a rime.* So LXX παχνη, which *Theophrastus*, lib. v. De Causis, cap. 19, thus explains by comparing it with snow: "Ἡ μὲν ἐκ ἐπιμενει, ἀλλ' ἀποτρεχεται ἀπὸ τῶν κλημάτων καὶ τῶν βλαστῶν, ἡ δὲ παχνη (ἐπιμενεσσα, for the opposition shews that that word ought to be supplied) τὰυτ' ἀποκαίει. Snow, says he, does not remain, but melts off from the shoots and buds; whereas rime remaining blights them." And a little lower he adds, *Τμητικότερα δοκεῖ ἡ παχνη τῆς χιονος εἶναι. Rime is more cutting than snow.* Thus accurately does our Author's account of παχνη agree with the derivation of the Heb. חנמל here proposed. Once, *Psal.* lxxviii. 47.

חספס

It occurs in the form of a Participle Hiph. or Huph. חספס, once, *Exod.* xvi. 14. The modern Translations and Lexicons, in conformity to the Rabbins, interpret it round, spherical, but not so the ancient

* See *Outlines of a New Commentary on Solomon's Song*, p. 146, &c. 162, &c. 236, &c. and *Jores Poet. Asiatic Comment.* p. 102, &c. 113, &c. 136, 138, 187.

† See *Bochart*, vol. iii. 445, to whom I am indebted for these two passages from *Theophrastus*, though he proposes a different, and I think a less probable derivation of חנמל from חנ to rest (by transposition) and מל to cut off.

versions.

versions. The LXX supposed this word to answer insense to כורע נר *like coriander-seed*, Num. xi. 7, and accordingly in Exod. explain it by *ἀραιὸν καπνόν*; but the Vulg. appears to have given the true meaning, by translating it, *quasi pilotatum*, as if *pounded by a pestle*, and perhaps the *Chaldee* paraphrase כקל aimed at nearly the same idea. (See the use of the *Chaldee* קל in the Targum on Psal. lxxviii. 46.) And thus our *Hebrew* word חרטום is plainly a compound of חרס *to beat, pound*, and חט *a piece, bit*, and signifies *small or fine, as if beaten or pounded to pieces*.

חרצר See under חצר

חרגל

As a N. A kind of *locust*. So the LXX *Οφιομαχης*, and Vulg. *Ophiomachum*, literally, *the Serpent-fighter*, from it's supposed enmity to serpents. The *Hebrew* name seems a derivative from חרר *to shake*, and רגל *the foot*, and so to denote the *nimbleness* of it's motions. Thus in *English* we call an animal of the locust kind a *grasshopper*, the *French* name of which is likewise *sauterelle*, from the V. *sauter* to leap. Once, Lex. xi. 22.

חרטום

As a N. masc. plur. חרטומים, Chald. חרטומין, and emphat. חרטומיא, A kind of *diviners*, mentioned very early among the *Egyptians*, Gen. xli. 8, 24; and in after-times among the *Babylonians*, Dan. i. 20, & al. freq. The LXX have rendered the word variously—*Εξηγηται* *Interpreters* or *explainers* of somewhat secret, *Εκαστοι* *Inchanters* *Φαρμακοι* *Conjurers by drugs*; nor do the *Greek Hexaplar Versions* or the Vulg. by their translations throw any more light upon the strict and proper meaning of the word: which may perhaps be best considered as a compound of חרט *A pen or instrument to write or draw with*, and חת *to perfect, accomplish* (the ח being dropped after another dental, as ר is before ו in חות *one fem. for חות*), and so denote, *Those who were perfect in drawing their sacred, astrological and hieroglyphical figures or characters, and by means of them pretended to extraordinary feats* (as Exod. vii. 11, 22.), among which was the interpretation of dreams. (See Gen. xli. 8, 22, Dan. ii. 2, 7, 10, 11.) They seem to

have been such persons as *Josephus* Ant. lib. ii. cap. 9, § 2, calls *ἱερογραμματῆς*, *Sacred Scribes*, or *Professors of sacred learning*; one of whom he says foretold *Moses' birth* to the *King of Egypt*, και γαρ εἰσι θεῖοι περὶ των μελλοντων αληθειαν λεγειν; for they are eminent, adds he, for truly predicting futurities. So the *Egyptian magicians*, who resisted *Moses*, and are in Exod. ch. vii. and viii. called חרטומים, are by *Numenius* the *Pythagorean philosopher*, (cited in *Eusebius' Præparat. Evangel. lib. ix. cap. 8.*) mentioned by their names *Jannes and Jambres*, and styled *Αἰγυπτιοὶ ἱερογραμματῆς*, *ἀνδρες ὑδενος ἡτῆς μαγεύσαι κριθεντες εἶναι*, *Egyptian hierogrammatists*, esteemed inferior to none in the arts of magic." Comp. 2 Tim. iii. 8. The curious reader may find a further account of these *ἱερογραμματῆς* in *Jablonski's Prolegomena* to his *Pantheon Egyptiorum*, § xxxix. xl. xli. See also *Michaelis Supplem. p. 920*.

חרייתנים See under חרה VI.

חרש

As a N. from חרס *to separate*, and כטח *to remove, draw back*, A sickle. So LXX *δρεπανον*, and Vulg. *Falx*. occ. Deut. xvi. 9. xxiii. 25.

חרצב

As a N. fem. plur. חרצבות, from חרץ *a lump*, and צב *to swell*, *Knots, the complications of a cord or bond*. So (in Isa.) LXX *Συνδεσμων*, and Vulg. *Colligationes*. occ. Isa. lviii. 6, פתח חרצבות רשע, *To loose the knots of the oppressor*, i. e. *usurious and oppressive contracts*. (Comp. Neh. v. 1—13.) Ps. lxxiii. 4, אין חרצבות, לטו *There are no knots, perplexing difficulties, to them*; "they have no knots in their way; and זבא אלה *their strength is perfect and firm*." Thus *Bute* explains this very difficult passage; and before him *Moerlius* (cited by Bp. *Louth* in *Merrick's Annotations* on the *Psalms*, *Addenda*, p. 341) had taken the same method. As to the dividing of למחם into two words, בלילי Job. xxiv. 6, שימות Ps. lv. 6, מאפלה Jer. ii. 31, and מאשתת Jer. vi. 29, are instances where a similar division is necessary. But observe, after all, that in the Text of Dr. *Kennicott's Bible* למחם Ps. lxxiii. 4. is printed as two words.

חרין

חשן See under חשן VII.

חשן

As a N. חשן occ. Ezek. i. 4, 27. and Fem. חשן occ. Ezek. viii. 2. The LXX rendered it throughout Ηλεκτρον, as Theodotion also does in Ezek. viii. 2. Now Ηλεκτρον signifies, 1. *Amber*. 2. *A mixed metal of gold and silver, whether natural or factitious*. 3. *Crystal*. From the LXX version of Ezek. i. 4. Καὶ ἐν τῷ μεσῶ αὐτῇ ὡς ὁρασις ἡλεκτροῦ ἐν μεσῶ τῷ αὐροῦ, And in the midst of it (the whirlwind) as the appearance of electrum in the midst of the or a fire, it appears that those translators by Ηλεκτρον could not mean either *amber* or *crystal*; the former of which grows dim as soon as it feels the fire, and shortly dissolves into a resinous or pitchy substance; the latter is scarcely ever put into a fire, and if it were, could hardly contract any thing from it but soot and dimness: it remains then that by Ηλεκτρον in Ezek. the LXX meant the mixed metal above-mentioned, which is much celebrated by the ancients for it's beautiful lustre, and which, when exposed to the fire, does, like other metals, grow more bright and shining. And by rendering חשן Ηλεκτρον, the LXX appear to have come very near it's true meaning; for as Ezekiel prophesied among the Chaldeans *, after K. Jehoiachin's captivity, so here, as in other instances, he seems to have used a Chaldee word; and considered as such חשן may be derived from שחן Copper (dropping the initial ש), and Chald. כלל Gold, as it comes from the mine, and so denote either a metal mixed of copper and gold, such as the Æs Pyropum mentioned in the ancient Greek and Roman writers, and thus called from it's fiery colour, and the noted Æs Corinthium Corinthian Brass; or else חשן may signify χαλκός χρυσοειδής a fine kind of copper, such as Aristotle in Mirab. says was in colour and appearance not distinguishable from gold, and of which it is probable the cups of Darius, mentioned by the same Author, and the two vessels

of fine copper; (yellow or shining brass, Marg.) precious as gold, of which we read Ezra. viii. 27, were made. See more on this subject in the learned Bockart, vol. iii. 871, &c. to whom I am indebted for the explanation of this word. Scheuchzer †, who of the various interpretations of חשן prefers that last mentioned, adds, that this kind of fine copper is still known in the East-Indies by the name of Suassa, that it is used for making rings and cups for great men, and composed of equal parts of gold, and of the reddest copper. Comp. Harmer's Observations, vol. ii. p. 490.

חשן

As a N. masc. plur. חשנים, once, Psal. lxxviii. 32, חשנים shall come out of Egypt. Michaelis, Supplem. ad Lex. Heb. p. 972, &c. after producing and rejecting the other interpretations which have been given of this word, takes it for a proper name. Heremarks, that in Gen. x. 14, among the descendants of Mizraim, the father of the Egyptians, are reckoned חשנים, or, as twelve of Dr. Kennicott's Codices read, כשנים, and that for these the LXX have in their version Χασμωναίον, "either, says Michaelis, because in their copy of the Pentateuch they read חשנים, or because, being well acquainted with the geography of their own country, Egypt, they knew some province of it whose name was written with these very letters, and which they took for the חשנים of Moses. Who, I pray, can now doubt, since the Chasmonéans are said to come out of Egypt, but that those very Chasmonéans, whom the LXX knew to be in Egypt, are meant? Nor will a person moderately skilled in the Egyptian geography be long in seeking a city or nome of a correspondent denomination. In D'Anville's Maps of Egypt, longitude 48°, 35', latitude 28° 5', in the midway between the Nile and Joseph's Canal, you will find the city Aschmunein, with a large, and, according to the tradition of the Egyptians, a very noble country of the same name."

* See Ezek. i. 2. Prideaux Connect. vol. i. anno 594, p. 74, and anno 484, p. 89, 1st edit. 8vo.

† Physica Sacra on Ezek. i. 4.



טא—טבח

טבל—טבע

טא

Occurs not as a Verb in the simple form, but hence

טאמם *To sweep, sweep repeatedly.* The Verb in this reduplicate form expresses the repetition of the action in sweeping. occ. Isa. xiv. 23. As a N. **כַּטְמָמָה** *A broom, a besom, an instrument of sweeping.* occ. Isa. xiv. 23. So the Vulg. renders this passage, *Scopabo eam in scopâ*; but the LXX *Καὶ ἔγσω αὐτὴν πηλὸς βαρὰθρον*, And I will make her a pit or ditch of mud; and this latter interpretation is * supported by the sense of the V. **טָמַם** in Arabic, namely, *to dig or sink a deep ditch*, and of the N. *a ditch or low sunk ground, where any one may be covered.* Between these two interpretations let the reader judge for himself.

טַבַּח Chald.

From the Heb. **טוֹב**, *Well-pleased, cheerful, glad.* occ. Dan. vi. 23.

טב

To be good, goodly, pleasant, amiable, cheerful. Num. xxiv. v. Cant. iv. 10. Jud. xvi. 25. Esth. i. 10. In Hiph. *To do good or well.* 1 K. viii. 18. 2 K. x. 30. Ezek. xxxvi. 11. As a N. **טוֹב** *Good* in a very general sense, *goodly, beautiful, grateful, useful, fit*, &c. freq. occ. It is first applied to the *light*. Gen. i. 4, which most glorious agent does, in the strongest manner, furnish us with the delightful ideas above-mentioned.

Hail, *active nature's watchful life and health!*
Her joy, her ornament, and *wealth!*

COWLEY of *Light*.

Comp. under **יטב**.

טבח

To butcher, slay, Spoken of beasts, Gen. xliii. 15. Exod. xxii. 1, & al.—of men,

* See *Michaelis's* edition of Bp. *Lovett's* *Prælect.* p. 578, 9, and Notes; and his *Supplem. ad Lex.* Heb. p. 995, 6; and *Castell Lex.* Heptag. in **טָמַם**.

Psal. xxxvii. 14. Lam. ii. 21. As a N.

טָבַח *A cook, one who kills meat for food.*

1 Sam. ix. 23, 24. Fem. plur. **טָבוּחוֹת**

Female cooks. occ. 1 Sam. viii. 13.

שׂר הַטְּבָחִים, or **רֹבֵד** *Chief of the slaughtermen or executioners, or captain of the guards*; for princes anciently employed their own guards as executioners. See 1 Sam. xxii. 17. 1 K. ii. 25. (Comp. 2 Sam. xxiii. 23.) Thus we find, so late as the time of *Herod the Tetrarch*, that he sent *σπαραλάωρα* (speculatorem) *one of his guard* (Eng. marg.) to behead *John the Baptist*, Mark vi. 27 †. See Gen. xl. 3. 2 K. xxv. 8, 10, 11. Chald. Dan. ii. 14.

טבל

I. *To dip, immerge, plunge.* See Gen. xxxvii. 31. Josh. iii. 15. Ruth ii. 14. 1 Sam. xiv. 27. 2 K. v. 14. Job ix. 31.

II. *To tinge or dye with a certain colour, which is usually performed by dipping.* It occurs as a Particip. paoul. Ezek. xxiii. 15. So LXX *παράσπατα*, or (according to the *Alexandrian* copy) *βασταται*, and Vulg. *tinctas*.

DER. *Dabble.*

טבע

I. In Kal. *To sink*, as in water. Exod. xv. 4.—in mud, Psal. lxix. 3, 15. Jer. xxxviii. 6. Comp. Psal. ix. 16. In Hiph. *To cause to sink*. occ. Jer. xxxviii. 22. In Hiph. *To be caused to sink or subside*. occ. Prov. viii. 25. *At the time when the mountains* **הַטְּבָעוּ** *were caused to subside* (i. e. the matter of which they were formed) from the **תְּרוֹר** or primitive chaotic mixture of earth and water. See Gen. i. 2, 6—10.

II. In Kal, *To sink, enter, or penetrate.* 1 Sam. xvii. 49. Lam. ii. 9. Comp. Job xxxviii. 6.

III. As a N. fem. **טְבֵעָה**, plur. **טְבֵעוֹת**, *A*

† Comp. *Greek and English Lexicon* in **σπαραλάωρα**.

ring,

ring, into which the finger, pole, or, &c. enters, or is received, "in quem immergitur aut infigitur digitus aut vectis." *Atenarius*. Gen. xli. 42. Num. xxxi. 50. Exod. xxv. 12, & al. See *Bate's Crit.* Heb. on this word, and comp. *Greek* and *English Lexicon* in Σφραγίς. The very ancient custom (see Gen. xli. 42. Esth. iii. 10, 12. viii. 2, 8, 10.) of sealing dispatches with a seal or signet set in a ring, is still retained in the East. Thus "in Egypt," Dr. Pococke* says, "they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked, when they have occasion to seal with it." And Mr. Hanway† remarks that the Persian ink "serves not only for writing, but for subscribing with their seal; indeed many of the Persians in high office could NOT write.—In their rings they wear agates, which serve for a seal, on which is frequently engraved their name, and some verse from the Koran." So Dr. Shaw‡, "As few or none either of the (Arab) shekhs, or of Turkish, and eastern kings, princes or bashaws know to write their own names, all their letters and decrees are stamped with their proper rings, seals, or signets 1 K. xxi. 8. Esth. iii. 12. Dan. vi. 17 or 18, &c.), which are usually of silver or cornelian, with their respective names engraved upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, on the other." The art and practice of engraving names on a signet is as old as Moses. See Exod. xxxix. 14.

It is evident from Exod. xxvii. 4—7, compared with Exod. xxxviii. 5—7, that the rings at the four corners of the brazen grate passed through the two sides of the altar of burnt-offerings under the inner in-benching of the altar; and so the staves going through those rings, the whole altar, when it was carried, was kept tight together.

טבר

Occurs not as a V. therefore the ideal meaning is uncertain, but as a N. טבור

* Cited in *Harmer's Observations*, vol. ii. p. 459, where see more.

† *Travels*, vol. i. p. 317.

‡ *Travels*, p. 247, 8.

The navel. So the LXX ομφαλός, and Vulg. umbilicus. occ. Jud. ix. 37. Ezek. xxxviii. 12; in both which texts it is applied to a land or country; and טבור *The navel of the land*, Jud. ix. 37, is plainly the same as ראש ההרים *the heads of the mountains*, ver. 36, and therefore means the higher or elevated part of the country, which height or rising perhaps may be the idea of the Heb. as of Tuber, the Latin word derived from it. DER. *Tuberous, tubercle, extuberance.*

טבת

Tebeth. The Chaldee or Persian name of the tenth month, nearly answering our December O. S. and perhaps so called from the Hebrew צבה *to swell*, (צ being changed into ט as usual) on account of the swelling of the waters by the rains which fall in that season. Once, Esther ii. 16.

טבר

In Kal, *To be pure, clean, clear*. See inter al. Num. xxxi. 23, 24. In a transitive sense, *To cleanse, make pure, or clean*. Num. viii. 6, 15, & al. Also, *To pronounce clean*, Lev. xiii. 6, 23, & al. In Hiph. *To purify*, Isa. lxvi. 17. As a participial N. טהור *Pure, clean, clear*. Also *Purity*, &c. freq. occ.

The word is applied not only to things ceremonially pure, but to the heavens, Exod. xxiv. 10. comp. Job. xxxvii. 21.—to gold, Exod. xxv. 11, and al. freq.—to silver, Mal. iii. 3.—to the heart, Psal. li. 12. Prov. xxii. 11.—to moral or spiritual purity, Job iv. 17. Ezek. xxiv. 13. As a N. טהרה *"Brightness, unsullied honour."* Bate. occ. Ps. lxxxix. 45.

טור

With a radical, but mutable or omissible, ה. *To spin*. So LXX and Vulg. occ. Exod. xxxv. 25, 26. As a participial N. טווה *Somewhat spun*. So LXX νευησμενα. occ. Exod. xxxv. 25.

טור

As a N. *Fasting, supperless*. So LXX Ανεπνος, and Vulg. Incoenatus. Once, Dan. vi. 18, or 19; where the Syriac version likewise has טור.

טח

I. Kal. *To overlay, cover over the surface*, as of a wall, with gold. occ. 1 Chron. xxix. 4. (Comp. under טח V.) But generally, *To overspread, daub over*, as with mortar or plaster. Lev. xiv. 42. Ezek. xiii. 10,

xiii. 10, & al. freq. In Niph. *To be thus daubed or plastered.* occ. Lev. xiv. 43, 48. As a N. טחן *Daubing, plaster.* occ. Ezek. xiii. 12.

II. *To plaster or seal up, as the eyes. Sealing up of the eyes, strange as it may seem to us, is still sometimes practised in the East on different occasions. See Harmer's Observations, vol. ii. p. 277, &c. occ. Isa. xliv. 18; where observe that טחן, which is strictly applicable only to the eyes, is by the construction referred also to the heart. Comp. under כרת V.*

III. As a N. fem. טחנה *The inner parts of the human body, as the heart, liver, reins, &c. over all of which are spread membranes, fat or mucus, to protect and cherish them, and which, as sympathizing with the mind or soul, are considered as the seat of the understanding and affections.* occ. Job xxxviii. 36. Ps. li. 8.

DER. *To thack, or thatch, thick.* Gr. *τεγος* a roof. Latin *tego* to cover, whence the compounds *protego, detego*, and Eng. *tegumen, integument, protect, detect, &c.*

טחה

Occurs not as a V. in Heb. but in the Samaritan signifies *to impel, drive forward, "impulit, immisit."* *Castell.* Hence as a participial N. masc. sing. כטחתי *The shot or range of a bow.* So the LXX render the Heb. כטחתי קשת by *ὥστε τοξοῦ BO-AHN, and Vulg. quantum protest jacere arcus, as far as a bow can carry.* Once, Gen. xxi. 16.

טחן

I. *To comminute, reduce to powder or minute particles, as Moses did the golden calf.* occ. Exod. xxxii. 20. Deut. ix. 21. How Moses did this we are not told: but since the Egyptians were at that time well skilled in the fusing and purifying of metals, it appears very likely (even without alledging the authority of St. Stephen, Acts vii. 22, in proof of *Moses' being learned in all the wisdom of that people*) that from them Moses might have learned the art of *reducing gold to a powder capable of being swallowed.* The possibility of doing this by means of *salt of tartar and sulphur* is well known to the modern chemist*. And it has been shewn

that *natron*, which abounds in the East and particularly near the Nile, will have the same effect, and moreover give a detestable taste to the water it is mixed with. These circumstances, joined with that of Moses' making the Israelites *drink* of the water into which the powder of the golden calf had been strowed, render it highly probable that *natron* was the menstruum employed by him on this occasion†.

II. *To grind, comminute by grinding, as corn or the like.* occ. Num. xi. 8. Jud. xvi. 21. Isa. xlvii. 2. Lam. v. 13. Job xxxi. 10, *Then let my wife grind for another.* A decent expression for her committing adultery, as many learned men have understood it. This sense seems best to suit the context, and particularly the latter part of the verse, in which, as usual in Hebrew poetry, the same sentiment is repeated in other words.

To grind the faces of the afflicted, is to make them by cruelty and oppression look more thin and meagre than they did before. occ. Isa. iii. 15.

III. As a N. fem. plur. טחנות *Grinders, i. e. the teeth in general, so called from grinding or comminuting the food, though the English name is appropriated to the large broad teeth.* "Dentibus molitur cibus, the food is ground by the teeth," says *Cicero*, de Nat. Deor. lib. ii. cap. 54. where see *Davies's Note.* occ. Eccles. xii. 3. But

IV. As a N. fem. טחנה *Digestion of food, including the whole process from the mastication by the teeth to the ultimate elaboration of the various animal fluids‡.* occ. Eccles. xii. 4. When the sound of the grinding is low. This expression alludes to the noise made by the hand-mills, in which the eastern nations daily grind their corn. Comp. Jer. xxv. 10. Rev. xviii. 22, and under רחם I.

DER. *Thin, tiny; also Lat. Tenuis, whence*

with a suitable proportion of the liver of sulphur, or brimstone, and pot-ash; powdering the mass, and throwing it into water." Dr. *Shaw's Note* (g) on *Boerhaave's Chemistry*, vol. i. p. 14.

† See more in *Coguet's Origin of Laws, &c.* Pt. II. Book II. Chap. IV. vol. ii. p. 153. edit. *Edinburgh*, and in the excellent *Lettre: de quelques Juifs à M. de Voltaire*, p. 113, &c.

‡ See the learned Dr. *Smith's Solomon's Portraiture of Old Age*, p. 67, &c. 91, &c.

S

Eng.

* "Dr. Stahl—has shewn an easy method of dissolving gold in water, by barely melting the gold

Eng. *Tenuity, attenuate*, &c. Sax. *spinnan*, Eng. *dwindle*.

טו

Occurs not as a V. in Heb. but in Arabic signifies *To fetch one's breath deep*, "ex alto spiritum duxit." *Castell*; and in Syriac, *To pant under a burden, to strain hard in discharging the faeces*, "anhelavit sub onere, enixus est in exonerando ventre;" and as Ns. טוּרַם, and טוּרַם The *fundament*, "anus, podex." *Castell*. As a N. masc. plur. in Reg. טוּרַם rendered in our translation *emerods*, that is, *hemorrhoidal swellings, piles*; but according to *Michaelis* in *Supplem.* (whom see) denotes, like the Syriac N. not the disease, but the *part affected*, the *intestinum rectum*. So the LXX render it throughout ἰδρας, and the Vulg. in 1 Sam. vi. 5, 11, 17, by anos, anorum, ani, and in the other texts by correspondent expressions. occ. 1 Sam. vi. 11, 17, according to the common printed editions; but besides these two texts, *M. de Calasio's Concordance* gives us Deut. xxviii. 27. 1 Sam. v. 6, 9, 12. vi. 4, as containing this N. which is likewise presented to us not only by the *Keri* on all these latter texts, but also on each of them (and on 1 Sam. vi. 5.) by more or fewer of *Dr. Kennicott's Codices*. So that in these last-cited passages טוּרַם or טוּרַם may be regarded as a real various reading.

טו

Occurs not as a Verb in Hebrew, but in Chaldee signifies in Aph. *To spot*. As a N. טוּם *Mire, mud, clay*. So LXX, σπηλος and βορβορος. 2 Sam. xxii. 43. Isa. xli. 25. Jer. xxxviii. 6, & al. freq. From this Root the Greeks seem to have derived the names of their marine goddesses, *Tethys* and *Thetis*. *Homer* * makes the former the wife of *Oceanus*, and the mother of the gods; the latter, the daughter of *Oceanus* or *Neptune*, and the mother of *Achilles*. (See Il. i. lin. 357, &c.) But *Aristotle* says that the most ancient of those who theologized made *Ocean* and *Thetis* to be the *first authors* or *parents* of the generation of things †. The

fact is, that we have here some broken traditionary scraps of the true, that is of the Mosaic, history of the creation and formation. *Tethys* and *Thetis* originally meant the *chaotic mud*, or *deep*, existing before the earth and the sun, moon and stars, the gods of heathenism, were formed. See Gen. i. 2-18; and *Thetis*, from being afterwards considered as the *mud* at the bottom of the sea, was personified into a goddess sitting there by her aged sire.

* Ημῖν αὖ βενθίσσιν ἄλος παρὰ πατρὶ γίγνεται.
Il. i. lin. 358.

From the Heb. טוּם the celebrated *Titans*, *Titans*, also had their appellation. They were otherwise called by the Greeks *Τίγαντες*, *Hesiod*, *Theogon*. lin. 50, that is, Τίγαντες or Τίγαντες, as *Apollonius Rhodius* denominates them, *Argonaut*. i. lin. 994. So *Hesiod*, *Theogon*. lin. 697, styles them *Χθονίους earthy*; and *Callimachus* coming still nearer to the strict import of the Heb. טוּם names them *Ηγλογονων mud born*, *Hymn*. in *Jov*. lin. 3. No schoolboy, who has read the first book of *Ovid's Metamorphosis*, is ignorant of the fable of the *giants rebelling against Jupiter*, and attempting to scale *heaven*. This story is by the different Greek and Latin poets related with different circumstances; but upon the whole appears to be derived from some confused traditions, partly of the wickedness of the *apostates* (הנפילים) before the flood, whom the LXX call *γίγαντες*, and we from them *giants*, and partly of the rebellious attempt at *Babel*, Gen. xi.

אדם *man* was originally formed of אדמה *the ground* or *earth*. The *apostates* mentioned Gen. vi. were the descendants of the בני נח daughters of *men* or *Adam*; and the builders of *Babel* are, Gen. xi. 5, expressly styled בני האדם *sons of men* or *Adam*, as contradicting distinguished from the *sons of God*. Such notices in the ancient traditional history of mankind might well give rise to the fable of these *wicked and rebellious mortals* being *sons of the earth*, and consequently to their several appellations of *τίτάνες*, *σπηλογόνοι*, *γίγαντες*, *γίγαντες*.

טו

Occurs not as a Verb, but the idea seems to edit. *Tillotson*, *Serm*. L p. 8. fol. *Burnet*, *Archæolog. Philos*. p. 189.

* Οὐρανὸν αὖ πατὴρ γίγνεται, καὶ ΜΗΤΕΡΑ ΤΗΘΥΝ.

Il. xiv. lin. 201, &c. See lin. 302.

† See *Leland's Advantage and Necessity of the Christian Revelation*, Part I. ch. xii. p. 252, &c.

be, *To fix, fasten*, or the like; for the Targum throughout substitutes תכל from לה to adhere, cause to adhere; and the LXX, *Symmachus* and *Theodotion* unanimously render it, Exod. xiii. 16. by ἀσάλευτος *immoveable*; and to the same purpose, *Aquila* by ἀλινάξια *unshaken*. So the LXX in Deut. vi. 8. xi. 18, ἀσάλευτον, and *Aquila* in Deut. vi. 8, ἀλινάξια. As a N. fem. plur שטפות or שטפות *Frontlets*, that is, *scrolls of parchment*, with portions of the law written upon them, which the Jews were enjoined to bind on their foreheads. occ. Exod. xiii. 16. (comp. ver. 9.) Deut. vi. 8. xi. 18.

Some learned men have taxed the Jews with superstition for understanding these passages literally; but if Deut. vi. 8, be not a positive literal command, it will be hard to find one in the law. There is no doubt but these outward signs, like all the other legal ceremonies, had an inward and spiritual sense: and what sense is so natural, as that binding portions of the law upon their hands should* remind them of performing it, and that binding them between their eyes should devote the constant regard they ought to have to it? Our blessed Saviour, Matt. xxiii. 5, does not find fault with the Pharisees for wearing these שטפות or *phylacteries*†, any more than he does for wearing *fringes* or *tassels* to their garments (which was another positive injunction of the law, Num. xv. 38, 40, and to which we learn from Mat. ix. 20. xiv. 36, & al. that Christ himself conformed); but he blames them for making the one broad and the other large, to be seen of men; for thus they rested in the opus operatum, and neglected the spiritual meaning of the law, not laying up the words of the Lord their God in their heart, and in their soul, which was commanded them, Deut. xi. 18, as well as to bind them for a sign upon their hand, and that they should be as frontlets between their

eyes. The former ought they to have done, and not to have left the latter undone. See Mat. xxiii. 23.

Niebuhr, in his Description de l'Arabie, p. 55, speaking of the head-dress of the Arabs in Yemen, and particularly of their outermost cap, says, "I have always seen upon those which my friends have shewed me these words, *La Allah, illa Allah, Mohammed Resul Allah* (there is no other God but God, Mahomet is the Apostle of God), or some other sentence of the Koran." The Mahometan Arabians seem to have derived this custom from the Jewish frontlets. Comp. Shaw's Travels, p. 243.

See under מל

מל

I. In Kal, and Hiph. *To cast or send forth, or out, to cast down.* 1 Sam. xviii. 11. xx. 33. Jonah. i. 4, 5. Ezek. xxxii. 4. Jer. xvi. 13, & al. In Niph. *To be cast down.* Job xl. 28. or xli. 9. *To be cast or tossed about.* occ. Isa. xl. 15, כדק ירח, like the small dust (which) is, or will be tossed about, ירח being understood. So *Aquila*, ως λεπτον βαλλομενον. See *Vitringa's* Comment. Comp. under מל.

II. As a N. מל Dew, a moist vapour, which drops, or is cast down, upon the earth. See Gen. xxvii. 28, 39. Num. xi. 9. Deut. xxxiii. 28. 2 Sam. xvii. 12. Prov. iii. 20. Job xxix. 19, And the dew abode בקצי upon my branch. It is well known that in the hot eastern countries where it rarely rains during the summer months, the copious dew which fall there during the night contribute greatly to the nourishment of vegetables in general. (Comp. Hag. i. 10. 1 K. xvii. 1. Zech. viii. 12.) And "this dew," says *Hasselquist*¶, speaking of the excessively hot weather in Egypt, "is particularly serviceable to the trees, which would otherwise never be able to resist this heat; but with this assistance they thrive well and blossom and ripen their fruit." So Mons. Volney, Voyage, tom. i. p. 51, Dans l'Egypte, outre la somme d'eau.

* In Exod. xiii. 16, the Syriac version renders מל by מלמל a memorial.

† See *Græck and Eng. Lex.* in Φυλακτήρια.

‡ There is a remarkable illustration of this point in the Rabbinical Targum on Cant. viii. 3, printed in *Walton's Polyglott*, which runs thus, "The congregation of Israel hath said, I am chosen above all people, because I bind the phylacteries (מלמל) on my left hand and on my head."

§ *Russel's Nat. Hist. of Aleppo*, p. 13; *Shaw's Travels*, p. 136, 438; *Harmer's Observations*, vol. i. p. 5; *Hasselquist's Travels*, p. 451—4; and *Beloe's Note 27* on *Herodot.* II. 114. and *Herodot.* III. 10.

¶ See *Shaw's Travels*, p. 440, and Preface, p. 11; *Niebuhr, Description de l'Arabie*, p. 8.

¶ Travels, p. 455.

dont la terre fait provision, lors de l'inondation, les rosées, qui tombent dans les nuits d'été, suffisent à la végétation."

In Ps. cxxxiii. 3, there seems an ellipsis before שֶׁדֵּשׁ, or of דֵּשׁ only. Comp. Isa. xxxviii. 14. See Eng. Translat. Merrick's Annot. and Lowth's Prælect. xxv. p. 336, edit. Gotting. Not. "We were sufficiently instructed by experience," says Maundrell, "what the holy Psalmist means by the dew of Hermon, our tents being as wet with it, as if it had rained all night." Journey, March 22. Hos. vi. 4 or 5. xiii. 3, —as the morning cloud וְכַסּוֹ מִשְׁכֵּי חֹךְ, and as the dew forward to go off. Dr. Shaw, Travels, p. 440, speaking of the mists and dews in Arabia Petræa: "The dews particularly (as we had the heavens only for our covering) would [in the night] frequently wet us to the skin; but no sooner was the sun risen, and the atmosphere a little heated, than the mists were quickly dispersed, and the copious moisture, which the dews had communicated to the sands, would be entirely evaporated." Comp. his Preface. p. 11.

טל Chald. from the Heb. טלל, ט being substituted for י as usual, To cover, shelter, i. e. with an arch, porch, or something of that kind. occ. Neh. iii. 15. So the LXX ἐσφρασαν, and Vulg. textit. Also, To take shelter. occ. Dan. iv. 9, or 13. So Theodotion, κατεσφρασαν.

טלס In Hiph. To cast forth with great violence. As a N. fem. טלסלה A violent casting forth. occ. Isa. xxii. 17, Behold Jehovah טלסלך is about to cast thee forth with the utmost violence, (as a) strong man. LXX, ἐκβαλει και εκτριψει will cast forth and dash to pieces.

DER. From the Chaldee, perhaps the Saxon *tylo*, and English *till*, ("any covering over head." Johnson.)

טלמ

I. To spot with large spots or patches. It occurs not as a Verb, but as a Participle paoul in Kal, טלמ Spotted, as cattle. So Vulg. maculosus. occ. Gen. xxx. 32, 33, 35. Hence

II. As a N. טלמ A young lamb, or rather, according to Bochart, vol. ii. 424, 5, A young kid, so called from its being spotted. Thus Virgil, Eclog: ii. lin. 41,

Capreoli, sparsis etiam nunc pellibus albo.

Young kids, with skins yet spotted o'er with white.

Which Sertius on the place thus explains, "which have yet those spots (maculas) that appear on them when very young; for in process of time their colour changes." occ. Isa. xl. 11.

III. As a Partic. fem. plur. in Huph. טלמח Patched, spoken of old sandals, which were therefore made of skin or leather. So LXX καταπεπλεκωμενα, and Vulg. pittaciis consuta. occ. Josh. ix. 5.

IV. Joined with במות high places. occ. Ezek. xvi. 16, And thou didst take of thy garments, and madest thee high places טלמח of divers colours (Eng. Transl.) or rather "Spotted, a dark ground with large white spots in it—such as was the outermost covering of their tabernacle, resembling evidently the sky with the stars in irregular spots, some bigger, some less." Bate.

טלה

With a radical ה.

It occurs not as a V. in Heb. but seems nearly related to טלמ to spot or patch, as טמא to טמה, דמא to דמה, חמא to חמה, &c. As a N. טלה A young kid, so called from its spots. Comp. under טלמ II. occ. 1 Sam. vii. 9, (where observe that טלה is construed as a masculine N. and therefore the ה is radical) Isa. lxxv. 25.

טמא

In Kal, To pollute, defile. Gen. xxxiv. 5, 13, 27. Jer. ii. 7. Ezek. v. 11. To pronounce unclean. Lev. xiii. 3, 8, & al. Also, To be polluted, defiled, unclean. Lev. xv. 5. Ezek. xxii. 4, & al. freq. So in Niph. Num. v. 13, 14. Hos. v. 3, & al. freq. As a N. טמא Unclean, impure, polluted. Lev. v. 2, & al. freq. Fem. טמאה Uncleanliness, pollution. Lev. v. 3. Num. v. 19, & al. freq. The Translation of Deut. xxiv. 1—4, should run thus: When a man hath taken a woman and married her, THEN IT SHALL BE, if she find, &c. AND (IF) he write her, &c. ver. 2. AND (IF) she go out of his house, and be another man's, ver. 3. AND (IF) the latter husband hate her, &c. ver. 4. (THEN IT SHALL BE THAT, as at ver. 1.) her former husband who sent her away, may not take her again to be his wife, after that דטמאה (in Hiph.) he hath caused

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ed her to be polluted. How? by putting her away while the bond of her former marriage remained unbroken. And this exactly agrees with what our Lord teaches, Mat. v. 32, *I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.* Comp. Rom. vii. 3. On Num. xix. 11. &c. it may be observed, that we meet with a remarkable account of the notions of certain modern heathen concerning *pollution* by the dead, and of their ceremonies respecting it, in Captain Cook's Third Voyage, vol. i. p. 305. Speaking of a walk he took in *Tongataboo*, one of the *Friendly Islands* in the Pacific Ocean, he says, "In this walk we met with about half a dozen women, in one place at supper. Two of the company, I observed, being fed by the others, on our asking the reason, they said *taboo mattee*. On further enquiry we found that one of them had, two months before, washed the *dead corpse* of a chief, and that on this account she was not to handle any food for five months. The other had performed the same office to the *corpse* of another person of inferior rank, and was now under the same restriction; but not for so long a time. At another place, hard by, we saw another woman fed, and we learnt that she had assisted in washing the *corpse* of the above-mentioned chief." Is it not further remarkable that the word *taboo mattee* may be derived from the Heb. טמא *the very terms* used in Num. xix. 11, with less force than the learned Editor thinks it reasonable to allow in other instances? See his Notes on p. 237, 258, 400, 413, of vol. i. and p. 158th of vol. ii. At the expiration of the time the interdicted person *washes herself in one of their baths*, which are dirty holes, for the most part of brackish water. [Comp. Num. xix. 19.] She then waits upon the king, and after making her obeisance in the usual way, lays hold of his foot, and applies it to her breast, shoulders, and other parts of her body. He then embraces her on each shoulder, after which she retires, *purified from her uncleanness.*" Vol. i. p. 410.

This Root טמא is opposed to טוהר *clean*, and to קדש *holy, set apart*.

DER. The old Latin *tamino* to pollute whence *contamino*, and Eng. *contaminate*, &c.

טמא

With a radical, but mutable, ה.

It is nearly related to טמא (as טמא to טמא, &c.) though different from it. In Niph. *To be or become vile, or contemptible.* ocr. Lev. xi. 43, *And ye shall not be defiled or defile yourselves with them*, and נטמא become *vile by them*; where the Samaritan Pentateuch, and nine of Dr. Kennicott's Hebrew MSS. read נטמא, and one more did so originally. Job xviii. 3, *Wherefore are we counted as beasts?* נטמנו (Why) are we become (not unclean, but) *vile in thine eyes?*

DER. Latin *temno, contemno*, to despise, whence *contemn, contempt*.

טמא

To hide, cover up, as in the earth. Gen. xxxv. 4. Exod. ii. 12. Josh. vii. 21. Job xl. 8, or 13. Comp. Ps. ix. 16. xxxv. 7, 8.—or with other stuff. Josh. ii. 6. Comp. Prov. xix. 24. נפל טמא *An abortive fetus dying and hidden in the womb*, Job iii. 16. Comp. ver. 11. As a N. טמא *Treasure, which is usually hidden, or covered up*. Job iii. 21. Prov. ii. 4. Isa. xlv. 3. Comp. Gen. xliii. 22. Jer. xli. 8, *But ten men—said—we have treasures in the field, of wheat, and of barley, and of oil, and of honey: i. e. hidden in one or more mattamores or subterranean repositories, which are common in the East to this day.* Comp. under מר III. But see more in *Harmer's Observations*, vol. ii. p. 452.

טמא

Occurs not in Heb. but as Ns. in Chald. טמא and טמא *Mud, mire*. The former word is used in Targ. *Jonath.* on Isa. lvii. 20, for Heb. טש; the latter, in Dan. ii. 41, 43. The Syriac Version likewise uses טמא in the same sense. See *Castell*.

טמא

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. טמא seems to denote a *wicker or twig basket*. So LXX καλαλλος, and Vulg. cartalus. occ. Deut. xxvi. 2, 4. xxviii. 5, 17, *Thy basket* (i. e. of first fruits). comp. ch. xxvi. 2. Exod. xxiii. 19.) and *thy remainder, what remains for thy own use.*

טעם

To defile. So LXX *μολυνω*, and Vulg. *inquinabo*. Once, Cant. v. 3. The Verb is used in the same sense both in Chaldee and Syriac.

טעם

With a mutable or omissible ה.

To err, deviate from a way. Thus used in Targ. *Jonath.* on Isa. xxxv. 8, & al. In Hiph. *To cause to err, to seduce.* So Targ. *אשעמא*, LXX *επλανησαν*, and Vulg. *deceperint*. Once Ezek. xiii. 10. In which, as in other instances, Eze-kiel, prophesying in Chaldea (comp. ch. xi. 24.) uses a Chaldee word for the Heb. *העך*, which see.

טעם

To taste, and like the Greek *γευμαι*, and the Latin *sapio*, it is transferred from the body to the mind.

I. *To taste, relish, or distinguish by the taste, or palate.* 2 Sam. xix. 35. Comp. Job xii. 11. xxxiv. 3. As a N. *טעם Taste, savour, the effect of something sapid on the palate.* Exod. xvi. 31. Num. xi. 8. Jer. xlviii. 11. As a participial N. masc. plur. *טעמין Sapid, savoury meats.* Gen. xxvii. 4, 7, & al. Fem. *טעמין* The same. Prov. xxiii. 3, 6. Comp. *Harmer's Observations*, vol. iii. p. 147, &c.

II. *To taste, eat a little.* 1 Sam. xiv. 24, 29. 2 Sam. iii. 35. Jon. iii. 7. Comp. Dan. v. 2, and *Windle*.

Chald. In Aph. *To cause to eat*, in general. occ. Dan. iv. 22, 29, v. 21.

III. *To taste, try by experiment.* occ. Ps. xxxiv. 9.

IV. *To taste, discern, perceive mentally.* occ. Prov. xxxi. 18. As a N. *טעם Mental taste, discernment, discretion, sense.* 1 Sam. xxi. 13. xxv. 33. Job xii. 20. Ps. cxix. 66. Comp. Prov. xxvi. 16; where being joined with *טעם* returning, it imports a *judicious or discreet answer*; and is used in the same sense in Chaldee, Dan. ii. 14. *Shakespeare*, Twelfth Night, Act iv. Scene 1, at the end—

"What relish is in this?"

How does this taste? What judgement am I to make of it?

JOHNSON'S Note.

V. It denotes the *judgement, will or pleasure* of a prince or superiour relative to the conduct of subjects or inferiours. occ. Jon. iii. 7. And hence

VI. Chald. As a N. *טעם A royal or authoritative decree or commandment.* Ezra iv. 19, 21. v. 3, 13. vi. i. Dan. iii. 10, & al. *טעם בעל מלכות Master of the decrees*, a great officer, perhaps somewhat resembling our *Lord High Chancellor*, or *Master of the Rolls.* Ezra iv. 8, 9, 17.

VII. Chald. As a N. *טעם Regard, respect, q. d. relish.* Dan. iii. 12. vi. 13 or 14.

VIII. Chald. As a N. *טעם*, emphat. *אשעמא, An account or relation of an affair, or trust to a person in authority, q. d. a taste of it.* occ. Dan. vi. 2. Ezra v. 5.

טעם

I. *To pierce, stab*, as with a sword. The Verb has the same sense both in Chaldee and Arabic, and is thus plainly used in the form of a Particip. masc. plur. Huph. in Reg. Isa. xiv. 19. *כספני דרב*; so LXX *εκκεκασθημενων μαχαραις*, stabbed with swords.

II. *To prick, egg on*, as beasts with a goad. occ. Gen. xlv. 17; where after the LXX *γεμισαλε* and Vulg. *onerantes*, it has been usually rendered *lade or load*; but this sense of the Heb. word appears irreconcilable with that which it certainly has in Isa. and seems to be taken from the usual import of the word in Chaldee and Syriac.

Hence Greek *σεινω* to prick, as in Euripides, *Κεντρωθειςνομενης πωλης*, Colts pricked with a spur.

טעם

Occurs not as a V. in this simple form, but in Arabic signifies (inter al.) *to be nimble, active*, "*agilis fuit*." *Castell*. From the application of the reduplicate *טעם* in Heb. the meaning seems to be. *To move or walk with short steps*, or *with a mincing tripping gait*, like young children. Hence as a collective N. *טעם Young children*, a descriptive name from their manner of walking. Gen. xxxiv. 29, & al. freq.

טעם To move with a mincing tripping gait, from affectation and nicety. occ. Isa. iii. 16, where Syriac version *טעם* tripping, from *טעם* "tripudiavit." *Castell*. Comp. Deut. xxviii. 56.

DER. *To tip.* Also *r* being inserted, as in the Syriac, *To trip*.

טעם

I. *To spread out, extend*, as with the hand. occ. Isa. xlviii. 13. Lam. ii. 22, *Those whom*

טפל I have stretched and laid smooth, namely, as mothers do the limbs of their young children, that they may grow straight, without deformity.

II. As a N. **טפח** *A palm*, i. e. the transverse measure of a man's four fingers laid flat, about four digits or three inches. Exod. xxv. 25, (where Vulg. *quatuor digitis*) & al freq. Lam. ii. 20, **טפח** *Parvuli palmorum*, either *the children a hand's breadth long*, of whom women procured abortions to sustain them in the siege; or rather *young children* who yet required the constant attendance of their mothers to stretch out their limbs, and lay them smooth (as above), comp. ver. 22. According to either sense, the idea of the famine is very shocking.

III. As a N. fem. plur. **טפוחות** applied figuratively to time, *Of a palm's length*, occ. Ps. xxxix. 5, or 6.

IV. As a N. fem. plur. **טפוחות** rendered *coping*, and may mean *the flat extended coping stones*, but rather I think imports *the roofing*. occ. 1 K. vii. 9.

V. As a N. fem. **טפוחה** *A kind of loose garment worn by women*. occ. Ruth iii. 15. Isa. iii. 32. By the circumstances of the story in Ruth, it must have been of a considerable size, and accordingly Dr. Shaw* thinks it was no other than the *kyte* (of which see under **שכמה**); the finer sorts of which, such as are still worn by the ladies and persons of distinction among the Arabs, he takes to answer to the *πεπλος* or *peplus* of the ancient Greeks.

טפל

I. To fasten or tie as with a thread. occ. Job xiv. 17, *Sealing my transgression* (i. e. the scroll or record of it) in a bundle, **טפל** על עוני and thou tyeest up my iniquity.

II. To fasten, tie or connect together, as falsehood or lies. occ. Job xiii. 4. Ps. cxix. 69. So the Greeks say *παττειν δολους* to sew together deceptions, *δολορραφια* a sewing together deceptions, &c. †

טפר Chald.

From the Hebrew **טפר**, *τ* being, as usual, changed into **ט**. As a N. masc. plur.

* Travels, p. 225. Comp. Note 9, p. 224.

† See Dupont on *Throptbrast*. Ethic. Char. p. 468, 9.

in Reg. **טפר** *The nails*. occ. Dan. iv. 30, or 33. vii. 19.

טפש

It occurs only Ps. cxix. 70, *Their heart* **טפש**; where the LXX mistaking **טפש** for *milk*, have rendered **טפש** by *στυρωθη* is coagulated, so the Vulg. *coagulatum est*. *Aquila* translates the words by *επιπανθη ως σπας*, and *Symmachus* by *εμυαλωθη ως σπας*; but to be fat, or marrowy, like fat, seems but an odd, tautological, uninstructional expression. Jerome renders the Hebrew *Incrassatum est velut adepes cor eorum*, *Their heart* is incrassated like fat. But what clear ideas can one annex to these words? The Hebrew expression seems to mean, *Their heart* is become gross, stupid, insensible, like fat; for in the Chaldee Targum **טפש** is used not only for being or making fat, but also for being stupid, foolish, or the like, (see Targ. on 1 Sam. xiii. 13. Jer. x. 8, 21.) and it is well known that the fat of the human body is absolutely insensible †. Or else, with Cocceius we may in **טפש** suppose an ellipsis of the preposition **ט** and render the Hebrew accordingly, *Their heart* is become gross, insensible, as with fat. As *Persius*, Sat. iii. lin. 32,

—Stupet hic vitio, & fibris increvit opimum Pingue.

Gross fat involves each fibre of his heart,
Grows o'er the whole, and deadens every part.
BREWSTER.

Comp. Isa. vi. 10, **טפש** (Chald. Targ. **טפש**) Make fat the heart of this people; and see *Greek and English Lexicon* in *Τρεψω* III. and *Wetstein's* Note on Matt. xiii. 15.

טר

Denotes order, regularity, regular disposition. It occurs not as a V. in Hebrew, but hence

I. As a N. **טר** *A row, range, orderly disposition*. See inter al. Exod. xxviii. 17, 18. 1 K. vi. 36. 2 Chron. iv. 3, 13.

II. As a N. **טרו**, plur. **טירות** *A row or range*. occ. Ezek. xlvi. 23. Also, *A palace or castle*, so called from the regularity or order of its structure. Ps. lxxix. 26, (comp. Matt. xxiii. 38.) Gen. xxv. 16.

† "The fat is both insensible and unirritable," Haller's Physiology, Lect. H. § xxii. edit. *Mémoires*.
S 4 On

On Conf. viii. 9, see *Harmer's Outlines* of a New Commentary, p. 358.

III. Chald. as a N. טור *A mountain*. So the LXX *ορος*, and Vulg. mons. occ. Dan. ii. 35, 45. The Targums often use it in the same sense.

DER. Lat. *Turris*, Eng. *Tower*, a tier, row; to tire, i. e. dress, adorn.

Hence likewise perhaps the words "tref and tre, a town, in the modern Welsh, and so in Corn. and Armor. But it signified anciently a house or home. Hence so many tref's in the names of places in Wales; as, Trebarried, Tredeger, Tregrose, Tref-Ithel. And the tref's are very common also in Cornwall, which were for the most part but single houses, and the word subjoined to it only the name of a Briton who was once the proprietor as Tref-Erbin, Tref-Annian, Tre-Gerens, Tre-Lowmydd, &c." *Richards's Welsh and English Dictionary*.

טור

Occurs not as a V. in Heb. but in Syriac and Arabic signifies to impel, propel, thrust forward. See *Castell* and *Michaelis*.

I. As a N. טור Either *Impulsive*, *impetuous*, or *continual*, when one thing doth, as it were, continually propel or thrust forward another. occ. Prov. xix. 13. xxvii. 15. In the former text *Symacchus* renders it by *κατασπενδουσαν* hastening, rushing down; in the latter *Aquila* by *συρτομος* continual.

II. Chald. *To drive or thrust out or away*. occ. Dan. iv. 22, 29, 30. v. 21. It is used in the same sense by the Targums.

DER. Lat. *trudo*, whence Eng. *trusion*, *intrude*, *obtrude*, *truss*, *thrust*, &c. Also, *tread*, *dread*, &c.

טור

With a radical, but mutable, טו.

It denotes *newness*, *freshness*, or *moisture*, in both which senses the word is used in Arabic. See *Castell* and *Michaelis*. It occurs not however as a V. in Heb. but as a N. fem. טורה is applied to the fresh jaw-bone of the ass with which Sampson slew the Philistines, and to a moist running wound. occ. Jud. xv. 15. Isa. i. 6.

טור

In Hiph. *To weary*, *tire*, *wear away*, *dissolve*. occ. Job xxxvii. 11, *Also the pure bright ether יטור wearieth, or weareth*

away עב the condensed matter; his light scattereth the cloud.

"The burnish'd ether sheds a smarter day,
And not a cloud endures the vivid ray."
Scott.

And in order further to illustrate Job xxxvii. 11, comp. Wisdom ii. 4, in the Greek, and *Lucretius*, lib. vi. lin. 512, &c.

*Præterea, cum rarescunt quoque nubila ventis,
Aut dissolvuntur solis super icta calore,
Mittunt humorem pluvium*

And when the clouds are rarefied by winds,
Or are dissolv'd, smit by the solar rays,
They loose their wat'ry stores

As a N. טור *Weariness*, *fatigue*. occ. Deut. i. 12. Isa. i. 14.

DER. Gr. *Τειρω*, Lat. *Tero*, Eng. *To tire*, *weary*, *to tear*.

טור

Occurs not as a V. in Hebrew, but in Arabic signifies to fill, fill up, and from this oriental Root seems to be derived the Greek *Τερμα*, and Lat. *Terminus*, a bound, limit, whence Eng. *Term*, *terminate*, *termination*, *determine*. And I apprehend that our Eng. Verb *To terminate*, and the N. *A term*, very nearly expresses the idea of the Hebrew טור, which is always applied to time. I must explain myself by instances, which will, at the same time, illustrate the texts. It is then once used in the form of a Participle *paoul*, טור Time terminated, defined or precise. occ. Ruth iii. 14, (where observe that many of Dr. Kennicott's Codices read עי הברך *And she lay at his feet עי הברך till the morning, and she arose יכיר במורכ at the precise time when (a man) would know his friend*. The time preceding this was now just terminated, and the fact of knowing his friend was future to that point of time, wherefore the V. יכיר is in the future. So after בשרם 2 K. ii. 9, *Ask what I shall do for thee בשרם in the time I am yet hereafter to be taken from thee*, i. e. before I am taken from thee. So Jer. i. 5, *ובשרם תצא And in the time thou wert yet to come out of the womb, i. e. before thou camest*. Comp. Ps. xc. 2. Prov. xviii. 13. Job x. 21. And thus טור is often applied by itself, נ being understood as usual, as Exod. xii. 34. *The people took the dough יחמן in the time*

time when it was yet to be leavened, i. e. before it was so. Isa. lxx. 24, **טרם יקראו**. At the time when they are yet to cry, i. e. before they cry, I will answer. Thus also where it is by some rendered *not yet*; as Josh. ii. 8, *And as for them* **וַיִּשְׁכַּח** at the time they were yet to lie down, or before they did lie down. Exod. x. 7; where the expression is elliptical—*Send away the men*—**הַטֹּרֵם תִּרְעֵם** (will thou send them away) at the time when thou shalt be about to know that Egypt is destroyed? Exod. ix. 30, *And as for thee and thy servants, I know that* **וְהָיָה** (it is) the time, or (ye are in) the time (in which) ye are yet to fear God, i. e. your fear of him is yet future or to come. 1 Sam. iii. 3, *And as for the lamp of God* **וְהָיָה** (it was) the time when it was yet to be extinguished, i. e. before it was so. Comp. ver. 7.

I meet with but one undoubted instance where **בְּטֶרֶם** is used before a Verb preter, namely Prov. viii. 25, **בְּטֶרֶם הָרִים הִטְבְּעוּ**. At the time when the mountains were subsiding or caused to subside; before the hills I was (had been) brought forth (comp. Ps. xc. 2.); and but one, where **טֶרֶם**, without the **בְּ**, is thus applied, Gen. xxiv. 15, *And it was* **טֶרֶם כָּלָה** *he had just done speaking*. **טֶרֶם** is once used before a N. Isa. xxxviii. 4, **בְּטֶרֶם קִץ** at the initial term of, just at the beginning of; summer; and once before an infinitive mood. Zeph. ii. 2, **בְּטֶרֶם לֵרֵד דָּק** at the time when the decree is bringing forth, and in the following verse it is twice joined very remarkably with a V. future preceded by **לֹא** *in the time there shall not be come upon you, &c.*

מִטֶּרֶם with a Verb infinitive, occ. Hag. ii. 15, **מִטֶּרֶם שׁוּם** From the time of placing a stone upon a stone*.

* In the explanation of the above Root I am greatly indebted to the notes in the *Jena* edition of *Noldius's* Particles.

טרף

I. To tear or pluck off, as a leaf or shoot. It occurs as a Participle paoul Gen. viii. 11. As a N. masc. plur. in Reg. **טֹרְפִי** Shoots or twigs plucked off. occ. Ezek. xvii. 9; where **טֹרְפֵי צִמְחָהּ** the shoots of it's (the vine's) produce plucked off, symbolically denote the children of Zedekiah who were cut off by a violent and untimely death. See 2 K. xxv. 7.

Hence Eng. *Turf*, and perhaps (**ו** being prefixed) a strap, and strip. Also Gr. *Τροπαιον*, Lat. *Tropæum*, and Eng. *Trophy*, a monument consisting of spoils taken or stripped off from an enemy.

II. To tear to pieces, ravin, as a wild beast. See Gen. xlix. 27. Exod. xxii. 12. Psal. xvii. 12. xxii. 14. Ezek. xxii. 27. Mica v. 7, or 8. Hence applied to God, Ps. l. 22. Hos. v. 14.—or to men, Deut. xxxiii. 20. Ps. vii. 3. Jer. v. 6. As a N. **טֶרֶף** Prey, ravin. Gen. xlix. 9. Num. xxxiii. 24. Job xxxviii. 39.

Hence Gr. *σπέρω* to break in pieces, and *Τρίβω* to wear away.

III. As a N. **טֶרֶף** Food, what is torn to pieces by the human teeth in eating. occ. Prov. xxxi. 15. Mal. iii. 10. As a V. in Hiph. To give to eat or tear to pieces with the teeth, to feed. occ. Prov. xxx. 8. Hence Gr. *τρέφω* to feed, nourish.

נִטַּשׁ See under נטש

טֹרַח See under טרח

PLURILITERALS in ט

טֹמַטֵם See under טמטם

טֹפְסֵר Chald.

As a N. (from the Chaldee **טֹפְסֵר** To make quiet, reduce into order, and **טֹר** a ruler, comp. 1 Chron. xv. 22.) A captain, commander. occ. Jer. li. 27. Nah. iii. 17. The former prophet threatening Babylon, and the latter Nineveh, they both use a Chaldee or Assyrian word.

יָאֵשׁ—יָאֵב

יָאֵשׁ

To desire earnestly. So the LXX *προσέθυον*, and Vulg. *desiderabam*. Once, Psal. cxix. 131.

יָאֵב

To be suitable, fit, to become. So the LXX *ὑπετάσσει*. occ. Jer. x. 7; where יָאֵב may be the third person fem. sing. preter, from יָאֵב (as גָּלָה from גָּלָה) agreeing with יָאֵב (*as גָּלָה from גָּלָה*) agreeing with יָאֵב *Fear understood.* But Dr. Blayney translates *unto thee*, i. e. "in the way of worship and supplication, as the V. is used ch. iii. 22."

יָאֵל

I. In Kal, *To will, resolve, determine, undertake.* occ. 1 Sam. xvii. 39. (where fifteen of Dr. Kennicott's Codices read יָאֵל) Job vi. 9. In Hiph. Nearly the same. See Gen. xviii. 27. Exod. ii. 21. Deut. i. 5. Josh. vii. 7, *And O that we had resolved, and stayed on the other side Jordan!* Hos. v. 11, *Ephraim is broken in (or by) judgement, because he willed, determined to walk after the commandment,* i. e. of Jacob, to worship his calves. 1 K. xii. 28, &c." Clark's Note.

Hence perhaps the Latin *volo, velle*, and Eng. *to will*. Also Gr. *λᾶω* to will, and *ἀγαθᾶω* to desire.

II. In Niph. נִיאֵל *To be wilful, self-willed, obstinate, and consequently foolish.* occ. Num. xii. 11. Isa. xix. 13. (Comp. ver. 11.) Jer. v. 4. L. 36. In which last text if נִיאֵל be of this Root, the נ, for י, is dropped before the מ, as in some other instances; but eighteen of Dr. Kennicott's Codices read נִיאֵל; see however under נִיאֵל.

III. As a N. יָאֵל See under יָאֵל II.

יָאֵר See under יָאֵר II.

יָאֵשׁ

I. In Kal, *To renounce, give over, bid adieu.* So the LXX *ἀπολάττω*, and Vulg. re-

יָאֵת—יָאֵב

nunciavit. Eccles. ii. 20, *And I went about that my heart might renounce, (or to cause my heart to renounce) all the labour which I had laboured under the sun.*

II. In Niph. נִיאֵשׁ with שׁ following, spoken of Persons *To be desperate concerning, despair of, abandon as desperate.* occ. 1 Sam. xxvii. 1; where LXX *ἀνῆλθεν*—*may cease from, abandon; Aquila ἀποστρέψας will renounce; Symmachus ἀποστρέψας may abstain.* As a Participle in Niph. or participial N. נִיאֵשׁ *Desperate*, occ. Job vi. 26, *Have ye devised to cavil at words, וְיָאֵשׁ נִיאֵשׁ and at the breath of the words of him who is desperate? says Job, meaning himself.* Also, Absolutely of thing, *To be desperate, hopeless.* occ. Isa. lvii. 10. Jer. ii. 25. xviii. 12.

The Root occurs only in the passages above quoted.

יָאֵת

To consent, agree, acquiesce. occ. 2 K. xii. 9. Gen. xxxiv. 22, and with the י inserted before the ת, Gen. xxxiv. 15, 23; in which last text it occurs also with ת final, יָאֵת. And as the V. is never found with a radical י, this last-cited form makes me suspect that the true Root in all the above passages is יָאֵת *to come together, approach, so to agree, come into terms with each other*, as *convenio* is used in Latin. For Jer. x. 7, see under יָאֵת.

יָאֵב

To cry out aloud, exclaim. Vulg. *ululabat, yelled, cried out.* Once, Jud. v. 28. The Chaldee and Syriac use the word in the same sense. In 2 K. iii. 24, it occurs, according to the printed text, in the simple form, וַיִּבְרוּ and they shouted against it, i. e. the army of Moab. And this seems a better reading than that of the *Keri*, and about twenty of Dr. Kennicott's Codices, וַיִּכּוּ and they smote. But our Translators, after the LXX and Vulg. take

take יבנו for יבאו, and render it accordingly, and they went forward.

DER. *Hubbub*. Qu?

I. In Hiph. *To bring or carry along* from one place to another, the word implying *length or distance*. Ps. lx. 11. Jer. xi. 19. xxxi. 19, & al. freq. In Niph. *To be thus brought or carried*. Ps. xlv. 15, 16. Job x. 19. Isa. liii. 7, & al.

II. As a N. יבל or יובל *A stream or current of water, a water-course*. occ. Isa. xxx. 25. xlv. 4. Jer. xvii. 8.

III. As a N. אובל *A river*. occ. Dan. viii. 2, 3, 6. In the two latter texts very many of Dr. Kennicott's Codices read האובל.

IV. As a N. יבל *The produce of the earth the fruit brought forth from it*. Lev. xxv. 4. Jud. vi. 4, & al. freq. Also, *The shoot or rather fruit of a vine*. So the LXX γενησθαι. Hab. iii. 17.

V. As a N. יבל *The blast of a trumpet, i. e. the air carried along it in sound*. Exod. xix. 13. Comp. ver. 16, 19. Hence

VI. As a N. יבל, and יבל *The jubilee, so called from the blast of the trumpet with which it was proclaimed. It was to be celebrated after seven times seven years, (comp. under שבע) even every fiftieth year, and was a most lively and animating prefiguration of that grand consummation of time which was to be introduced in like manner by the trump of God (comp. 1 Cor. xv. 52. 1 Thess. iv. 16.) when the children and heirs of God should be delivered from all their forfeitures, and restored to the eternal inheritance allotted to them by their Father, and thenceforth rest from their labours, and be supported in life and happiness by what the field of God should supply. See Lev. xxv. 8, & seq.*

Josh. vi. 4, 13 שופרת היובלים *The trumpets of the jubilees*. So Vulg. *Buccinas quantum usus est in jubileo, Trumpets used in the jubilee*.

Josh. vi. 5, קרן חובל *The jubilee horn, so the LXX (according to the Oxford copy, and that which Kircher made use of) τη σαλπικρυγί τε ιωβελ*.

I cannot find that the word ever signifies *a ram*; neither have the LXX, Vul. or other ancient versions ever so rendered it; Exod. xix. 13, is plain against this

rabbinical sense of the word. Comp. ver. 16.

VII. As a N. fem יבלת *A kind of tetter or spreading eruption*. occ. Lev. xxii. 22; where the LXX render it, as if it were a Participle, by μωρυχασα affected with the μωρυχασα, i. e. eruptions resembling those occasioned by the bites of pismires. But the Vulg. translates it *papulas*, and Ainsworth explains papula by "*a kind of pimple or swelling with many reddish pimples that eat and spread*."

DER. Latin *Jubilum, júbilo, jubilatio*, and Eng. *Jubilee, jubilant, jubilation*.

יבם

To marry, or take to wife, by right of affinity. The Vulg. once renders it by *sociare associate*, the LXX by συνοικησαι *cohabit*, and more accurately by συνεμψευω. occ. Gen. xxxviii. 8. Deut. xxv. 5, 7. As a N. masc. יבם *A husband's brother*. occ. Deut. xxv. 5, 7. As a N. fem. יבמת *A brother's wife*. occ. Deut. xxv. 7, 9. Ruth i. 15.

It appears from the book of Ruth, that the law (Deut. xxv. 5, &c.) concerning a man's *taking the widow of his deceased brother, and raising up seed unto his brother*, extended farther than to the husband's brother, namely, to such kinsman as had the right of redemption. See Ruth iii. 12, 13. iv. 5, 10.

It is also evident from Gen. xxxviii. 8, that the custom of marrying the deceased brother's wife was far more ancient than the Mosaic law; and from this ancient custom, or rather from the Mosaic institution, the Athenians appear to have had that remarkable law, that "** no heiress must marry out of her kindred, but shall resign up herself and her fortune to her nearest relation; and by the same law, the nearest relation was obliged to marry her*."

Among the modern eastern nations we still meet with the law or custom of *marrying the brother's widow*. Thus Olearius, in *The Ambassadors Travels into Persia* (p. 417, English edit.), informs us con-

* Lex est, ut orbe qui sint genere proximi, his nubant; & illos ducere eadem hæc lex jubet.

TERENT. Phormio, Act. I. Sc. 2. lin. 75, 6. See also Archbishop Potter's *Grecian Antiquities* vol. i. p. 159, 1st edit. Grotius de Verit. Rel. Christ. lib. i. cap. 15, not. 2.

cerning

cerning the *Circussians*: "When a man dies without issue, his brother is obliged to marry the widow, to raise up seed to him." So Complete System of Geography, vol. ii. p. 168, col. ii. In the Annual Register for 1779, Characters, p. 45, we read, "Marrying a brother's widow, if childless, is still customary in some parts of *Tartary*, particularly *Circassia*." And Mons. Volacy (Voyage en Syrie, tom. ii. p. 74. French edit.) observes, that "the *Druzes* retain, to a certain degree, the custom of the Hebrews, which directed a man to marry his brother's widow; but this is not peculiar to them, for they have this as well as many other customs of that ancient people, in common with the inhabitants of Syria, and with the Arabians in general." But Niebuhr (Description de l'Arabie, p. 61, French edit.) says, "It does indeed happen among the *Mahometans* that a man marries his brother's widow, but she has no right to compel him so to do."

יבש

Cocceius has justly observed, that this word is spoken both of the moisture itself, and of the thing which was moist.

I. In Kal, *To dry, dry up, or become dry*, as waters. 1 K. xvii. 7. Job xiv. 11. Joel i. 20, & al. In Hiph. *To dry, make dry*. Josh. ii. 10. iv. 23. In Hos. xiii. 15, seventeen of Dr. Kennicott's MSS. and one ancient printed edition read יבש, which agrees with the LXX αὐα-ξηρανε, and with the Vulg. et siccabit and shall dry up; יבש would most properly signify and shall be ashamed.

II. In Kal, *To be dry, dry up, become dry, wither*. It is spoken of the earth after the flood. Gen. viii. 14.—of the bones, Prov. xvii. 22. Ezek. xxxvii. 4, 11.—of the miraculous withering of *Jeroboam's* hand, 1 K. xiii. 4. (comp. Zech. xi. 17. Luke vi. 6, 8.)—of the withering of vegetables, Job xvii. 16. Ps. xc. 6. Isa. xv. 6. Ezek. xvii. 9. Joel i. 12, & al. In Hiph. *To make dry, dry up*, as green wood, Ezek. xvii. 24.—as fruit, Ezek. xix. 12.—as herbs, Isa. xlii. 15, 16. *To be or become dry*. Joel i. 10, 12, 17. Also, *To wither or blast*, the countenance of others, as with chagrin and grief. occ. 2 Sam. xix. 6. Comp. under בש. As a N. יבש *Dry*. Num. vi. 3. xi. 6. Josh.

ix. 5. Isa. lvi. 3. As a N. fem. יבשה *The dry, the dry land*, Gen. i. 9, 10, & al. freq. So LXX ξηρα.

יב See under יב

יב

With a radical, but mutable or omissible, יב. In Kal and Hiph. *To afflict, grieve*. Job xix. 2. Lam. i. 5, 12. iii. 32, 33, & al. freq. The LXX frequently render it by ταπεινω to humble, bring down. In Niph. As a Participle, *Afflicted*. occ. Lam. i. 4. Zeph. iii. 18, נתי, a Participle Niph. masc. plur. in Reg. with י my postfixed, And I will gather my afflicted ones, those of my people who are afflicted, כסעתי for, i. e. for want of (as כ sometimes signifies) the solemn assembly. As Ns. יבן *Affliction, grief*. Gen. xlii. 38. xliv. 31. תיבה Nearly the same. Ps. cxix. 28, & al.

יב

I. In Kal, *To labour*. Josh. xxiv. 13. Prov. xxiii. 4. Lam. v. 5, & al. As a N. יביע *Labour, effect or produce of labour*. Gen. xxxi. 42. Deut. xxviii. 33.

II. *To be weary, or fatigued with labour*. 2 Sam. xxiii. 10. Isa. xl. 28, 30, 31, & al. In Hiph. *To weary, fatigue*. Isa. xliii. 23. Mal. ii. 17. As a participial N. יביע *Weary, fatigued*, Deut. xxv. 18. 2 Sam. xvii. 2.

יב

I. *To shrink or draw back for fear, be afraid of*. It is frequently followed by מ from, or מפני from the face of, as Num xxii. 3. Deut. ix. 19. xxviii. 60. Psal. xxii. 24. This word seems in sense nearly to answer the Greek σπνσελλω, by which the LXX translate it Deut. i. 17. As a N. כינור *A shrinking for fear*. Isa. xxxi. 9. As a N. fem. כינורה *The object of fear, cause of shrinking*. Prov. x. 24. Isa. lxvi. 4.

II. This word in Gen. xxxi. 47, is generally supposed to be a Chaldee or ancient Syriac N. signifying a heap, as the LXX and Vulg. render it; the former by βρυς, the latter by tumulus; and it is certain that יב is so used in Chaldee. See *Castell*. It may however be justly doubted whether it had this sense in the age and country of *Laban*, whose words שדורותא יב we may render with the learned Mr. Bate, in his *New and Literal Translation*, "May the witness of the appointed bounds be a terrour (to us) i. e. from passing these bounds to each other's hurt."

See

See ver. 52." And accordingly at ver. 48, 49, Laban calls the heap not only by the name Jacob had given it, i. e. *the heap of witness*, but he adds the word *מצפה*, i. e. *the watch*, for he said *Jehovah יצא watch between me and thee*; where *יצא* corresponds to *יגר* in the former appellation *יגר שדורומא*.

ידה

With a radical, but mutable or omisable, ה. That the ה in this V. is radical appears from its forming the infinitive in הו, *ידה* Zech. i. 21, and from the following Hiph. form *הודרה* in which the final ה is often retained. This V. *ידה* seems nearly related to *הורה* which see, and in general signifies, *To put forward, hold, or thrust forth, proferre, protendere*.

I. To cast, cast forth, cast out. It is applied to arrows. occ. Jer. i. 14.—to lots. occ. Joel iii. 8. Obad. ver. 11. Nah. iii. 10.—to horns. occ. Zech. i. 21. or ii. 4.—to a stone cast on the mouth of a pit or dungeon. Lam. iii. 53. Comp. Dan. vi. 17, or 18.

II. As a N. fem. plur. *ידה* Public professions or confessions, namely of Jehovah, which were as great and essential a part of the Jew's, as they are now of the Christian's, duty. See Rom. x. 10. Mat. x. 32, 33. Mark viii. 38. occ. Neh. xii. 8; where Vulg. *Hymnos Hymns*. Comp. ch. xi. 17.

III. In Hiph. *הודה* To put or hold forward or forth, either by the voice or some overt act, to profess, confess, openly and freely, whether as an object of praise or worship; see Gen. xxix. 35. 2 Sam. xxii. 50. 1 K. viii. 33, 35. 1 Chron. xvi. 4; or of sorrow and repentance, as sin or transgression; so Ps. xxxii. 5, *אודה עלי בשע*, *אודה* I will confess concerning my transgressions to Jehovah. Prov. xxviii. 13; where observe *אודה* confessing is opposed to *מכסה* covering, cloaking, as indeed *אודה* is to *כסיתי* in the Psalm. And in this latter view it is most commonly used with the words expressive of guilt.

In Hiph the formative ה is retained after a servile in three passages, Ps. xxviii. 7. xlv. 18. Neh. xi. 17; as in *ידוע* which see under *עשע*. In Hith. *ההודה* To confess. Lev. v. 5. xvi. 21. xxvi. 40. As a N. *הודה* Open confession, or profession. See Josh. vii. 19. Ezra x. 11. Ps. xlii. 5.

lvi. 13. lxi. 31. Plur. *הודות* seems to be used in Neh. xii. 31, for companies or choruses of persons confessing. So Vulg. *choros laudantium*, and *Montanus*, *choros*. *הודה*, or simply *תודה*, *Sacrifice of confession*. See Lev. vii. 12, 13, 15. 2 Chron. xxix. 31. Psal. i. 14, 23. Jer. xvii. 26. xxxiii. 11.

Hence Gr. *ὕμνος* to celebrate, sing, whence the N. *ὕμνος* a hymn, and the Verb *ὕμνεω* to hymn, which in the LXX twice answers to Heb. *הודה*, Isa. xii. 4. xxv. 1. Also Greek *ᾠδω*, and *αἰδω* to sing, and the Nouns *ᾠδὴ* and *Ὠδὴ*, A Song, an Ode.

IV. Partly from this Verb *הודה*, the Patriarch Judah had his name. Gen. xxix. 35, *This time* (saith *Leah* on his birth) *את יהודה* I will confess *Jehovah*: therefore she called his name *יהודה* *Jehudah*. So this name *יהודה* is a plain compound of *יה* (or *יהוה*) and *הודה* to confess. And Jacob, in the spirit of prophecy, observes, Gen. xlix. 8, *יהודה אתה* Thou (art) *Jehudah*, thy brethren *יורק* shall confess, attribute the superiority to thee;—thy father's children shall bow down to thee. But the prefixing the divine name *יה* in the name of *Jehudah*, and the great things foretold of him, shew that *Jehudah* or *Judah* according to the flesh, is to be considered only as a type of the true *Jehudah*, even of Christ, who did, in the most eminent manner, confess and glorify *Jehovah*, and to whom every knee must bow and every tongue confess that he is Lord.

From this name *יהודה* we have, after the defection of the ten tribes, as a N. masc. *יהודה* A Jew. one who belonged to the kingdom of Judah, 2 K. xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. "But after the Babylonish captivity the appellation *יהודים* or *Jews* was extended to all those who retained the Jewish religion, whether they belonged to the two tribes of *Judah* and *Benjamin*, or to the ten revolting tribes, whether they returned to Judea (as no doubt * some of the ten, as well as of the

* See Ezra vi. 17, *Ἰουδαῖοι*, cap. 5; *Pri-deaux* Connect. Part. i. book iii. towards the beginning and the end: *Whitby* on Jam. i. 1; and Bishop *Newton's* 8th Dissertation on Prophecies, vol. i. p. 212.

two, tribes did) or not. For, as the learned Bishop *Newton* on the Prophecies (vol. i. p. 212.) has well observed, "it appears from the Book of Esther, that there were great numbers of Jews (יהודים) in all the hundred twenty and seven provinces of *Ahasuerus* or *Artaxerxes Longimanus* King of Persia, and they could not all be of the two tribes of Judah and Benjamin, who had refused to return to Judea with their brethren; they must many of them have been the descendants of the ten tribes whom the kings of Assyria had carried away captive; but yet they are all spoken of as one and the same people, and all without distinction are denominated Jews." (Heb. יהודים, Chald. יהודא Ezra iv. 12, 23. v. 5, LXX Ἰουδαῖος). See Esth. iii. 6, 13. iv. 3. viii. 5, 9. 11, 17. ix. 2, and following verses, and Greek and Eng. Lexicon in Ἰουδαῖος. Hence

In Hith. *To judaize, become a Jew as to religion.* It occurs once as a Participle masc. plur. י being dropped*, כחיהודים Esth. viii. 17; where LXX Ἰουδαῖον. As a N. fem. יהודית (used adverbially and elliptically for בלשון יהודית) *Jewishly, in the Jewish language*, so LXX Ἰουδαῖα. 2 K. xviii. 26. Isa. xxxvi. 11. Neh. xiii. 24. In which passages the fem. נס. ארמית and אשדודית are in like manner applied to speaking in the language of *Aram* (which by the way is the same as what we call *Chaldee*, see Dan. ii. 4.) and of *Ashdod*. So LXX Εὐρύς and Ἀλωτῖς.

V. As a N. fem. יד, plur. ידים.

1. *The hand of man*, so called from it's being naturally capable of being *pro- tended or thrust forth* from the body; (comp. under ורץ II.) so in Heb. it is very frequently joined with שלח to *put or thrust forth*, as Gen. iii. 22. viii. 9. & al. freq. And since the *hand of man* is the † chief organ or instrument of his

* One of Dr. *Kennicott's* Codices, however, reads fully כחיהודים.

† *Quim vero aptas, quàmque multarum artium ministras, manus Natura homini dedit!* says *Balbus* the Stoic in *Cicero De Nat. Deor.* lib. ii. cap. 60; and then proceeds to illustrate the important offices of the *human hand*, by an induction of particulars. The Reader may also find some ingenious observations on the wonderful powers of the *human hand and arm*, in *Nature Displayed*, vol. v. p. 29, &c.

power and operations, hence the Heb. יד is used in a very extensive manner, for *power, agency, ability, means, instrumentality, dominion, possession, assistance, custody*, and the like. See Exod. iv. 21. Prov. xviii. 21. Jud. i. 35. Lev. v. 7. xxvii. 8. Exod. ix. 35. xxxv. 29. Gen. ix. 2. Exod. iii. 8. 1 Sam. ix. 8. 2 Sam. xiv. 19. 1 K. x. 29. Esth. ii. 3.

Hence we see the propriety of *stretching forth or lifting up the hands towards heaven in prayer*, which was practised both by believers (see Job xi. 13. 1 K. viii. 32. 2 Chron. vi. 12, 13. Ps. lxxiii. 4. Isa. i. 15.) and by the † heathen. What was this but emblematically acknowledging the *power*, and imploring the *assistance* of their respective Gods? Comp. Psal. xlv. 21, 22. lxviii. 32. xxviii. 2. See *Harmer's Observations*, vol. iii. p. 350.

Hence also we may account for that very ancient ceremony of *lifting up the hand in swearing*. See Gen. xiv. 22, and comp. Dan. xii. 7. In man this was confessing and invoking the *power of the Deity* to punish in cases of perjury; in God, it was appealing to or swearing by *his own power*. See Exod. vi. 8. Num. xiv. 30. Comp. Deut. xxxii. 40. We find this significant ceremony practised by the ancient Greeks and Trojans. Thus *Agamemnon* swears in *Homer*, II. vii. lin. 412,

—τοῖς θεοῖς ἅπασιν ἔκαστος ἔχει σκῆπτρον

To all the Gods his sceptre he uplifts.

And *Dolon* requiring an oath of *Hector*, II. x. lin. 321.

—ἄλλοι δὲ τοῖς ἀστέροις ἀνασχέουσιν, καὶ μὴν οὐρανόν.

But first *exalt* thy sceptre to the skies,

And swear—

POPE.

So in *Virgil*, *Æn.* xii. lin. 196, we find *Latinus*, when swearing, looking up to heaven, and *stretching his right hand towards the stars*,

Suspiciens celum, tenditque ad sidera dextram.

And we even meet with traditionary

Eng. edit. 12mo. See also *Galen De Usu Partium*, cited in *Stillingfleet's Orig. Sacr.* B. III. ch. i. § 16; and *Derbam's Physico-Theol.* B. V. ch. ii.

† See *Homer*, II. i. lin. 450. iii. lin. 318. vi. lin. 257, 301. vii. lin. 177. xviii. lin. 75; and *Virgil*, *Æn.* i. lin. 97. iv. lin. 205. ix. lin. 16. x. lin. 667. xii, lin. 196. Comp. *Wetstein* on 1 Tim. ii. 8.

traces

traces of their Gods swearing in like manner. Thus *Apollō* in *Pindar*, *Olymp. vii. lin. 119, 120*, orders *Lachesis*, one of the *Fates*. "Χειρας αντειναι, Θεων δ' ἔρκον μεγαν μη παρβαμεν, to lift up her hands, and not violate the great oath of the Gods." On *Isa. xlix. 22*, *Vitringa* observes, that "whereas the lifting up of the hand is used in swearing, threatening, striking, shewing one's power; none of these are intended in this text; but it only means to command or denounce something to another with the hand lifted up, to give a sign or token of one's will, as is plain from the following member of the sentence." *Comp. Ezek. xx. 5*. "Where, says my Author, let no one think about swearing. When God swears, he lifts up his hand to heaven. *Deut. xxxii. 40*." Thus my Author. Yet in *ver. 15* of *Ezek. xx*. God's lifting up his hand refers to his swearing, as is plain from *Num. xiv. 28*. *Ps. xcvi. 11*. *Comp. Ps. cvi. 26*. Giving one's hand under, or to, another was a token of submission. It was acknowledging his own power subject to that of the other. In this manner all the Princes submitted to *Solomon*, 1 *Chron. xxix. 24*. (*comp. Ezek. xvii. 18*. 2 *K. x. 15*, and *Harmer's Observations*, vol. iii. p. 330); and *Hezekiah* commands the children of *Israel*, 2 *Chron. xxx. 8*, to give the hand to *Jehovah*, that is, to submit themselves and ascribe the power (*LXX δεξαν the glory*) to him. *Comp. Jer. i. 15*. *Lam. v. 6*. Homage is still performed in many places by the homager's kneeling down, and putting his hands between those of his lord, then taking an oath of fealty to him; after which they kiss each other in token of friendship and fidelity*. Giving the hand was also a token of promising; it was a kind of staking their active powers for the performance of something. See *Ezra x. 19*. ליד *Prov. xi. 21*. xvi. 5, *Though hand join in hand*—say our Translators, meaning, I suppose, in sign of confederacy. (*Comp. under חקק V.*) But the reader will consider for himself, whether *Michaelis's* manner of supplying the ellipsis

(*Supplem. ad Lex. Heb. p. 1056*) be not preferable. "Manu in manum insertā tibi promitto, *Joining my hand to yours, I promise you.*" This latter sense may be illustrated by *Homer's* expression, *Il. xxi. lin. 286*, where *Neptune* and *Minerva* appear to *Achilles* in a human form, and confirm their promise by taking his hand in theirs,

ΧΕΙΡΑ δὲ ΧΕΙΡΑ ΛΑΒΟΝΤΙΣ ΕΠΙΣΤΡΩΛΑΝΤ' ΕΚΙΝΟΥΣΙΝ.

So *Il. vi. lin. 233*, *Glaucus* and *Diomed* took hold on each other's hands, and plighted their faith,

ΧΕΙΡΑΣ ἑ' ἀλλήλων λαβόντων καὶ ΠΙΣΤΩΛΑΝΤΟ.

On which verse *Eustathius* remarks *πιστιν ἀλλήλοις ἐποίησαν δια της συνηθους δεξιω-σεως* πισωσεως γαρ δηλοτικον των δεξιων η συμβολη. They plighted their faith to each other by the accustomed ceremony of joining their right hands." *Comp. Il. xxiv. lin. 672*.

2. In condescension to our capacities the almighty power of God is expressed by his hand. *Gen. xlix. 24*. *Exod. ix. 3*. *Num. xi. 23*. *Job x. 8*. *xii. 9, 10*, & al. freq. And particularly, A divine agency or impulse on the mind. 2 *K. iii. 15*. *Ezek. i. 3*, & al. *Pindar, Olymp. x. lin. 25*, has the expression—Θεσ συν παλαμα by the hand of God, i. e. says the Scholiast δυναμει και βοηθεια by the power and assistance.
3. Since the hands are placed on each side of the body, hence יד signifies, A side, border, extremity, as hand sometimes does in English. See *Exod. ii. 5*. 1 *Sam. iv. 13, 18*. *Deut. xxi. 12*, or 13. *Ezek. xlviii. 1*. Hence an extensive country is said to be *יד רחבת wide of hands*, i. e. wide on all hands or sides, as we say. *Gen. xxxiv. 21*. *Jud. xviii. 10*.
4. יד is used for a trophy or monument of victory, probably because made in the shape of a large hand (the emblem of power) erected on a pillar. Thus *Saul*, after sniiting the *Amalekites*, in the pride of his heart, יד כרית לו erected to, or for, himself (not for *Jehovah*) a hand, 1 *Sam. xv. 12*, where *LXX χειρα a hand*; and *David* smote *Hadadezer* king of *Zobah*, when he was going יד להוציב to erect his hand or trophy by the river *Euphrates*, 2 *Sam. viii. 3*. 1 *Chron. xviii. 3*. And this

* See *Martinii Lexic. Etymol. in Homagium*, and *Rapin's Hist. of England by Tindal*, folio, vol. i. p. 600, at the year 1464.

this appears to be the most ancient use of these *memorial hands*; whence Absalom seems to have taken the hint of erecting one merely to keep his name in remembrance, 2 Sam. xviii. 18; where observe that this monument is expressly called not only יד *a hand*, but כַּעֲבֹה *a pillar*, which, together with the use of the Verb דָּרַצַּת in the above texts, shews that the *hand* was wont to be put on a *pillar*. See more in Bate's Crit. Heb. and comp. Josephus, Ant. lib. vii. cap. 10, § 3. Niebuhr (Voyage en Arabie, tom. ii. p. 211, French edit.) speaking of Ali's mosque at Mesched Ali, says, that "at the top of the dome, where one generally sees on the Turkish mosques a crescent, or only a pole, there is here a *hand stretched out*, to represent that of Ali." And another writer informs us, that, at the *Alhambra* or red palace of the Moorish kings in Grenada, "on the key-stone of the outward arch [of the present principal entrance] is sculptured the figure of an arm, the symbol of strength and dominion." Annual Register for 1779, Antiquities, p. 124.

It may not be amiss to observe, that to this day in the East-Indies the picture of a *hand* is the emblem of *power* or *authority*. Thus I am assured by a gentleman of undoubted veracity, who resided many years on the Coast of *Coromandel*, that when the Nabob of Arcot, who in his time was *governour of five provinces*, appeared on public occasions, several small flags with each a *hand* painted upon them, and one of a large size with *five hands*, were solemnly carried before him. And a model of the procession with the stags, as here described, I have myself seen, in the possession of this gentleman.

- VI. As a N. fem. plur. יָדוֹת *hands*
2. *Hands, handles, or tenons* of wood, to be received into sockets. occ. Exod. xxvi. 17, 19. xxxvi. 22, 24.
 2. *Stays, props*, perhaps in the shape of hands, supporting a seat; or else it may mean, according to Mr. Bate in his *New and Literal Translation*, &c. *Arms* like those of an *arm-chair*. occ. 1 K. x. 19. 2 Chron. ix. 18.
 3. *Handles*, though rendered *ledges*. occ. 1 K. vii. 35, 36.
 4. *Axe-trees*, q. d. *Handles* for wheels. occ. 1 K. vii. 32, 33.

5. *Parts, portions, or shares*, q. d. *Handfuls*, what are handled or taken into the hand at once. Gen. xliii. 34. xlvii. 24. 2 Sam. xix. 43, 44, & al. Comp. Neh. xi. 1.

VII. As a N. with a formative ה, אֶחָד *An exhalation, vapour, mist, thrust forth or ejected* from the earth or waters. occ. Gen. ii. 6. Job xxxvi. 27. In Gen. two of Dr. Kennicott's Codices now have, and another had originally, וְאֶחָד; and in Job no fewer than fifty-one have לְאֶחָד with the ה.

VIII. As a N. אֶחָד *Calamity, affliction*. In the second edition of this work, I thought this sense of the word was to be derived from that of *mistiness, cloudiness, gloominess*, as from *thick vapours*. But though it is certain that *calamity* or *affliction* is in the Heb. Scriptures often denoted by words expressive of *cloudiness* or *gloominess*; yet from the application of the N. אֶחָד it seems rather to imply *violence, impetuosity*, and so from יָדוּ *to project*, should be rendered *violent or impetuous calamity*. See Job xviii. 12. Prov. i. 26, 27. vi. 15. xxiv. 22. The LXX render it in Job xviii. 12, by πτωμα *a fall, ruin*; in Job xxi. 17, by καταστροφή *an overturning*; so Jer. xlix. 32, by τροπή; and very frequently by ἀπώλεια *destruction*.

IX. As a N. אֶחָד *A fire-brand, or rather, according to the nature of the eastern fuel, a small twig on fire, emitting flame or smoke*. occ. Amos iv. 11. Zech. iii. 2. Isa. vii. 4. On this last text, "How lively the image!" says Mr. Harmer. "The remains of two small twigs, burning with violence at one end, as appears by the strong steaming of the other, sure therefore soon to disappear, reduced to ashes: so shall these two kings soon be no more." See Harmer's Observations, vol. i. p. 263, 4.

X. As a N. fem. plur. אֲדָוָה, אֲדוּת, אֲדוּת, *Propelling, or impelling causes, motives*. These words are generally preceded immediately by the Participle עַל, and the phrase may be rendered, *On account of, by reason of*. Gen. xxi. 11, 25. xvi. 32. & al. freq. Jer. iii. 8, עַל כָּל אֲדוּת אִשָּׁר, *For all the causes that, i. e. because that*, Pro eo quod, as the Vulg. rightly expresses the sense. אֲדוּת is once preceded by אֵל, 2 Sam. xiii. 16, *And she spake to him* אֵל אֲדוּת *on account of this great* אֲדוּת *succeeding*

succeeding evil which (says she) thou hast done to me in sending me away. Comp. Acts i. 4. In 2 Sam. twelve of Dr. Kennicott's Codices for לא now read על, as one more did originally.

ע"ד

I. To perceive or feel by the body or outward senses. Gen. xix. 33. Prov. xxiii. 35. In a Hiph. sense, To cause to feel, make feel, as we say for putting to pain. Jud. viii. 16; where many of Dr. Kennicott's Codices read fully in Hiph. ויזע, and where LXX has ηλογισεν threshed, or, according to the Alex. MS. καλεζανεν tore, and the Vulg. contrivit and comminuit express the general sense, but not the ideal meaning, of the Hebrew; unless they read differently, וזע, comp. ver. 7. In Huph. To be made to feel. Prov. x. 9.

II. To know carnally. Gen. iv. 1, 17. xix. 5, 8, & al.

III. To know with the mind or understanding. It occurs very frequently, and in this view has as great variety of applications, as the V. to know in English, which however it seems unnecessary particularly to enumerate. Also in a Hiph. sense, To cause to know. Job xxxviii. 12; where it is applied figuratively to the dawn. As a N. fem. דעת Knowledge. Deut. iv. 42. Job xxxv. 16. xxxviii. 2, & al. freq. As Ns. דע and דעה Nearly the same. See Job xxxii. 6, 10, 17. Ps. lxxiii. 11. Also, fem. in Reg. דעת Acquintance. יס. Ruth iii. 2. As Ns. מוע Knowledge, science. 2 Chron. i. 10, 11, & al. מידע or מודע A person known, an acquaintance. So LXX γνωστος. occ. Ruth ii. 1. Prov. vii. 4.

In Prov. xxiv. 14, דעה may be not a N. but a V. 2d person sing. masc. imperat. answering to אמל in the preceding distich, and may be translated, Feel, taste, i. e. mentally. LXX render it αισθησθαι thou shalt perceive.

For מידעת Isa. xii. 5, not only the Keri, but very many of Dr. Kennicott's Codices have מודעת, the Participle fem. Huph. made known; and perhaps the proper word to be supplied is דעה—this shall be, or, let this be known. To this purport LXX ἀναγγελλας ταυτα, declare these things, and Vulg. annunciate hoc, declare ye this.

To know (ע"ד) good and evil, evidently

means to discern or distinguish the one from the other. Deut. i. 39. Comp. Isa. vii. 15. 2 Sam. xiv. 17. Heb. v. 14. Hence the tree דרעת of the knowledge of good and evil (Gen. ii. 9, 17.), was so named by God, not from any natural power which it had of conferring this knowledge, but from it's being appointed by God as the moral cause of teaching it; inasmuch as, by the divine precept of abstaining from it, though good for food, pleasant to the eye, and (as Satan afterwards asserted) a tree to be desired to make one wise, Gen. iii. 6. (comp. ver. 5.), it instructed our first parents, and through them all mankind, in that grand article of all true understanding, prudence, or discretion, (בונה) namely the departing from, or avoiding of, evil, Job xxviii. 28; or, in other words, the mortifying all inordinate and forbidden concupiscence, even the lust of the flesh, the lust of the eye, and the pride of life (1 Joh. ii. 16.), to which the above-mentioned qualities of the tree respectively corresponded. But for further satisfaction on this highly interesting subject, I with pleasure refer to Vitrings's Observationes Sacrae, lib. iv. cap. 12, 13.

IV. To know, take notice of, acknowledge, respect, regard. See 1 Sam. ii. 12. Jer. i. v. xxii. 16. Ps. i. 6. xxxi. 8. Prov. xii. 10. Hos. ii. 8. xiii. 5. Amos iii. 2. Ezek. xix. 7, וידע אלמנותי And he (Jehoiakim) took notice of their (men's) palaces, in order to plunder them, as it follows in the text, and he laid waste their cities, &c. Comp. 2 K. xxiii. 35. Jer. xxii. 17, 18.

V. As a N. דעני A wizard, a cunning man, a pretended conjurer or diviner. Lev. xix. 31. xx. 6, 27. & al. The LXX several times render it by γνωστος, q. d. a knowing one.

VI. As a Particle מודע and מוע

1. Wherefore, for what reason. Gen. xxvi. 27. Exod. iii. 3, & al.

2. How? Exod. ii. 18. Ezek. xviii. 19. It is a plain compound from מה what, and דע or דרע knowledge or reason. The ה is omitted in the composition, as in מהו what is that? for מה זה, Exod. iv. 2; מהלכ What (is) to you? Isa. iii. 15.

VII. Chald. In Kal. ידע, and, with נ added after a servile, נדע To know. See Dan. v. 21. ii. 9, 30. iv. 17, 18. Ezra iv. 15.

T

iv. 15. In Aph. *הדע To make known, shew.* Dan. ii. 15, 25, & al. freq. As a N. *מרת Knowledge, understanding.* Dan. v. 12. iv. 31, or 34.

DER. Greek *εἶδω* and *εἶδω* to know, see, whence Eng. *idea, ideal*; Latin *video, visum*, to see, whence Eng. *vision, visual*, and by composition *provide*, &c. *evident*. Also Saxon *pi-tan* to know, whence Old Eng. Verb *to weet* or *wit*, and the Ns. *wit, witness*.

יד See under *יד* XI.

יד *To give, supply.* It is used in Chaldee, Dan. ii. 21, 23. Ezra iv. 20, & al. and in Syriac, in this sense; but as a V. in Hebrew it occurs only in the Imperative Mood. *הב* occ. Prov. xxx. 15. *הב* Gen. xi. 3, 4, & al. *הבי* occ. Ruth iii. 15. in plur. *הבו* Gen. xlvii. 15, 16, & al. freq. It denotes a *desire* of having some *want supplied*. When another Verb follows, as Gen. xi. 3, it may be translated, *Come come, pray, prithee*; otherwise, it includes both Verbs, and should be rendered, *Come give, pray give, pray bring, pray put, set*, or the like. See Gen. xxix. 21. xxx. 1. Deut. i. 13. 2 Sam. xi. 15. As a N. *יד* A gift, allotment. occ. Ps. lv. 23, *Cast ידך thy allotment, whatever is allotted thee, or rather, thy supply, i. e. the care of supplying thee, upon Jehovah.* Comp. 1 Pet. v. 7.

יד occurs not as a V. but hence as a N. masc. plur. in Reg. *הבתי My continual or frequently repeated offerings.* So Symmachus excellently, *Θυσιας επαλληλίας*, q. d. *Sacrifices offered one upon another.* occ. Hos. viii. 13.

יד As a Participle in Hith. *מתידד*, see under *יד* IV.

יד See under *יד*

יד See under *יד*

יד See under *יד*

יד See under *יד*

יד See under *יד*

יד

To unite, make one. occ. Gen. xlix. 6. Job ii. 6. Psal. lxxxvi. 11. Isa. xiv. 20. As a N. *יחד Only, single, solitary.* Gen. xxii. 2. Psal. xxv. 16. lxxviii. 7, & al. As a Participle *יחד Together*, q. d. *united, together*, 1 Sam. xi. 11. xvii. 10, & al. So with the *ו* collective postfixed, *יחדו Together*,

all together. Gen. xliii. 6. xliii. 6, & al. freq. Ps. iv. 9, “*יחדו, עמי to au/o, LXX at once; I lay me down and immediately sleep. I see no difficulty that should force one to have recourse to correction with Hare and Houbigant.*” Dr. (afterwards Bp.) *Lowth* in *Merrick's Annotations*. Also, *Compactly, firmly, wholly*, Uniter. Ps. iv. 8, or 9. cxlii. 3. *יחדו Together*. occ. Jer. xlv. 12, 21. xlix. 3. As a N. fem. in Reg. with *י* my postfixed, *יחיתי My united one seems used for the humanity of Christ in union with the divinity.* Ps. xxii. 21. xxxv. 17. (Comp. Zech. xlii. 7.) The Targum interprets *יחיתי* by *רוח דגושתי the spirit of my body*.

II. As a N. *אחד One, the first, a certain one.* Gen. xi. 6. i. 5. xxi. 15, & al. freq. *Geddes* renders Deut. vi. 4. “*The Lord, the Lord only, is our God.*” But the Heb. text will not bear this sense, to express which the Heb. should be, *אחד אלהינו*. The LXX has, *Κοριος ὁ Θεος ἡμῶν, Κοριος εἰς εἰς*. The Greek Translation lately published by *Ammon* from the *Venetian MS.* *Ὁ οὐρανός ὁ Θεος ἡμῶν ὁ οὐρανός εἰς*. Fem. *אחת* (for *אחדת*, the *ר* being dropped before another dental) *One, &c.* Exod. xxvi. 6, & al. freq. Plur. *אחדים Alike, the same* (q. d. *ones*). Gen. xi. 1. Also, *A few.* Gen. xxix. 20. *במים אחדים like a few* (or units of) *days*. So ch. xxvii. 44. *אחד אחד* and fem. *אחת אחת* repeated, *One—and another.* Exod. xvii. 12. xviii. 3, 4. 1 K. xviii. 6. Ezek. xxxvii. 16, 17. Zech. viii. 21, & al. freq. Sq. *one—and one* are often applied in English. It once occurs as a V. in Hith. spoken of a sword. Ezek. xxi. 16, *והתאחדו Unite thyself; i. e. collect thyself, unite or collect all thy force.* But I almost suspect that the four first words of this verse are military terms of command, addressed, by a lively poetical prosopopœia, to the sword; as thus, *Close, To the right, charge, to the left.*

III. Chald. *חד*, Fem. *חדא* and *חדה* The same as the Heb. *אחד, One, a, Fruch Un.* See Dan. ii. 9, 31. iv. 16. vi. 2. *יד* is once used for *אחד* in the Hebrew Scriptures. Ezek. xxxiii. 30. *נחדה Together*, q. d. *as one thing*, Lat. *Una*. occ. Dan. ii. 35.

יד In Kal and Hiph. *To remain, abide, stay, wait,*

wait, expect. freq. occ. See Jud. iii. 25. 1 Sam. x. 8. xiii. 8. 2 Sam. iii. 29. 2 K. vi. 33. Job xxx. 26. Mic. v. 6. The LXX have rendered the word *inter al.* by μένω *to remain*, and by προσμένω and ὑπομένω *to wait, expect.* In Niph. *To wait, expect patiently.* occ. Ezek. xix. 5. As Ns. זילה (occ. Job vi. 10. Qu?) and תחלה *Patient expectation, lingering hope.* Psal. xxxix. 8. Prov. xiii. 12, & al.

II. As a N. זלזל *Persecuting strength, firmness of body or mind, ability, virtue.* So Cocceius, Not. Lexic. "Μένος, vis μανύρα." 2 Sam. xxii. 40. Exod. xviii. 21, 25. *Strength of substance, wealth,* Gen. xxiv. 29. Job xxxi. 25.—of an army, Exod. xiv. 4, 9, & al. freq.—of trees, Joel ii. 22. It is printed without the זלזל Obad. i. 20; where, however, three of Dr. Kennicott's Codices have זלזל.

III. As a N. זלזל *Sand of the sea, which by its weight remains in its place.* "Arena gravitate sua manens." Cocceius. See Prov. xxvii. 3. Job vi. 3. Jer. v. 22.

It is foretold of the two tribes of Zabulon and Issachar, Deut. xxxiii. 19, that they should suck, i. e. enjoy, not only the abundance of the sea, an extensive maritime traffic, but also the treasures hid זלזל in the sand, which latter word Scheuchzer, in his Physica Sacra on the place, refers to the river Belas, which ran through the tribe of Zabulon, and which, according to Strabo, Pliny, and Tacitus, was remarkable for furnishing the sand of which they anciently made glass. But it seems much more natural with Mr. Bate *, to explain the treasures hid in the sand of those highly valuable murices and purpurae, or purple fishes, which were found on the sea-coast near the country of Zabulon and Issachar, and of which those tribes partook in common with their heathen neighbours of Tyre, who rendered the curious dyes made from those shell-fish so famous among the Romans, by the names of Sarranum ostrum, Tyrii colores, &c. †

כח
I. In Kal, *To conceive, admit into the womb,*

* See the Note in his New and Literal Translation, &c.

† See Goguet, Origin of Laws, &c. Part II. book ii. chap. ii. art. 1, vol. ii. p. 95, Edinburgh edit.

as a female. So the LXX constantly render it by συλλαβω or εγκυβωσκω, and the Vulg. generally by concipio. occ. Gen. xxx. 38, 39. xxxi. 10. Ps. li. 7. On Gen. xxx. 38, observe that זלזל (on which Dr. Kennicott's Bible furnishes no various reading) is the third person plur. fut. fem. with the י prefixed instead of ה. יעבדה 1 Sam. vi. 12, and יעבדה Dan. viii. 22, are Verbs of the same form. As a N. or a V. infinitive used as a N. כח *Conceiving, conception.* occ. Gen. xxx. 41.

II. As a N. fem. חמה See under כח.
DER. Saxon pamb, Old Eng. Wemb, Eng. Womb.

יחזקאל
Occurs not as a V. in Heb. but in Arabic the cognate Root יחז signifies *To have the hoof or feet smooth and worn by walking as a beast, or even as a man,* "Laevem, attenuatam, tritamque ungulam habuit jumentum; vel pedes ex incessu, etiam homo." Castell. And in Chaldee יחז signifies *To be worn away, or wasted by attrition*, and is particularly applied to shoes or sandals by Onkelos on Deut. viii. 4, ומסנך לא יחזיך *And thy sandals were not worn away or out, "attrita sunt."* Walton. As a participial N. in Heb. spoken only of the feet, יחז Foot-worn, *having the feet sore or tender by walking barefoot.* Isa. xx. 2, *At the same time spake Jehovah, saying, Go—and put off thy shoe or sandal from thy foot: and he did so, walking—יחז foot-worn.* It occurs also in this sense, ver. 3, 4, and 2 Sam. xv. 30. The LXX having in all these passages rendered it by ἀνυπόδητος *unshod*, and the Vulg. either by discalceatus *unshod*, or nudis pedibus *barefoot*, have given the general sense, but not the precise idea, of the word. Jer. ii. 25, *Keep thy foot יחז*, Vulg. a nuditate, from nakedness, LXX ἀπο ὁδοῦ τραχείας from the rough road; but it seems strictly to mean, from wearing, or being worn, away.

יחז
In Kal, *To delay, tarry*, so LXX ἐχγονισεν and Vulg. moratus est. Once, 2 Sam. xx. 5. It is evidently of the same import as יחז

יחז
To reckon up, number or distribute, according to families or genealogies. It occurs not

as a V. in Kal, but in Hith. *To be reckoned by genealogies.* 1 Chron. v. 7, 17, & al. *יִשְׁתָּב*. As a N. *יִשְׁתָּב* A genealogy, register of families. occ. Neh. vii. 5. 1 Chron. v. 1, Reuben's birthright was given to the sons of Joseph, or (as six of Dr. Kennicott's Codices read) to Joseph, *לֹא לְחִתְיוֹ לְבִנָּהּ*, but not so as to be reckoned in the genealogy as first-born, and consequently to have the title and all the rights of promogeniture. *for* (ver. 2) *Judah prevailed above his brethren, and of him came the chief ruler; but the birthright (i. e. the double portion of the inheritance allotted to Ephraim and Manasseh, Joseph's two sons) was Joseph's.* See more on this subject in Vitringu's *Observationes Sacrae*, lib. ii. cap. 3, 3d edit.

This Root occurs only in the Books of *Chronicles, Ezra, and Nehemiah.*

יטב

It is nearly related to יטב, which see. *To be good, well, right, agreeable, cheerful, or the like.* Gen. xii. 13. xl. 14. 1 Sam. xxiv. 5. Jud. xix. 6. In Hiph. *To do or make good.* Gen. xii. 16. Deut. viii. 16. Prov. xxx. 29. Followed by ל and a V. in the Infinitive mood, it denotes to do that action which is expressed by the latter Verb, *well, rightly or thoroughly*, as Jer. i. 12, *הִשְׁבַּת לִימָיִךְ תוֹךְ הָאָדָם* thou hast done well for seeing, i. e. thou hast seen rightly. Comp. 1 Sam. xvi. 17. With על and a V. infin. Mic. vii. 3, *(They are wont, see under ל 21) לַעֲשֹׂת כִּפְיָם* (both) hands to do evil. So LXX, *ἐπὶ τὸ κατὰ τὰς χεῖρας αὐτῶν ἐτοιμαζέσθαι*, They prepare their hands for evil. But sometimes the ל between the Verbs is omitted, as Isa. xxiii. 16. Followed by a N. *To make the thing expressed by the N. good or goodly.* See Prov. xvii. 22. Hos. x. 1; or, if an action be meant, *To do it well.* See Prov. xxx. 29. Ruth iii. 10. *הֵיטֵב* and *הִטֵּב* are often used adverbially, for *well, rightly, thoroughly*, as Deut. ix. 21. xvii. 4. 2 K. xi. 18. As a Participial N. *יִטֵּב* The good, the best. occ. Gen. xlvii. 6, 11. Exod. xxii. 4, or 5. 1 Sam. xv. 9, 15.

יטב

The same as יטב, which see, *To cast, cast down.* See Psal. xxxvii. 24. Prov. xvi. 33. But observe that יטל in both these pas-

sages may be in Huph. from יטל, ו הִטְלָה Jer. xxii. 28, may be likewise. For Isa. xl. 15, see under יטל I.

יין See under ינה

יכח

To be plain, manifest, evident. It occurs not as a V. in Kal, but

I. In Hiph. *To make manifest, shew, shew plainly, point out by facts.* occ. Gen. xiv. 14, 44; in the former of which texts Symmachus has given nearly the idea of the word by rendering it ἀπεδείκας thou hast shewn. See Gen. xxxi. 42. (comp. ver. 29.) Heb. i. 12.

II. *To make manifest, shew, demonstrate by words.* See Job xiii. 3, 15. ix. 3. xxxii. 12. Isa. ii. 4. i. 18, where Eng. Translat. *Let us reason;* but Dr. Taylor in Concordance, *let us settle, and determine the affair; you repent*, ver. 16, 17; *I forgive*, ver. 18, 19. Gen. xxxi. 37, *וּמִכִּירוֹ בֶן שֵׁנִי* And let them shew, make manifest (the truth), i. e. as the Eng. Translat. let them judge between us. So as a Participial or participial N. *יִכְחֵם* An umpire between parties, q. d. a demonstrator of what is right. Job ix. 33. In Niph. *To be shewn, proved by words.* occ. Job xxiii. 7. נִכְחָה also Gen. xl. 16. has been supposed to be of this Root, but it belongs to Root נכח, which see. In Hith. *To make oneself manifest, produce one's cause or reasons, lay oneself open, as we may say.* occ. Mic. vi. 2. As a N. fem. *תִּכְחָחָה*, plur. *תִּכְחָחוֹת* A proof, a reason. Job xiii. 6. xxiii. 4. The LXX have generally rendered this V. *הִכְחִיחַ* by ἐλέγχειν, whose primary sense seems to be, *to demonstrate, shew by evident or convincing reasons or arguments.* See Greek and English Lexicon in Ελέγχω.

III. Because *shewing or reasoning by words* is often in the way of *reproof* (as Prov. ix. 7, *וְמוֹכִיחַ לְרָשָׁע מוֹכִיחַ* And he who shews to a wicked man his faults—supply from the former part of the verse, *getteth to himself shame*; hence the Verb *הִכְחִיחַ* signifies *To reprove, rebuke*, in words. Gen. xxi. 25. Lev. xix. 17. Prov. xxiv. 25. As Ns. fem. *תִּכְחָחָה* *Reproof, rebuke.* 2 K. xix. 3. Isa. xxxvii. 3. *תִּכְחָחוֹת* Nearly the same. Prov. x. 17. xii. 1; & al.

IV. *To rebuke by action, to correct, chastise.* 2 Sam. vii. 14. 2 K. xix. 4. Ps. xxxviii. 2. In Huph. *To be corrected.* occ.

occ. Job xxxiii. 19. As a N. em. תוכיחו Correction, chastisement, Hos. v. 9. Psal. lxxiii. 14.

יכל

Denotes almost any kind of power or ability.

I. In Kal and Hiph. followed by a V. infinitive with or without ל prefixed, *To be able to do a thing*; it may often be rendered by *can* or *could*. See Gen. xiii. 6, 16. xxxvi. 7. xlv. 1. Deut. xiv. 24. As a V. infinitive with the י uncommonly prefixed, or rather as a N. fem. יכלה *A being able*. occ. Num. xiv. 16. Deut. ix. 28.

II. *To be able consistently with custom or duty*, so it may often be rendered *may*, *might*, or *must*. See Gen. xliii. 32. Deut. xii. 17. xvi. 5. xvii. 15. 1 K. xiii. 15. Lam. iv. 14; which last text may perhaps be best rendered, *what they might not, they touched with their garments*. See Cocceius.

III. In Kal and Hiph. *To prevail*. Gen. xxx. 8. xxxii. 28. Also, Transitive or with ל following. *To prevail over, overcome*. Ps. xiii. 5. Gen. xxxii. 25. Jud. xvi. 5, & al. So with הוּ Hos. xi. 4, which see under הוּ I.

IV. *To endure, be able to bear*, whether transitively, Ps. ci. 5. Isa. i. 13. Amos vii. 10.—or with ו and another V. following, Esth. viii. 6.

V. In Hiph. *To be able to attain*. Hos. viii. 5; where the LXX α μη δυνωνται καθαρισθηναι, *can in no wise be cleansed*. So Vulg. non poterunt emundari.

VI. As a N. מיכל, joined with המים *water*, seems to denote *shallow water* which may be passed through, q. d. a practicable water. occ. 2 Sam. xvii. 20; where the LXX παρὰ ἑλὼν μικρὸν τὸ ὕδωρ, *they passed over a little water*. Here μικρὸν expresses the general sense, though not the precise idea, of the Heb. מיכל. From this form and application of the Heb. Root the Arabs appear to have derived their Verb مكل, which is by them often applied to a channel or well *having but little water*; and from this use of the Arabic word Schultens in his MS. Origines Hebraicae makes מכל a Hebrew Root of the same import, and consequently the כ in מיכל to be radical; but the former interpretation seems the truer.

יכלל in Kal and Hiph. *To be fully able to support or sustain*. (Comp. Sense IV. of יכל above.) occ. Prov. xviii. 14; where Vulg. sustentat sustineat. Mal. iii. 2; where LXX ὑποσυνεσε will support.

יכת See under כת

יכל

To cry or shriek out, as a woman in labour. occ. 1 Sam. iv. 19. הרהל הרהל *Rig with child* (for) to cry out; the first ל in הרהל being considered as servile, and the infinitive הרהל being formed, as usual in Verba with י for the first radical.

יכלל I. *To cry out, shriek or howl violently or repeatedly*. It occurs not as a V. in Kal, but as a Participle יכלל *Howling violently, yelling*. occ. Deut. xxxii. 10; and frequently as a V. in Hiph. but it never changes the initial י into י. See Isa. xiii. 6. Jer. xlvii. 2. Hos. vii. 14; and for הלהל Isa. xiv. 12. see in הלהל III. Also in a transitive sense, *To cause to howl violently*. occ. Isa. lii. 5; where observe, that in the Hiph. Verb הלהל the formative ה is retained after a servile י, as in יהושע from שר, יהור from ירה.

As a N. fem. יכלה and in Reg. יכלה *A howling or yelling*. Zeph. i. 10. Jer. xxv. 36, & al.

Hence Greek Ουλοῦζω, Lat. *Ulu'o*, Eng. *howl, wail, yell, yell*, Lat. *ulula*, Eng. *owl*; if all these words should not, as well as the Heb. יכל and יכלל, be rather considered as formed immediately from the sound, let the reader judge.

II. תללי Ps. cxxxvii. 3, is by some referred to this Root, and considered as a N. masc. plur. in Reg. from תלל, and תללית שכינת is accordingly translated *our ejaculations of joy*. But 1st, There is no other instance where a deflection from תלל assumes a י instead of the י; nor, 2dly, is there any other instance where a word of the Root is used in a good sense; and 3dly, the structure of the sentence in the Psalm requires, according to the usual style of the poetic parts of Scripture, that תללית should correspond with שוכנינו, *our captivators, those who took us captive*; and it is accordingly rendered by the LXX ἡ ἀπαγωγὴς, and by the Vulg. qui abduxerunt nos *those who led us away*; I cannot therefore help thinking, that the learned *De Dieu*, that the interpretation

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which

which makes תלליני to be put by a *Chaldaism* for תלליני *those who spoiled us*, is by no means contemptible; especially since the Psalmist is here speaking of the *Babylonians*, and since the Chaldee Paraphrast explains it by בזנום *they who spoiled us*. It must however be confessed that I do not meet with the V. תלל used for תלל elsewhere either in the Biblical Chaldee or in the Targums.

III. As a N. fem. לית See under לל.

לך

To procreate or breed young, to beget or bear; for, like the Greek γεννᾶω and Latin gigno, it is spoken both of the male and female. It is also applied both to man and beasts. See Gen. iv. 1, 2, 16, 18. xxx. 39. xxxi. 8. Also, *To cause to bring forth, to deliver of a child, as a midwife*. occ. Exod. i. 16. In Niph. נלך *To be born*. Gen. iv. 18. Lev. xxii. 27. 1 K. xiii. 2, & al. freq. Also, *To be born again, as it were, to become by a total or great change*. Eccles. iv. 14. Job xi. 12, *That vain hollow man* (glancing at Job) *may become wise, and the wild ass's colt ילך may become, be regenerated a man*. This use of the V. is beautifully expressive, and is common in Arabic. See *Schultens' Comment.* and *Scott*, and comp. John iii. 9. In Hiph. להלך *To beget*. Gen. xi. 27. xxv. 19, & al. freq. *To bring forth*, but in a figurative sense. Ps. vii. 15. Isa. lix. 4, & al. Comp. Prov. xxvii. 1. Also, *To cause to bring forth*. Isa. lxvi. 9. Applied to the earth. Isa. lv. 10. In Hiph. *To be born*. occ. Gen. xl. 20. Ezek. xvi. 4, 5. In Hith. חלך *To reckon one's descent, declare one's genealogy or pedigree*. occ. Num. i. 18. As a N. fem. לוד *A bringing forth, birth, parturition*. Hos. ix. 11. As a N. מלך *A son, a child, a young man, a lad*. See Exod. i. 17. ii. 6, 7. Gen. iv. 23. xxi. 8, 14, 15, 16. And from this N. may be deduced the sense of the V. in Gen. i. 23. *The children of Muclur ילדו על ברכי * were brought up, dandled, treated as children or boys, upon the knees of Joseph: a pleas-*

ing picture of an old man's fondness for his descendants! So in *Homer*, *Odys.* xix. lin. 401. the nurse places *Ulysses*, then lately born, on his maternal grandfather *Autolyus's* knees,

Τὸν γὰρ ὃς Εὐρυκλῆα φίλους ἐπὶ γαστρὶ θῆκε.

And on the other hand, II. ix. lin. 455, *Amyntor* imprecates it as a curse upon his son *Phaenir*, that he might have no son to sit upon *Amyntor's* knees:

Μηποτὶ γυναιὸν ἴσται ἐπισσιόσθαι φίλον υἱόν
Εξ ἐμῶν γίγναται.

As Ns. fem. לוד *A girl, a damsel*. occ. Gen. xxxiv. 4. Joel iii. 8. or iv. 3. Zech. viii. 5. לוד, *Youth, time of being young*. occ. Eccles. xi. 9, 10. As a N. masc. לך *A child, offspring*. occ. Gen. xi. 30, and (according to the *Keri*, and more than forty of Dr. *Kennicott's* Codices) 2 Sam. vi. 23. לך *One born*. Gen. xvii. 12. Lev. xxii. 11. As Ns. fem. חלך *Offspring, progeny*. occ. Ps. cx. 3. חלך *A midwife, an assistant in bringing forth*. Gen. xxxv. 17. xxxviii. 28. Exod. i. 15, & al. Fem. m Reg. מלוד *Nativity*. Gen. xi. 28. xxiv. 4, 7, & al. *Kindred*. Gen. xliii. 7. *Offspring*. Gen. xlviii. 6. As a N. fem. plur. חלרות *Generations, successive productions, or occurrences*. See Gen. ii. 4. vi. 9. xxxvii. 2. Num. i. 20. From this Root is derived the Greek Εἰλυθῖαι, in plur. Εἰλυθῖαι, used in *Homer* as the name of a *Goddess or Goddesses* who presided over *child-birth*. See II. xvi. lin. 187. II. xix. lin. 103, 119. II. xi. lin. 270. In this last passage *Homer* makes the Εἰλυθῖαι the daughters of *Juno*, or *the air*; but in the *Orphic Hymns* to Προδυραία (which see under פלס IV.) that goddess also is herself called Εἰλυθῖαι and Ἀφραμῖς, i.e. *the moon*. Hence also Eng. *to yield*, i.e. *produce*. Also, *A lad*, and perhaps, by prefixing w, *Child*.

לך

It has the same signification as הלך, but is used only in the future, imperative, and infinitive of Kal, and in Hiph.

In Kal, *To walk, go*, in almost any manner, *to come, go away, depart*. Mic. i. 8, & al. freq. *To go*, as a ship or vessel on the water. Gen. vii. 18. 1 K. xxii. 49. *To go, or be let down, as a corpse into a grave*,

* See English Translat. of 2 Sam. xxi. 8; but observe that in this text one of Dr. *Kennicott's* MSS. omits מלך, one for that name reads מלך, and another מלך. See 1 Sam. xviii. 19. But comp. Targum on 2 Sam. xxi. 8, and *Glassii Philol. Sacr.* in loc. col. 83, edit. Lips. 4to, 1748.

a grave, 2 K. xiii. 21. *To go forward, grow as a plant*, Jer. xii. 2. Hos. xiv. 7. *To flow*, as rivers with water, Joel iii. 18, or 23. *To act, behave, lead one's life*, Exod. xvi. 4. Deut. viii. 6. x. 12. xxix. 18. Prov. ii. 13; & al. freq. In Hiph. הָלַךְ and הָלַיך *To cause to go, to lead, carry, bring, take away*. Deut. viii. 2. Exod. ii. 9, & al. freq.

לִּי Occurs not as a V. in Heb. but in Arabic the cognate Root לִּי signifies *to stick fast, adhere*. So as a N. fem. לִּיִּם seems to signify *An obstinate eruption or scabbiness, adhering to the skin, a tetter*. So LXX Λειχήν, and Vulg. Impetigo. occ. Lev. xxi. 20. xxii. 22.

לִּי See under לִּי

לִּי This word is nearly related to הָם, which see, (if indeed it ought to be reckoned a different Root,) as יָדָה to הָדָה, לִיךְ to הָלַךְ, and, like הָם, it denotes *Tumult, tumultuous motion*. It occurs not as V. but hence

I. As a N. יוֹם The or A day, from the tumultuous motion or agitation of the celestial fluid, while the sun is above the horizon. Gen. i. 5, 18. viii. 22. Psal. cxxvi. 8, & al. freq. "A good telescope," says an excellent and pious Philosopher*, "will shew us—what a tumult arises in the air from the agitation of the sun-beams in the heat of the noon-day. The heaven seems transparent and undisturbed to the naked eye; while a storm is raised in the air by the impulse of the light, not unlike what is raised in the waters of the sea by the impetuosity of the wind. It increases with the altitude of the sun; and when the evening comes on, it subsides almost into a calm." יוֹמוֹ His day, means the day of his birth. Job iii. 1. comp. ver. 3, 4, 8. Hos. vii. 5. בְּיוֹם In the day, is often used for at the time, for our time is measured principally by days, and so, אֲשֶׁר which being understood, is equivalent to when. See Gen. ii. 4, 17. Isa. xi. 16. Lam. iii. 57. הַיּוֹם, with the ה emphatic prefixed, The day, is used for this day, to-day. Exod.

* The Rev. Mr. William Jones, in his Essay on the First Principles of Natural Philosophy, p. 241. And see more in his Physiological Dissertation, p. 91, 558.

xiv. 17. 2 K. vi. 28. Also, At the time, now, Lat. Jam. Deut. xxxi. 21. 1 Sam. ix. 9. Neh. i. 6, & al. Also, In the day time. Neh. iv. 22. Hos. iv. 5. בְּיוֹם At this day or time. Gen. xxv. 31. 1 Sam. ii. 16. ix. 27. 1 K. i. 51. Isa. lviii. 4. Ye fast not at this day (see marg.), or, at this time, so as to make your voice to be heard on high, i. e. by Jehovah. See Vitranga.

Plur. יָמִים and fem. יָמִים (occ. Deut. xxxii. 7. Ps. xc. 15.) Days. Gen. viii. 10, 12, & al. freq. Some days. Num. ix. 22. Neh. i. 4. Also, A certain period of days, a year. See Exod. xiii. 10. Lev. xxv. 29. Jud. xvii. 10. xxi. 19. 1 Sam. i. 3. (comp. ver. 7.) xxvii. 7.

יָמִים Two days, as this word always signifies, when the ו is inserted. occ. Exod. xvi. 29. xxi. 21. Num. xi. 19.

As a Particle formed with ׀ postfixed, יוֹם By day, in the day time. Exod. xiii. 21, 22, & al. freq. Also, Daily, every day. Ps. xiii. 3. (so Symmachus καὶ ἡμέρας) Ezek. xxx. 16.

II. As a N. יָם The or A sea, from i's tumultuous motion by winds or tides. freq. occ. It is used more extensively than our Eng. word sea usually is, as for any large collection of waters, a lake. See Num. xxxiv. 3. Josh. iii. 16. xii. 3;—for a large river, as the Euphrates, Jer. li. 36. Zech. x. 11. comp. Isa. xxi. 1.—the Nile. Nah. iii. 8. Ezek. xxxii. 2, 3. Isa. xix. 5. xxvii. 1. Job xli. 22, or 31. See Vitranga on Isa. xix. 5. "As the Nile in summer overflows the country of Egypt, the inhabitants from the most ancient times have called and still call that river the sea." Michaelis, Supplem. p. 1083, who proves the latter part of his assertion from the Arabic writers.—For the large brazen or molten vessel in Solomon's Temple for the Priests to wash in. This sea was emblematical of those sufferings and afflictions (comp. under פָּקַד) whereby Christ the great High Priest was made perfect or consecrated to his office, (Heb. ii. 10.) and also of those by which his faithful servants, who in an inferior sense are Priests also, (comp. 1 Pet. ii. 5. Rev. i. 6. v. 10.) are baptized (see Mat. xx. 22, 23.) and purified. See 1 K. vii. 23—25. 2 Chron. iv. 2—4. It is further evident that in Gen. i. 10.

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Job

Job xxxviii. 8. Ps. xxiv. 2, יָם and plur. יַמִּים comprehend not only *the ocean* or *sea* as we call it, but also תְּהוֹם רָבָה *the great abyss*, or *vast collection of waters in the bowels of the earth*.

Since the Mediterranean or Great Sea (as it is styled Josh. i. 4.) lay all along the western coast of the Holy Land from north to south, hence יָם often denotes *the west*. Gen. xxviii. 14. Exod. x. 19. xxv. 22. Isa. xlix. 12, & al.

III. As a N. masc. plur. with a formative מ, יָמִים and in Reg. יָמִי, the final י being dropped in Reg. as it is in all other plurals which in their absolute form end in יָם.

1. *Water*, or *waters* in general, thus denominated like יָם *the sea*, from their being so susceptible of, and frequently agitated by, *tumultuous motions*. Gen. i. 2, 6.

2. Spoken of *tears*, Ps. cxix. 136. Jer. ix. 1. Lam. i. 16.

3. *Water* having always been, as it still is, the principal drink, as bread the principal food (see u. d. r. לֶחֶם II.) of the eastern nations, (see 1 K. xiii. 8, 9, 16, 17, 18, 22.) hence bread and water denote in general the necessities of life. Isa. iii. 1. xxxiii. 16, & al.

4. It signifies the gifts and graces of the Holy Spirit through the preaching of the Gospel, or the doctrine of the Gospel attended by the influence of the Holy Spirit. See Isa. xlv. 3. xxxv. 7. xli. 18. lv. 1. xii. 3. Ezek. xlvii. 1. Zech. xiv. 8. Comp. John iv. 10, 14. vii. 38, 39. Rev. xxi. 6. xxii. 1, 17.

5. *Waters* denote a numerous and powerful nation or nations, especially as hostilely invading a country. Isa. viii. 7. Jer. xlvii. 2. Comp. Isa. xvii. 12, 13. Ezek. xxvii. 3, 10.

6.—*Inevitable and overwhelming calamities or afflictions*. 2 Sam. xxii. 17. Ps. xviii. 17. lxxix. 2, 3, 15, 16. cxxiv. 4, 5. cxlvi. 7. Isa. xxviii. 17. xlii. 2. Lam. iii. 54.

7.—*Posterity springing*, as it were, from a common source. Num. xxiv. 7. Isa. lxxviii. 1. Comp. Deut. xxxiii. 28. Psal. lxxviii. 27.

IV. As a reduplicate N. masc. plur. in Reg. יָמִימִי *Waters*, numerous or abundant waters. Exod. vii. 19. viii. 6, or 2. Josh. iv. 7, & al. freq.

V. As a N. masc. plur. יָמִים or, as more

than sixty of Dr. Kennicott's Codices read, יָמִים Gen. xxxvi. 24. The Rabbins explain this by *mules*; the Vulg. renders it *aquas calidas*, warm waters; but the interpretation of the learned Bockart seems far better, namely, that יָמִים here is the name of a people, probably the same as the gigantic עִמִּים *Emim*, mentioned Gen. xiv. 5; of whom see under עִמִּים. Accordingly the Samaritan Pentateuch here reads עִמִּים; and the Targum in Gen. xxxvi. 24, renders the word by גִּבּוֹרִים *giants*; and *Aquila* and *Symmachus* retain the Hebrew name עִמִּים *Emim*; so that the passage יָמִים אֲשֶׁר מָצָא אֶת הַדֶּסֶד כְּמִדְבָּר should be rendered, *who found, or lighted upon, the Emim in the desert*. עִמִּים, when spoken of enemies, is used for *lighting upon them*, or even *attacking them suddenly*. See Jud. i. 5. 1 Sam. xxxi. 3. 2 Chron. xxii. 8. Psal. xxi. 9; and Bockart, vol. ii. 238, & seq.

DER. *Jumble*, from יָם and בָּל to mix, tumultuous mixture. Saxon *gelioma*, light, and English *gleam*, from גָּלָה to reveal, appear, and יָם; whence also, perhaps, *Glimmer*, *glimpse*.

יָם

In Hiph. *To enlarge, amplify, make large, roomy, or spacious*. Once, Ps. xvi. 5, *Thou shalt enlarge my lot*. Vulg. *restitues shalt restore*.

This Root is not to be found in the common Lexicons, and תִּמְכֶּךָ in the Psalm is usually referred to the Root תָּמַךְ *To sustain, support*, as if it were the Participle Benoni in Kal from that Verb; but since on this supposition תִּמְכֶּךָ with the י inserted would be a very irregular, and, I believe, unexampled form, and since the Root תָּמַךְ in Arabic signifies *To be large, ample, spacious*, whence the N. תְּמִכָּה in *Galus* and *Castell*, *Spaciousness, freedom*, "amplitudo spatii, libertas," I have with *Schultens* in his manuscript Origines Hebraicæ ventured to restore this Root; and very readily submit this interpretation of it, which a little differs from his*, to the Reader's judgement. Thus far I had written in the second edition. I must now add, that in Ps. xvi. 4, two

* "Tu sortem meam facies laxissimam, omni scilicet amplitudine bonorum auctam." *Schultens*.

of Dr. Kennicott's MSS. read תָּמַךְ, and nineteen of his MSS. and four ancient editions תָּמַךְ, either of which words may be considered as the Participle masc. sing. Benoni, in Kal, from תָּמַךְ to hold up, support.

יָמִינִי Occurs not as a V. in Kal, but seems to have nearly the same radical meaning as יָמִינִי to be steady. *firm*. Thus the V. יָמַן is of the same import as יָמַן, and יָמַן as יָמַן.

I. As a N. יָמִינִי The right hand, with or without יָ, from it's steadiness or constant employment in work, comparatively with the left hand. See Gen. xlviii. 13, 14, 17, 18. Jud. iii. 15, 16. So in Greek the right hand is called Δεξιά from δεξιᾶν to receive, take, on account of it's aptitude for this purpose, and I suppose is in English denominated right from it's fitness or rightness to perform our various works.

The right hand figuratively denotes power or agency of God or man steadily and effectually exerted. See inter al. Exod. xv. 6, 12. Job xl. 9, or 14. Ps. lxxiv. 11. lxxvii. 11. lxxxix. 43. cxviii. 15, 16. So the right hand is the place of dignity or honour. See 1 K. ii. 19. Ps. xlv. 10. lxxx. 8. x. 1. But on this last text see Vutranga, Observ. Sac. lib. ii. cap. 4. Eccl. x. 2. The heart (understanding or sense) of a wise man is at his right hand, i. e. ready to be employed with dexterity and effect.

From the hand, יָמִינִי and יָמִינִי, fem. יָמִינִי are applied to the ear, the foot, the eye, the shoulder of a beast, the finger, a pillar. See Exod. xxix. 20, 22. Zech. xi. 17. Lev. vii. 32. 1 K. vii. 21. 2 Chron. iii. 17.

In Hiph. To use the right hand. occ. 1 Chron. xii. 2. Also, To go or turn to the right hand. occ. Gen. xiii. 9. 2 Sam. xiv. 19. Ezek. xxi. 16. Isa. xxx. 21. וְכִּי תִּפְּסֹן וְכִּי תִּפְּסֹן When ye shall turn to the right hand, and when ye shall turn to the left. In this last text the יָ is plainly substituted for the יָ which is used in the three others, and this manner of spelling confirms the near relation between the Roots יָמַן and יָמִינִי above observed.

II. As a N. יָמִינִי is used for the south, or

southern part, and in this sense opposed to יָמִינִי, the north, Ps. lxxxix. 13. Comp. Ezek. xxi. 46. Job xxiii. 8, 9. It is highly probable from Gen. i. 27, compared with Gen. ii. 18—22, that Adam was formed on the morning of the sixth day, and so would naturally turn himself first to the east, where the solar light first appears; and thus the south would be at his right hand, and might therefore be denominated from it. Milton has finely touched upon this circumstance, where Adam is giving Raphael an account of himself, and the objects around him at first formation:

Strait toward Heaven my wand'ring eyes I turn'd.
And gaz'd awhile the ample sky. —

— Thou Sun, said I, fair Light —
While thus I call'd and stray'd I knew not
whither,

From where I first drew air, and first beheld
This happy Light.

PAR. LOST, B. viii. lin 257, 8, 273, 283, &c.

But is it not more probable that the south was denominated יָמִינִי, because, taking יָמִינִי the east for the fore-part of the earth, the south would be to the right hand? Comp. under קָדַם III.

III. As Ns. יָמִינִי The south, Josh. xii. 1, & al. freq. Also, The south wind. occ. Ps. lxxviii. 26. Comp. Zech. ix. 14. תָּמַן The south. occ. Job ix. 9.

יָמִינִי

I. In Kal and Hiph. To change, alter, exchange. Ps. xv. 4. Jer. ii. 11. (where the first יָ in הִימִינִי is plainly radical; very many, however, of Dr. Kennicott's read הִימִינִי without יָ) Lev. xxvii. 10. Mic. ii. 4. & al. freq. In Niph. נִימִי To be changed. occ. Jer. xlviii. 11. In Hith. To change or alter oneself, or one's condition. Qu? occ. Isa. lxi. 6. Compare the context. As a N. fem. תְּמִינָה An exchange, commutation. Lev. xxvii. 10. 33. Ruth iv. 7. Comp. Job xv. 31. xx. 18, and Scott on these texts.

II. As a N. נִמִּר A Leopard, so called perhaps from this Root, on account of his variegated skin. But see Root נִמִּר.

יָמִינִי

To feel, grope. It occurs in Hiph. Jud. xvi. 26. וְהִימִשְׁנִי And let me feel. And if this word be the true reading, we must say, that the Roots יָמַן and יָמִינִי are of the same import as יָמִינִי and יָמִינִי, and יָמִינִי.

But seven of Dr. Kennicott's Codices, and among them the Complutensian edition, read דומשני and about twenty of his Codices, together with the Keri, have דומשני. Comp. under מש.

ינה

With a radical, but mutable or omissible, נ.

I. To press, squeeze, oppress, depress. So the LXX frequently render it by ὀλίγω. It occurs as a Verb in a natural sense. Psal. cxli. 5, *Let the righteous smite me kindly, or (it shall be) a kindness, and reprove me, (it shall be) oil to my head, or a most excellent oil, (see Exod. xxx. 23.)* אל יני ראשי *it shall not depress me (i. e.) my head, (comp. Gen. iii. 15.) it shall not make me hang down my head, as persons in great sorrow or dejection do; see Isa. lviii. 5; to which is opposed ראש lifting up the head. Psal. iii. 4. Comp. Prov. xxvii. 6. In Psal. cxli. 5, thirty-two of Dr. Kennicott's MSS. and one ancient printed edition, for יני read ינא. But by the other applications of the Root נא (which see) יני seems the truer reading.*

II. As a N. ין (with the first י radical, and formed as קין from כים, כסה from עץ, ענה, &c.) Wine, which is made by squeezing the grapes, the expressed juice of grapes. Gen. ix. 21. xlix. 11, & al. freq. It seems worthy of remark, that the Heb. name for wine has been retained with little variation in many other languages, as in the Greek Οἶνος, Lat. Vinum, whence Italian and Spanish Vino, and French Vin; in the Celtic or Welsh Gwin; in the Cimbric Uin, Gothic Wein, Old German Uuin, Danish Vien, Dutch Wiin, Saxon pin, and Eng. Wine and Vine*.

III. As a N. ין (formed as חין from חנה and כוס from כסה, &c.) Mud, mire overwhelming or oppressing one on all sides. occ. Ps. xl. 3. lxi. 3.

IV. As a V. in Kal, To oppress, afflict, or the like, in a moral sense. occ. Psal. lxxiv. 8, יננו We will oppress them. Comp. Jer. xxii. 3. As a Participle Benoni in Kal, or as a participial N. masc. or fem. יונה Oppressing, or an oppressor. occ. Jer. xxv. 38. xvi. 16. l. 16. Zeph. iii. 1, & al. In Hiph. דונה To oppress. Ezek. xviii. 12, 16, & al.

* See Junius's Etymol. Anglican. in Win.

V. As a N. ינה The pigeon or dove, because particularly defenceless, and exposed to rapine and violence. See Ps. lv. 7. Hos. vii. 11. xi. 11. It is evident, that according to this interpretation ינה in the form of a Particip. active, is used in a passive sense; and it requires but a slight acquaintance with the Hebrew language to know that not only the Participles active of some Verbs, but also the Verbs themselves in Kal have a passive as well as an active signification, especially in those instances where the Hiph. conjugation is used as Kal, or in an active sense, as in this Root.

The poets, who are often the best describers of nature, forget not to paint the dove as the object of rapine. Thus Homer, Il. xxi. lin. 493, &c.

ὥς τιτλις
ἢ ῥα δ' ὅπ' ἰσχυρὸς κοίλῃσι νισσηται ποτρυγί
Χηρυμῶν· ὅτ' ἀπὸ τῆ γῆ ἀλυσμένη αἰσιν μὲν νεν.
So when the falcon wings her way above,
To the cleft cavern speeds the gentle dove,
(Not fated yet to die.)

Pope.

Again, Il. xxii. lin. 139, &c.

Ἡὐτι κυρὸς οἰσφύῃσι λαφροτάτος ποτρυγίων
ῥηδίων· ὁμοῖοι μετὰ τρυφῶν τιτλιων·
ἢ ἐῖ δ' ὑπαιθα φοβέται· ὅ δ' ἔγγυθεν ὄξυ λιλανῶν
ταρφέι παύσσει, ἵδμεν τι ἰδυμὸς ἀνγωί.

Thus at the panting dove a falcon flies,
(The swiftest racer of the liquid skies)
Just when he holds or thinks he holds his prey,
Obliquely wheeling through th' ærial way
With open beak, and shrilling cries he springs,
And aims his claws, and shoots upon his wings.

Pope.

So Virgil, Æn. xi. lin. 721, &c.

Quam facile accipiter saxo sacer ales ab alto
Consequitur pennis sublimem in nube columbam,
Comprensamq; tenet, pedibusque eviscerat
uncis:

Tum cruor & vulsæ labuntur ab æthere plumæ.
Not with more ease the falcon front above
Shoots, seizes, grips, and rends the trembling
dove;

All stain'd with blood the beauteous feathers fly,
And the loose plumes come fluttering down
the sky.

Pitt.

ינה See נח and נחה

ינה

In Kal, To suck. Job iii. 12. Joel ii. 16. Isa. lx. 16. lxi. 11. Comp. Deut. xxxiii. 19. As a participial N. ינון or ינון A suckling, a sucking child. Num. xi. 12. Jer. xlv. 7. In Hiph. To give suck, to suckle.
Gen.

Gen. xxi. 7. Exod. ii. 9. As a participial N. fem. מְנִיקָה or מְנִיקָה *A woman who gives, or has given suck, a wet nurse.* Gen. xxiv. 59. xxxv. 8*. Exod. ii. 7.

- II. Applied to plants. As a N. יִנֵּק *A young twig, shooting from a stock, a sucker.* occ. Isa. liii. 2. As a N. fem. יִנֵּקָה in Reg. יִנֵּקָה The same. Job viii. 16. Ps. lxxx. 12. So Plur. in Reg. יִנֵּקוֹת. occ. Ezek. xvii. 4.

DER. Young, younger, &c.

יִסְד

- I. *To found, lay the basis or foundation.* See inter al. Josh. vi. 26. Ps. civ. 5. 2 Chron. xxxi. 7. As participial Ns. יִסְד *A foundation, basis.* Exod. xxix. 12. 2 Chron. xxiv. 27. & al. מוֹסֵד Nearly the same. Deut. xxxii. 22. Isa. lviii. 12, & al. In Hiph. *To lay for a foundation.* 2 Chron. iii. 3, and these (measures namely) Solomon הוֹסֵד laid as a foundation for building. In Huph. *To be founded, have the foundation laid.* Ezra iii. 11.

מוֹסְדוֹת הַשָּׁמַיִם 2 Sam. xxii. 8, *The foundations of the heavens are those foundations which were made by the heavens, when they divided the waters from the waters, by forming the shell or hollow sphere of earth between the two spheres of water. In the parallel place.* Psal. xviii. 8, these are called מוֹסְדֵי הָרִים *the foundations of the mountains, and elsewhere* מוֹסְדֵי אָרֶץ *the foundations of the earth.* Ps. lxxxii. 5. Prov. viii. 29. Isa. xxiv. 18. Comp. Job xxxviii. 4. Ps. xviii. 16. xxiv. 2. civ. 5. Prov. iii. 19.

- II. As a N. יִסְר, or, according to twenty-four of Dr. Kennicott's MSS, יִסְר *A beginning.* occ. Ezra vii. 9.

- III. In Kal, *To found, as a nation or people.* Isa. xxiii. 13. In Niph. *To be thus founded.* Exod. ix. 18. comp. ver. 24.

- IV. *To found, settle, establish.* Isa. xiv. 32.

- V. *To establish, ordain, decree.* Ps. viii. 3. civ. 8. 1 Chron. ix. 22. Eath. i. 8. מוֹסֵד *The decreed rod.* occ. Isa. xxx. 32.

- VI. In Niph. *To be founded, firmly fixed, or resolved.* occ. Ps. ii. 2. xxxi. 14.

- VII. As Ns. יִסְר and יִסְר See under יִסְר.

יִסְר

This Root is nearly related to יִסְר (which see) as יִסְר to יִסְר, &c. *To smear over,*

andint. Once, Exod. xxx. 32; but observe that for יִסְר fifteen of Dr. Kennicott's Codices read יִסְר, and the Samaritan Pentateuch יִסְר; both which words may be considered as the 3d pers. masc. sing. fut. in Huph. from the Root יִסְר. As a N. מִיִּסְר See under יִסְר I.

יִסְר

- I. In Kal and Hiph. *To add, increase.* See Lev. v. 16. vi. 5. Ps. cxv. 14. Isa. xxvi. 15. xxxviii. 5. Jer. xlv. 3. Job xlii. 10. Prov. i. 5.

- II. With the infinitive mood following, with or without ל, or with another Verb connected with יִסְר by ו, *To repeat, do again.* See Gen. iv. 2, 12. xxv. 1. 2 K. xxiv. 7. freq. occ. It is sometimes followed by another Verb in the same form without ו intervening, and then also denotes a repetition of the action expressed by the latter Verb. See Prov. xxiii. 35. Isa. liii. 1. Hos. i. 6. Comp. Isa. xlvii. 1.

In two passages, namely, Exod. v. 7. 1 Sam. xviii. 29, it is supposed to be used with מ instead of י; but in Exod. for תִּסְמַח not only the Samaritan text, but likewise three of Dr. Kennicott's Heb. MSS. read תִּסְמַח, and four others תִּסְמַח. And in 1 Sam. xviii. 29, the מ is wanting in the text of seven MSS. and in the margin of one more. (Comp. ver. 12, 15.) And with these various readings agree the Chaldee Targ. and the Syriac, LXX, and Vulg. Versions.

יִסְר

It is in sense, as well as sound, nearly related to יִסְר. Comp. under יִסְר.

- I. In Kal, *To restrain, check, discipline.* See Isa. viii. 11. Jer. xxxi. 18. Lev. xxvi. 18, 28. Deut. iv. 36. viii. 5. xxi. 18. 1 K. ii. 11. 2 Chron. v. 14. Psal. xciv. 10. In Niph. *To be restrained, disciplined, to receive discipline or correction.* Lev. xxvi. 23. Ps. ii. 10. Jer. vi. 8.

- II. As a N. מוֹסֵר In general, *Restrained, somewhat restraining.*

1. Plur. in Reg. מוֹסְרִים and fem. מוֹסְרִיחַ *Bands or bonds.* Ps. cxvi. 16. Isa. lii. 2. Jer. v. 5. xxvii. 2. Job xxxix. 5; in which last-cited passage, as well as in others, it is opposed to פָּתַח *opening, loosing.* The LXX frequently render מוֹסְרִים by δεσμός *bonds.*

2. *Restraint, discipline.* Deut. xi. 2. Job v. 17, & al. freq. Job xii. 18, מוֹסֵר פָּתַח

* See Harmer's Observations, vol. iv. p. 517.

מלכים *He looseth the bond of kings,* "He destroys their * *binding power,* their authority, by dethroning them. The expression may allude to the royal belt, one of the insignia of majesty. Comp. Isa. xlv. 1." Scott, whom see. As a N. fem. in Reg. מִסְרָה *Discipline, correction.* occ. Ezek. xx. 37

עֵד

I. In Kal. *To appoint, constitute.* occ. Jer. xlvii. 7. Mic. vi. 9. 2 Sam. xx. 5, *And he tarried מִן הַמָּוֶעַד אֲשֶׁר יָעַד beyond the set time which he had appointed (to) him.* So in Hiph. *To appoint, fix,* particularly as time. occ. Job ix. 19, *Who will or can appoint me a time? for trial namely.* Who can sit as judge between me and God?—"Who shall be the judge of God?" Scott. Jer. xlix. 19, מִי יַעֲדֵנִי, or, according to the fuller reading of forty of Dr. Kennicott's Codices, וְיַעֲדֵנִי, *Who will appoint me the time? i. e. to fight or contend with me.* So Jer. l. 44, where twenty-eight of the Doctor's Codices read יַעֲדֵנִי. As a N. masc. מוֹעֵד plur. מוֹעֲדִים and (2 Chron. viii. 13,) מוֹעֲדוֹת *A set regular time, a season.* Gen. i. 14. xvii. 21. xxi. 2, & al. freq. Ps. civ. 19, *He made the lunar light (not for seasons or set times in the sense of sacred seasons or periodical feasts, comp. under חוֹדֶשׁ II. but) according to (it's) seasons, or periodical returns of continually increasing or waning light; so it follows in the text, the solar light knoweth מוֹעֲדוֹ his going off, or setting.* As a N. fem. מוֹעֲדָה *Appointment.* occ. Josh. xx. 9.

II. Spoken of a woman, *To betroth, to appoint her for a wife.* occ. Exod. xxi. 8, 9. The word implies the solemn recognition of the contract. So LXX αἰσχρολογία.

III. In Niph. *To be convened, to meet or assemble by appointment.* See Num. x. 4. xiv. 35. Josh. xi. 5. Amos iii. 3, *Can two men walk together, except they be agreed, or meet by appointment?* As a N. מוֹעֵד *A meeting.* Hence מוֹעֵד הָאֵל *the tabernacle of meeting,* so called because God promised there לִמְעַד to meet with Moses and the children of Israel. See Exod. xxv. 22. xxix. 42, 43. xxx. 36. In Ps. lxxiv. 8, we read of אֵל הָמוֹעֵד

of God, which the learned Pridcaux (*Connect. vol. i. p. 387, &c. 8vo.*) whom see, thinks were rather *proseucha* than *synagogues*, i. e. rather open courts where the people met to pray each man for himself, than covered buildings, where a public service was performed, resembling that of our parish churches, and consisting in a form of common prayers, and in reading and expounding the law and the prophets to the congregation there assembled †. But Vitringu (*De Synagog. Vet. tom. i. p. 403, &c.*) thinks כל מוֹעֵד אל means agreeably to Exod. xxv. 22, all those places where God had formerly met with the Patriarchs, and where some monuments or memorials of those divine appearances had been erected. Comp. *Michaelis, Supplem. p. 1111.*

In Job xxx. 23, the grave is called בֵּית מוֹעֵד *the house of appointment, or rather, of meeting, to all living.* Comp. ch. iii. 18, 19.

IV. As a N. fem. עוֹרָה (formed as לִרְחָ from יָרָה) in Reg. עֵדָה *An assembly met by precious appointment.* Thus it is applied not only to the regular meeting of Israel, Exod. xii. 3, 6, 19, 47, & al. freq. but to the seditious assembly of Korah and his associates. See Num. xvi. 5, 6, 11, 16. xxvi. 9, 10. xxvii. 3. So it differs from קָהָל, which denotes any assembly whether regular or irregular. freq. occ. In Jud. xiv. 8, עֵדָה וְבֵינֵם is used for a swarm of bees, whose wonderful and regular polity or economy in their works, it is well known, resembles that of human society. Virgil particularly observes, Georg. iv. lin. 153, 5,

*Sole communes natos, consortia tecta
Urbis habent, magnis agitant sub legibus ævum;
Et patriam solæ, & certos novere penates.*

They, they alone, a general interest share,
Their young committing to the publick care,
And all concurring to the common cause,
Live in fix'd cities under settled laws.

WARTON.

And again, lin. 215, 216, speaking of their king, or, as the moderns call it, their queen,

*Omnes
Circumstant fremitu denso stipant; frequentes.*

* Comp. 1 K. xii. 11, 14, Ps. ii. 2.

† See Greek and English Lexicon to New Test. in ΠΕΡΙΟΧΑΙ and ΣΥΝΑΓΩΓΑΙ, and the Author thereof quoted. — With

—With awe they him surround,
—And crowd about him with triumphant sound.
WARTON.

Comp. under רבר IV.

יעצה

I. It is rendered *to sweep away*, but, as it is spoken of hail, seems rather to signify *to overturn*; so the Vulg. subvertet, *Theodotion ταραξει shall disturb*. occ. Isa. xxviii. 17; where observe that the structure of the sentence proves that יעצה is the third person masc. preter. and consequently that the י and ה are both radical.

II. As a N. masc. plur. יעצו *Shovels*, for turning up the ashes of the brazen altar of the tabernacle or temple on a heap. See Exod. xxvii. 3. 1 K. vii. 45.

יעצה

It seems nearly related to עז (which see) as יעז to עז, &c.

To strengthen. It occurs not as a V. but hence, as a Participle Niph. יעצה Strong, robust. So Targ. חזק Once, Isa. xxxiii. 19. *Symmachus* renders the word ἀναδύμ impudent, and the Vulg. in like manner, impudentem. Comp. Deut. xxviii. 50.

יעצה

I. To cover. It occurs, according to some, Isa. lxi. 10. But see under עצה.

II. Chald. from the Heb. יעץ *To counsel, advise*, י being, as usual, changed into ע. In Hith. *To consult one another, to consult together*. occ. Dan. vi. 7, or 8. As Ns. עצה Counsel. occ. Dan. ii. 14, יעצה *a counsellor*. occ. Ezra vii. 14, 15.

יעצה

I. In Hiph. *To profit, benefit, advantage*. 1 Sam. xii. 21. Job xv. 3, & al. freq. In Job xxx. 13, does it not signify, *To esteem or reckon again*, in lucro ponere, lucro apponere, and so to rejoice, triumph in? See Scott.

Hence perhaps, Eng. Adjective *Well*, also *weal* and *wealth*.

II. As a N. עצה *The ibex*, a species of wild goat. See under עצה XI.

יעצה See under עצה

יעצה

To dissolve, melt, dissipate. This seems the idea of the word; accordingly the LXX frequently render it by ελκεω, as 1 Sam. xiv. 28. 2 Sam. xvi. 2, 14. xvii. 29, and (according to the *Alexandrian MS.*) Jud.

viii. 15. 2 Sam. xxi. 15. So the other ancient Greek versions, in Isa. xl. 28.

I. In Kal, *To be tired, spent, or dissolved with fatigue*. Isa. xl. 28, 31. Jer. ii. 24. As a N. יעצה *Tired, spent*. 2 Sam. xvi. 2. Isa. xl. 29, & al. עצה (formed as חזק from קץ, קץ from יעץ) Nearly the same, Gen. xxv. 29, 30, & al.

II. As a N. fem. plur. חתומות *Dissolutions, meltings*. occ. Job xxiii. 25. כסף חתומות *Silver of meltings*, i. e. silver that hath been several times melted in the fire. So the LXX καταρυσμενων *that hath undergone or been melted in the fire*.

III. As a N. fem. חתומות *That which causeth fatigue to others, indefatigable strength*. So Targum חזקתא *Overpowering strength*, Syr. ערשנה, and Vulg. Fortitudo. occ. Num. xxiii. 22, xxiv. 8.

IV. As a N. fem. plur. חתומות *The high tops of mountains* (so LXX ὕψη, Vulg. altitudines) whose ascent wearies the traveller. occ. Ps. xcv. 4. Montis anhelii. *Claudian De Rapt. Pros. III. 384.*

So pleas'd at first the tow'ring Alps we try,
Mount o'er the vales, and seem to tread the sky.
Th' eternal snows appear already past,
And the first clouds and mountains seem the last;
But those attain'd, we tremble to survey
The growing labours of the lengthen'd way:
Th' increasing prospect fires our wand'ring eyes,
Hills peep o'er hills, and Alps on Alps arise!
Pope's Essay on Criticism, lin. 227, &c.

יעצה

In Kal, *To advise, give counsel, advice, or information*. Exod. xviii. 19. Num. xxiv. 14, & al. freq. In Niph. *To be counselled, consult, take counsel*. Isa. xl. 14. Psal. lxxi. 10, & al. In Hith. *To take counsel together, consult among themselves*. occ. Ps. lxxiii. 4. As a N. fem. עצה *Counsel, advice given*, Prov. xii. 15,—or *taken*, Isa. xlv. 26. As a N. fem. plur. מעצות or מעצות *Counsels, designs*. Prov. xxii. 20. Jer. vii. 24. Ps. lxxxi. 13, & al.

יעצה See under עצה

יעצה See under עצה

יעצה

With a radical, but mutable or omissible, ה.

In Kal, *To be fair, beautiful*. Cant. iv. 10. vii. 7. Ezek. xxxi. 7, & al. Also in a transitive sense, *To make beautiful, decorate*. occ. Jer. x. 4. In Hith. *To make oneself fair or beautiful*. occ. Jer. iv. 30. As a N. masc. and fem. יפה *Fair, beautiful*. Gen. xxxix. 6. xii. 14, & al. freq.

So

So Fem. in Reg. יָפָה Gen. xii. 11. xix. 17, & al. As a N. יָפָה Beauty. Isa. iii. 24, & al. freq. יָפָה To be exceedingly beautiful. occ. Ps. xlv. 3.

יָפָה

I. In Kal, To breathe or blow, as the air in motion*. Gen. ii. 7. Comp. Ezek. xxxvii. 9. So in Hiph. Cant. iv. 16.

II. In Kal, To breathe out, utter by breath or voice. Prov. xix. 9. Hab. ii. 3. Psal. xxvii. 12. יָפָה חֶסֶד "And such as breathe out cruelty." Eng. Translat. So Homer, Il. iii. lin. 8, Μῆναι πνεύοντες, Breathing courage; Cicero, Catilin. ii. 1, Scelus anhelantem, Breathing out or puffing with wickedness; Ad Herenn. iv. 35, Anhelans ex intimo pectore crudelitatem, From the bottom of his breast breathing out cruelty. Comp. Acts ix. 1, Εμφνεύοντες ἀνελαντες καὶ φόνον, "Breathing out threatenings and slaughter," Eng. Translat. but see Greek and Eng. Lexicon in Εμφνεύοντες. In Hiph. The same. Prov. vi. 19. & al. comp. Ps. xii. 6. In Hith. הִפְיָה To draw and emit the breath strongly, as in pain, to pant, anhelare. occ. Jer. iv. 31.

III. In Hiph. To puff at. See under נָפַח II. IV. As a N. יָפָה Cinders, ashes. See under נָפַח, to which Root יָפָה is nearly related, as יָצַב to יָשַׁב, נָצַב to יָשַׁב.

יָפָה

Occurs not as a V. in Kal, but in Hiph. To radiate, irradiate, as a stream of light. occ. Job iii. 4. To irradiate, shine forth, as God in glory. occ. Deut. xxxiii. 2. Ps. l. 2. lxxx. 2; and that either in vengeance. occ. Ps. xciv. 1.—or in kindness. occ. Job x. 3. Also, To cause to shine or irradiate. occ. Job xxxvii. 15. וְהָפִיעַ אֹרֶךְ עָנָן And causeth the light of his cloud to irradiate. This seems an allusion to that glorious and wonderful phenomenon, the rainbow. See Scott on the place, and comp. Gen. ix. 13, 14. Eccles. i. 7. As a N. fem. in Reg. יָפָה Splendour, brightness, glory. occ. Ezek. xxviii. 7, 17. As a N. רָפֶעַ Light shining. occ. Job x. 22, וְהָפִיעַ And the light as thick darkness.

Hence perhaps Gr. φεγγος; splendour, φεγγω to shine, &c.

* See Hutchinson's Introd. to Moses' Sine Princip. p. 36, 37.

יָפָה

This word is nearly related to פָּהַר To entice, persuade, as יָדָה to יָדָה.

I. It occurs as a V. in Kal, Gen. ix. 27, לִפְהָה אֱלֹהִים God shall persuade (—attire en douceur, French Translat.) Japhet; which was fully accomplished by his posterity's conversion to christianity. The name Ιαφεθ, i. e. Japhet, continued famous among his descendants the Greeks, and was also well known to the Romans. See Bochart's Phaleg, lib. iii. cap. 1. In Niph. Job xxxi. 27, וַיִּפְהַר לִבִּי And my heart hath been secretly enticed. But observe that in both these texts יָפָה may be referred to פָּהַר, which see.

II. As a N. מִפְהָה plur. מִפְהָהִים and מִפְהָהִים A persuasive fact, event or sign, given for conviction, whether strictly miraculous and exceeding the powers of nature, as Exod. vii. 9. xi. 9, 10; or not, as Isa. xx. 3. Ezek. xii. 6, 11. xxiv. 24, 27. So Zech. iii. 8, Joshua the high priest and his companions were מִפְהָהִים typical men, i. e. men raised up by God as types of Christ, and as proofs that God would bring his servant the BRANCH.

III. As a N. תִּפְהָה A sign or example to others, ὑποδείγμα (see 2 Pet. ii. 6.); so Vulg. exemplum. occ. Job xvii. 6, He (Eliphaz) has made me a by-word of the people, and I shall be, or that I may be, תִּפְהָה an example before them. For the interpretation of this difficult text I am indebted to Mr. Scott, whom see,

יָפָה

In Kal, To come or go forth, or out, in almost any manner. In Hiph. To cause to come forth or out, to bring or carry forth or out. freq. occ. In Hiph. הִפְיָה To be brought forth or out. Ezek. xxxviii. 8, & al.

This V. is applied, inter al. to the productions of the earth or of vegetables, Gen. i. 12. Deut. xiv. 22. 1 K. iv. 33. Job viii. 16. Isa. xi. 1.—to the offspring of man, Gen. xv. 4. xxxv. 11. 2 K. xx. 18.—to the solar light's going forth upon the earth, Gen. xix. 23. Jud. v. 31; so to the stellar lights, Neh. iv. 15, or 21. Comp. Ezek. vii. 10.—to the springing or coming forth of waters, Deut. viii. 7. Ezek. xlvii. 1.—to a protuberant eye, Ps. lxxiii. 7.—to a projecting tower, Neh. iii. 25.—to words uttered, Jud. xi. 36.

1 Sam.

1 Sam. ii. 3. comp. Isa. xlviii. 20.—to the termination of a border or limit, Num. xxxiv. 9, 12. Josh. xv. 3, 4, 9.—to money expended or disbursed, 2 K. xii. 11, 12.—to an estate going out of the buyer's or mortgagee's hand to the original owner, Lev. xxv. 28, 33.—to a servant going out free, Exod. xxi. 2. Lev. xxv. 54.—to the heart leaping or starting in sudden fear, Gen. xlii. 28; where the LXX, preserving the idea of the Heb. *עָלָה*, and the French Translation excellently, *tressaillit started*.

The final *א* of this Root (as in *בא*, *מצא* and others) is twice dropt, namely in the V. *יצא* for *יצאו* Job i. 21; and in the Participle Benoni Kal, fem. *יצאת* for *יצאת* Deut. xxviii. 57; where, as to the expression coming out from between her feet, it may be remarked, that Homer uses a similar one for being born, Il. xix. lin. 110, *ὅς κεν — ποτὶ μετὰ ποσσὶ γυναικός, whoever shall fall between ("intra" Clarke) the feet of woman*. And observe that in Job about twenty, and in Deut. about ten of Dr. Kennicott's Codices supply the radical *א*.

As a participial N. *סוֹרֵץ*, and more rarely *סוֹרֵץ* *A coming, going, or being brought out or forth*; it is applied to the same subjects and in almost as extensive a manner as the V. and denotes

1. The act of going or coming forth. Num. xxxiii. 2. Ps. xix. 7. Ezek. xii. 4. Mic. v. 1, or 2, and *סוֹרֵצוֹ* And his (the Messiah's) goings forth have been from of old, *מִימֵ עוֹלָם* from the days of antiquity,—not his eternal generation from the Father, as this word has been tortured to signify, but his goings forth to action, his proceedings or acts for the benefit of his people and the destruction of his enemies, as the Verb *צא* is often applied. See Mic. i. 3. Jud. iv. 14. Ps. lx. 12. lxxviii. 8. lxxxi. 6. Isa. xxvi. 21. Hab. iii. 13. Zech. xiv. 3. Comp. Hos. vi. 3.
- 2.—The thing which goeth or cometh out. Num. xxx. 13. Deut. viii. 3. xxxiii. 23. Ps. lxxix. 35.
- 3.—The place whence any thing comes. Job xxviii. 1. Isa. lviii. 11. Ps. lxxv. 9. lxxv. 7; in which last passage *סוֹרֵץ* is used for that part of the heavens whence the solar light *צא* cometh forth, i. e. the east. Comp. Ps. xix. 6, 7.

4. Spoken of water, *A spring*. 2 K. ii. 21. Isa. xli. 18.

As a N. fem. plur. *הַצֵּיטוֹת* and *הַצֵּיטוֹת* Goings forth, as of a border. Num. xxxiv. 8. Josh. xv. 4, 11. Ps. lxxviii. 21, *לְמַת* *הַצֵּיטוֹת* Goings forth with regard to (i. e. from) death. Prov. iv. 23, *For out of it (the heart, are) הַצֵּיטוֹת* the issues of life. This is true both in a natural and a spiritual sense.

As a N. fem. *צוּרָה* and in Reg. *צוּרָה* Excrement. Isa. xxviii. 8. Deut. xxxiii. 14. Ezek. iv. 12. Also, *Filthiness* in a spiritual sense, Prov. xxx. 12. Isa. iv. 4. Hence as a N. masc. plur. Spoken of garments *צוּרָה*, and *צוּרָה* Filthy. occ. Zech. iii. 3, 4.

צוּרָה occurs not as a V. in this reduplicate form, but as a N. masc. plur. dropping the initial *צוּרָה*.

1. Produce of the earth. Job xxxi. 8. Isa. xlii. 5. xxxiv. 1; in which last-cited passage it seems to denote, not literally the vegetable produce of the earth, as trees, plants, &c. but poetically and figuratively its animal produce, i. e. the men who are produced in it. So the Heb. *וְכָל הַצֵּיטוֹת* is explained by the Targum *וְכָל דְּרִיזִין בָּהּ* And all who dwell in it, and by the LXX *καὶ ὁ λαὸς ὁ ἐν αὐτῇ* And the people that is in it. See *Vitranga*.

2. Offspring of man. Job xxvii. 14. Isa. xlviii. 19. Comp. Isa. xxii. 24.

3. Spiritual offspring. Isa. lxi. 9.

DER. French and Eng. *Issue*, by which word our Translators render the V. *צא* Isa. xxxix. 7, the N. *צוּרָה* Ps. lxxviii. 20. Prov. iv. 23, and the N. *צוּרָה* Isa. xxii. 24.

צב

This word is nearly related to *צב*, as *קצ* to *קש*; but I concur with those Lexicon-writers who make it a distinct Root, because I never find *י* inserted after *י* in *צב* as it should regularly be, if *צב* were the Niphal Conjugation of *צב*, and because the *י* is plainly radical in the Hith. *הִצִּיב*.

1. In Kal and Hiph. To set, settle, place steadily or firmly, in a certain situation or place, statuere, constituere. The word implies fixedness or steadiness. See Gen. xxi. 28, 29. xxxiii. 20. xxxv. 14. Ps. lxxiv. 17. lxxviii. 13. Prov. xv. 25, (where LXX *ἐσθίοντες* hath settled, established).

cap. 4, where he has a long account of the *Obelisk* removed to Rome by *Constantius*, besides two others which *Augustus* had transported thither from *Heliopolis*. And Dr. *Shaw*, *Travels*, p. 424, speaking of the *Prænestine* pavement, of which he has given a print, says, "At *Heliopolis* (i. e. *Beth-shemesh*, or the house or city of the sun, Jer. xliii. 13.) we are very agreeably entertained with the *obelisks* that were erected before it." One of which fifty-eight feet high remains to this day. See *Niebuhr*, *Voyage en Arabie*, tom. i, p. 80. Many authors have observed, that as *obelisks* were dedicated to the sun, so their *tapering* and *pointed* form was intended to represent his *rays*. See *Shaw's Trav.* p. 365.

In Gen. xxxv. 20, we read that *Jacob* set up *מַצֵּבָה* a pillar upon or near *Rachael's* grave. So in *Homer*, Il. xi. lin. 371, *Paris*, when going to shoot at *Diomed*, couches behind the pillar which had been erected upon or near the *tumulus* or *grave* of *Ilus*,

ΣΤΗΛΗΝ ΚΑΛΩΜΕΝΟΣ, ΑΝΔΡΟΚΡΑΝΤΩ ΕΠΙ ΤΥΜΒΩ,
Πῶς ΔΑΡΔΑΙΩ ΔΑΟ—

So at the funeral of *Elpenor*, *Odyss.* xii. lin. 14, we find *Ulysses* and his companions

ΤΥΜΒΩΝ ΧΕΙΡΑΙΣ, ΚΑΙ ΕΠΙ ΣΤΗΛΗΝ ΕΡΥΣΑΝΤΙΣ,

forming a *tumulus*, and erecting a *pillar*;" and in Il. xvi. lin. 457 and 675, a *heap of earth* and a *pillar* are mentioned as the usual tokens of respect paid to the dead,

ΤΥΜΒΩΙ ΤΙ, ΣΤΗΛΗΙ ΤΙ ΤΟ ΓΑΡ ΧΕΙΡΑΣ ΕΣΤΙ ΔΑ-
ΤΟΥΝΤΙ.

And that *women*, as well as men, were honoured with them appears from Il. xvii. lin. 434, 5,

—ΣΤΗΛΗ—ἥτις ἐπὶ ΤΥΜΒΩ
Αἰρεῖς ἱστῆται τιθῆντος, ἢ ΓΥΝΑΙΚΟΣ.

And Dr. *Chandler*, *Travels in Greece*, in his account of *Athens*, remarks, that "in the courts of the houses lie many round *stelæ*, or *pillars*, once placed on the *graves* of the *Athenians*, and a great number are still to be seen applied to the same use in the *Turkish burying grounds* before the *Acropolis*." Comp. *Solon's Law* cited by *Cicero De Leg.* ii. 26.

V. As a N. fem. *מַצֵּבָה Firm*, abiding, substance, as the stock or stump of a tree, "statumen, stipes." *Vitringu.* Isa. vi. 13.

VI. To set, constitute, appoint. Deut. xxxii. 8. So LXX ἐστήκει.

VII. Chald. As a Participle or participial N. *יָצִיב Firm*, certain, true. occ. Dan. ii. 8, 45. vi. 12, or 13. As a N. fem. *יָצִיבָה Certainty*, truth. occ. Dan. iii. 24. vii. 16, 19.

יצב
In Kal, but more frequently in Hiph. To place, set or leave in a certain situation or condition. See Gen. xxx. 38. xxxiii. 15. Deut. xxviii. 56. Jud. vi. 37. vii. 5. 1 Sam. v. 2. Job xvii. 6. Jer. li. 34. Hos. ii. 3. In Niph. To be left. occ. Exod. x. 24.

יצב See under יצק

יצק
I. In Kal, to pour, pour out, liquids, as oil, blood, water. See Gen. xxviii. 18. Lev. viii. 15. ix. 9. 2 K. iii. 11, & al. freq. Job xxix. 6, And the rock with or near me יצק (was) poured out (into) streams of oil. So LXX ἐχεορθε, or MS. Alex. ἐχειτο, were or was poured out. Comp. under חלמט. As a participial N. fem. plur. *מַצְקוֹת Pipes*, q. d. *pourers*, Vulg. *Infusoria*. occ. Zech. iv. 2. In 2 K. iii. 11, *Elisha's* being the attendant or servant of *Elijah* is expressed by his *pouring water on that prophet's hands*. The same office is performed by the servants, both male and female, in *Homer*. Thus, *Odyss.* iv. lin. 216, *Asphalion*, the servant of *Menelaus*, *pours water on the hands* of him and his guests,

—Ασφαλίων δ' αὖ ὕδωρ ἐπὶ χειρὸς ἐχέουσι
Ὀτρειός· Ζεῦ πάτερ Μενέλαον κύδατο ἡμῶν.

And at lin. 52, and *Odyss.* i. lin. 136, xv. lin. 135, and xvii. lin. 91, female servants are employed in like manner. So when the *Tyrian* or *Phœnician* *Dido* entertains *Aeneas* in *Virgil*, *Æn.* i. lin. 705,

Dant famuli manibus lymphas.

This custom still continues in the East. Mr. *Hanway*, speaking of a *Persian* supper, *Travels*, vol. i. p. 223, says, "Supper being now brought in, a servant presented a basin of water, and a napkin hung over his shoulders: he went to every

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every

every one in the company, and poured water on their hands to wash."

- II. *To pour out*, as melted metals, to fuse, found, cast, fundere. See Exod. xxv. 12. 1 K. vii. 24, 46. Job xxxvii. 18. As a N. fem. יצקה *A casting*. 1 K. vii. 24. As a N. fem. מוצק Nearly the same. 1 K. vii. 37. Also, *A molten mass*. Job xxxviii. 38. בצקת עפר למרע *When the dust is fused or melted into a molten mass*, i. e. after the constant drought and intense heat of an Arabian summer, when the sandy dust is rendered in a manner as fine as the particles of melted metals. Thus * Sir John Chardin observes, that one advantage of the eastern people carrying whatever they want, whether dry or liquid, in goat, or kid skin vessels is, that the dust cannot get in, of which there are such quantities in the hot countries of Asia, and so fine that there is no such thing as a coffer impenetrable to it. Observe that in the passage of Job just cited צק is the proper form of the infinitive of צר, but not of פר or צר. Comp. *Schultens* on the text. Job xli. 14, 15, or 23, 24, *The flakes of his flesh are sodered together*, צק molten (metal) is upon or covers him, it will not give way. His heart (is) molten, like a stone, i. e. it is as hard as iron or copper molten from the ore, comp. chap. xxxviii. 2; (it is) molten as (hard as) the nether millstone. See *Schultens* and *Scott*.

- III. *To pour or spread out*, or abroad, as separate solids. Josh. vii. 23. 2 Sam. xiii. 9.

- IV. In Kal, *To pour, pour forth*, as the holy spirit. Isa. xlv. 3. Comp. Joel ii. 28, 29. Acts ii. 33.—as a heinous accusation, Ps. xli. 9, where *Symmachus* εὐχρηστο had been poured out. In Hiph. *To be poured forth, infused*, as graciousness, or affectionate kindness. Ps. xlv. 3. Comp. Luke iv. 22.

צר

- I. In Kal, *To form, fashion, shape, model to a particular shape*. Gen. ii. 7. Isa. xlv. 12, xlv. 18. In Jer. i. 5, very many of Dr. *Kennicott's* Codices read מוצק. As a participial N. צר or צר *A former*, especially a potter, from the manner of his work. See Isa. xxix. 16. xlv. 9. Jer. xviii. 1—6. As a N. צר *A thing formed, a form or*

frame, Isa. xxix. 16. Hab. ii. r8. Ps. ciii. 14. Comp. Job xvii. 7, *My linaments or limbs*; so Vulg. membra mea. As a N. fem in Reg. צורה *A form, model*. Erek. xliii. 11, four times.

- II. *To form or make a people, to raise them from small beginnings*, and give them their political form. Isa. xliii. 1, 21. xlv. 2, 21, & al.

- III. In Kal, *To form in the mind, imagine*. Isa. xlv. 11. Jer. xviii. 11. Hence as a N. צר *An imagination*. Gen. vi. 5. viii. 21, & al. צר סמוך *"Stayed in mind"*. Bp. *Lowth*. Isa. xxvi. 3.

- IV. *To plan, project, design*. Isa. xxii. 11. xxxvii. 26. xlv. 11.

יצת

- Iu Kal, *To burn or be burned*, as fuel. Isa. xxxiii. 12. Jer. li. 58. In Niph. *To be burned*. Neh. i. 3. ii. 17. Also, *To be kindled, as wrath*. 2 K. xxii. 13, 17. In Hiph. *To kindle, set on fire, burn*. See Josh. viii. 8. 19. 2 Sam. xiv. 30. Jer. xi. 16. xxxii. 29. Several texts, as Jer. ii. 15. iv. 7. ix. 10, 12. xli. 19, are in the Concordances and Lexicons placed under this Root, though they seem more properly to belong to Root צה, which therefore see.

צק See under צק

צק

- I. In Kal and Hiph. *To burn*, as fire. Deut. xxxii. 22. Isa. x. 16. lxi. 5. Lev. vi. 2, or 9. Jer. xv. 14, & al. As Ns. צק *A burning*. Isa. x. 16. Comp. Isa. xxx. 14; where Vulg. de incendio from a burning or fire. מוצק *A burning*. Isa. xxxiii. 14. Lev. vi. 2, or 9, על מקדחו *on account of, concerning it's burning*; so LXX καὶ τὸ καυστὸς αὐτῆς. Also, *A fire-brand, or stick*. Ps. cii. 4; where LXX σφύριον, Vulg. Cremium, *A stick for burning, a fire-stick*.

- II. Chald. As Participles fem. emphat. יקרת and יקרתא *Burning*. Dan. iii. 6, 26, & al.

יקה

Occurs not as a V. in Heb. but in Arabic the cognate Root יקה signifies *To obey readily and cheerfully*. See *Castell Lex. Heptag.* and *Schultens* in Prov. xxx. 17. As a N. fem in Reg. יקות *Obedience, submission*. occ. Prov. xxx. 17. Gen. xlix. 10, where Targ. *Onkelos* ישהמען *they shall hearken, obey*, and the Greek Trans-

* Cited in *Harmer's Observations*, vol. i. p. 133.

Translation lately published by Ammon from the Venetian MS. *Ἰταξον* Obedience.

Hence Gr. *εἰσω* to yield, obey.

יקע

To strain, stretch, distend.

- I. In a Niph. sense, *To be strained or stretched* from its usual place, as a bone that is out of joint. occ. Gen. xxxii. 25.
- II. In a mental sense, in Niph. *To be disjointed, or alienated, in affection.* occ. Jer. vi. 8. Ezek. xxiii. 17, 18, 22, 28.
- III. In Hiph. *To hang, hang up.* occ. Num. xxv. 4. 2 Sam. xxi. 6, 9. In Huph. *To be hanged up.* occ. as a Participle masc. plur. 2 Sam. xxi. 13.

יק See under יק

יק

- I. In Kal, and Hiph. Intransitively, *To awake, recover from sleep or inactivity.* Gen. ix. 24. xxviii. 16. 2 K. iv. 31. Psal. xxxv. 23. lix. 6. lxxviii. 65. Prov. xxiii. 35. Joel i. 5. Comp. Dan. xii. 2.

- II. As a N. יק (as חל from חלל, עץ from יקע) *The summer*, or more properly that part of the year which comprehends both spring and summer; for the year is in scripture plainly distinguished into the two parts of יק the *awakened*, and חל the *stripping* season. See Gen. viii. 22. Psal. lxxiv. 17. Zech. xiv. 8. So *Martinus* (Lexic. Etymol. in *Hiems*) observes, that the *Germans* usually divide the year into *winter* and *summer*.

The Poets fail not to make use of the descriptive image denoted by the word יק:

When winter's rage abates, when cheerful hours
Awake the spring, and spring awakes the flow'rs.
DRYDEN'S Virg.

In that soft season, when descending show'rs
Call forth the greens, and 'wake the rising flow'rs.
POPE.

Now active spring awakes the tender buds,
And genial life informs the verdant woods.
PRIOR.

יק is also used for *summer fruits*, or *fruits ripe in summer*. 2 Sam. xvi. 1. Jer. xl. 10. & al. and once as a V. *To summer, spend the summer*, i. e. *devour the summer fruits*. Isa. xviii. 6; so חל is in the same verse applied as a V. to the *autumn*.

There is a distinction made in the Prophets betwixt *winter* and *summer-houses* (בית החורף and בית הקיץ) Jer. xxxvi. 22.

Amos iii. 15.—The account Dr. *Shaw* gives of the country-seats about *Algiers*, though not applied by him to the illustration of these texts, may explain this affair. 'The hills and valleys round about Algiers are all over beautified with gardens and country-seats; whither the inhabitants of better fashion retire during the heats of the summer season. They are little white houses shaded with a variety of fruit-trees and evergreens. The gardens are all of them well-stocked with melons, fruit and pot-herbs of all kinds; and (what is chiefly regarded in these hot climates) each of them enjoys a great command of water, &c. 'These summer-houses are built in the open country, and are small, though belonging to people of fashion; and as such, do they not explain in the most simple manner the words of Amos? *I will smite the winter-house*, the palaces of the great in the fortified towns, *with the summer-house*, the small houses of pleasure used in the summer, to which any enemy can have access; and the houses of ivory shall perish, those remarkable for that magnificence; and the great houses shall have an end, saith the Lord, those that are distinguished by their amplitude as well as richness, built as they are in their strongest places, yet shall all perish like their country seats.' Thus Mr. *Harmer*, Observations, vol. i. p. 225, 226.

יק

- I. *To be bright, splendid, shining.* It occurs not as a V. in this sense, but as a N. יקר *Bright, splendid*: Job xxxi. 26.—*And the lunar light יקר bright, הלך increasing.* Comp. Prov. iv. 18: As a N. fem. plur. יקרות *The bright or shining atoms of light.* occ. Zech. xiv. 6; which prophecy relates to the latter and glorious days of the christian church on earth. *And it shall come to pass in that day, (that) there shall not be יקרות* אור *bright light*, קמחון (as the *Keri*, the *Complutensian* edition, and very many of Dr. *Kennicott's* Codices read) *and (then) gloominess; but there shall be one day; it is known to Jehovah; NOT DAY, AND NOT NIGHT* (i. e. without the vicissitude of day and night); and it shall come to pass that at

* Travels, p. 94, 2d edit.

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even-tide there shall be light (i. e. the light shall admit no evening). Nearly to this purpose *Vitranga* on Isa. lx. 20, whom see, as also Bp. *Newcome* on Zech.

II. As a N. יקר *Splendour, honour, glory*. See *Eath.* i. 4. vi. 3, 6. *Psal.* xlix. 13. *Chald.* The same *Dan.* iv. 27, 33 or 30, 36. So *Emphat.* יקרא. *Dan.* ii. 37, v. 18.

III. In Kal, *To be precious, esteemed, regarded*. See 1 *Sam.* xviii. 30. xxvi. 21. *Psal.* lxxii. 14. *Isa.* xliii. 4; in which three last passages, as in others, observe that it is joined with בעיני in the eyes. Also, *To be prized, set at a certain price*. *Zech.* xi. 13. In *Hiph.* *To make precious or rare*. occ. *Isa.* xiii. 12. *Prov.* xxv. 17. where twenty-one of Dr. *Kennicott's* Codices read הוקר with the י of *Hiph.* and the LXX render the Heb. word by σπανιστος rarely introduce. As a N. יקר *A price or value set upon a person*. *Zech.* xi. 13. *Precious, rare*. 1 *Sam.* iii. 1. *Prov.* i. 13. xx. 15. xxiv. 4. It is particularly applied to stones, whether as importing what we commonly call *precious stones*, as 2 *Sam.* xii. 30. 1 *K.* x. 2, 10, 11. 2 *Chron.* xxxii. 27; or only extraordinary or *valuable stones* for building, as 1 *K.* v. 17. vii. 9, 10, 11. *Comp.* *Isa.* xxviii. 16. As a N. יקר *Precious, dear, CARUS*. occ. *Jer.* xxxi. 20. *Chald.* *Rare, extraordinary*. occ. *Dan.* ii. 11. יקר נריב The precious part of *lumbs*, i. e. their fat which, in sacrifices, was always consumed by fire upon the altar. *Psal.* xxxvii. 20.

From this Root *Homer* had his *Ichor*, a name he gives to the blood of his Deities. Thus, when *Venus* was wounded by *Diomed*, *Il.* v. lin. 339,

ἰχὸρ δ' ἀμείβετον αἵμα θύοιο
ΙΧΩΡ, δῖος ἄρ' ἔκ τ' ἰχὸρ μακάρεσσιν ἔθυσεν.

From the clear vein * "th' immortal *Ichor*" flow'd,

Such stream as issues from a wounded God;

Pure emanation! uncorrupted flood,

Unlike our gross, diseas'd terrestrial blood.

POPE.

Again, lin. 416,

Ἡ γὰρ, καὶ ἀπὸ τοῦ πληγῆς ἀπ' ἡ' ΙΧΩΡ χυμὸς ἀμύμον

This said, she wip'd from *Venus'* wounded palm
The sacred *Ichor*, and infus'd the balm.

POPE.

* "A stream immortal." POPE.

† Observe that *Ichor* is here underlined, exactly

To lay, set, or spread, as a snare or toil. *Ps.* cxxiv. 7. cxli. 9. *Jer.* l. 24. In *Niph.* *To be ensnared, caught as in a snare*. *Deut.* vii. 25. *Prov.* vi. 2, & al. As participial Ns. יקש *A setter of snares, a snarer, a fowler*. See *Ps.* xci. 3. cxxiv. 7. יקש *A snare*. *Jer.* v. 26, & al. מוקש *A snare*. *Exod.* x. 7. *Amos* iii. 5, & al. freq. So fem. plur. מקשמות *Snares*. occ. *Psal.* cxli. 9.

I. In Kal, with or without the Particle כ following, *To fear, be afraid*. See *Gen.* iii. 10. xv. 1. xix. 30. *Deut.* vii. 18. xxviii. 10. *Jud.* vii. 3. viii. 20. As a participial N. or participle *Niph.* נורא *Terrible, dreadful*. *Isa.* xviii. 2. xxi. 1. xxv. 3. It is particularly applied to what is *dreadfully dazzling* †. *Ezek.* i. 22. *Comp.* *Exod.* xv. 11. *Jud.* xiii. 6. *Josephus*, *Ant. lib.* xix. cap. 8, § 2, describing the gorgeous robe worn by *Herod Agrippa*, when celebrating shows in honour of *Claudius Cæsar*, observes that "the silver of it being illumed by the rays of the rising sun was wonderfully resplendent, μαρμαίρων δι' ΦΟΒΕΡΟΝ, καὶ τοῖς εἰς αὐτὸν ἀτενίζουσιν ΦΡΙΚΩΔΕΣ, and so dazzling as to strike those who looked attentively at him with *dread and terrour*." In a *Hiph.* sense, *To cause to fear, make afraid, terrify*. occ. 2 *Sam.* xiv. 15. 2 *Chron.* xxxii. 18. *Neh.* vi. 19. As a Participial מורא *Affrighting, terrifying*. occ. *Neh.* vi. 9, 14. As a Participle or participial N. fem. מוראה *Terrifying, terrible*, occ. *Zeph.* iii. 1. *comp.* ver. 3.

The Verb is once used in the infin. Kal. without the י, 1 *Sam.* xviii. 29, לרא, which latter is, however, the reading of two of Dr. *Kennicott's* MSS.

II. With or without כ following, *To fear, to venerate, reverence religiously*. See *Lev.* xix. 14, 30. *Josh.* iv. 24. 1 *K.* xviii. 3. 2 *K.* xvii. 7, 35, 37, 38. In *Niph.* *To be feared, revered*. *Ps.* cxxx. 4. As a Par-

according to the oriental idiom. And I would just hint to the Reader's consideration, whether the Greeks giving this name to the blood of their Gods might not be from an imperfect tradition of the preciousness of that blood of God by which man was to be redeemed. *Comp.* *Ps.* xlix. 9. 1 *Pet.* i. 18—20. *Eph.* i. 7. *Acts* xx. 28.

† See *Spearman* on LXX, p. 277.

ticiples

ficipie or participial N. נורא *Awful, venerable*. Gen. xxviii. 17. Exod. xv. 11. *Those who fear Jehovah*. Besides the more usual and extensive sense of this expression as comprehending all those who are truly religious, it seems justly observed by *Michaelis* (Supplement. ad Lex. Heb. p. 1153), that where those who fear *Jehovah* are distinguished from Israel, from the family of Aaron, and the Levites, as in Ps. cxv. 9, 10, 11. cxviii. 2, 3, 4. cxxxv. 19, 20, hardly any other persons can be meant than the proselytes, who are likewise in the New Testament denominated φοβούμενοι τον Θεον, *those who fear God*, Acts xiii. 26, and εὐσεβείς *religious*; see Acts ii. 2, 7. xxii. 12. *Michaelis* understands the Hebrew phrase in the same sense, Psal. xxii. 24, also.

The same author remarks that the N. ירא Fear, reverence, is used for piety, or the fear of God, though the name of God is omitted, Job iv. 6. xv. 4. In 2 Chron. xxvi. 5, fifty of Dr. Kennicott's Codices now read בירא as three more did originally.

III. To reverence, respect. See Lev. xix. 3. Josh. iv. 14.

In Niph. To be revered, respected. Prov. xi. 25, ויורה נב הוא ירא *And he that watereth or satisfieth (others) shall be himself respected*; where if ירא be the true reading, there is a paronomasia or turn on the words in the original, as in * many other passages of the Prophets and Proverbs, and indeed in the proverbial expressions of all languages; as for instance Prov. vi. 23, ויורה אור, which may be preserved in the Latin, Et Lex Lux. Comp. Prov. xii. 20. xviii. 24. Mic. i. 10—15: But in Prov. xi. 25, no fewer than twenty-six of Dr. Kennicott's Codices read ירה which, if it might be rendered *shall be rained upon*, i. e. blessed from above, would give a very good sense. Comp. ירה Hos. x. 12. Remark however that in this last text none of the ancient ver-

sions favour the sense of raining, but the Syriac renders the word by מרוא *shew*, and Vulg. by docebit *shall teach*.

As a N. fem. יראוה, in Reg. Fear, awe, reverence. Ps. ii. 11. lv. 6. cxi. 10, & al. freq.

As a participial N. מורא

1. Fear, dread, awe, reverence. Gen. ix. 2. Deut. xi. 25. Mal. i. 6.

2. Somewhat to be feared. See Deut. iv. 34. xxvi. 8, (where the ו is dropped) Psal. lxxvi. 12. Isa. viii. 13.

IV. As a V. from Heb. ירה, To cast, shoot, occ. 2 Chron. xxvi. 15. 2 Sam. xi. 24, ויראו הכוראים *And the shooters shot*. As we are not told of what nation *Joab's* messenger was, we are, I think, at liberty to suppose that he used these words by a dialectical variation from the Hebrew. It is not improbable that the man might be a *Hittite*, as *Uriah* himself also was. But observe that five of Dr. Kennicott's Codices read וירור and six הרמיר, DER. Greek ἱερός sacred, &c. whence in composition Eng. *Hierarchy, hieroglyphic*, &c.

ירד

This Root is both in sense and sound nearly related to רדד (which see) as ירד to ירתה.

I. In Kal. To descend, go or come down. Gen. xxviii. 12. Exod. xv. 5. xix. 18. 2 Sam. xi. 9, 10, & al. freq. As they usually encamped on hills or rising grounds, and fought in the plains or valleys between them, hence we see the propriety of that common phrase of *going down to the battle*. See 1 Sam. xvii. 8, 28. xxvi. 10. xxix. 4. xxx. 24. In Hiph. To make or cause to descend, to let or bring down. Exod. xxxiii. 5. 1 Sam. xxi. 13. xxx. 15, 16. Lam. ii. 10, & al. freq. In Huph. To be caused to descend, to be brought down. Gen. xxxix. 1. Isa. xiv. 11. As a participial N. מורד A going down, a descent, declivity, occ. Josh. vii. 5. x. 11. Jer. xlviii. 5. Mic. i. 4. But מעשה מורד 1 K. vii. 29, is *inlaid or inrun work*, the gold namely being run down into the engraved figure, as 1 K. vi. 32, 35, which see,

II. In Hiph. To be brought down, or dejected in mind. occ. Ps. lv. 3, מריר בשיח I am dejected in my meditation 1 XX ελυσθησθαι εν τη αλσολογια μου I was grieved in my meditation. *Symmachus*,

U 3

κατενεχθησθαι

* See Lowth De Sacra Poesi, Prælect. xv. Note on Isa. x. 28—32, p. 183, edit. 8vo. Oxon. p. 292, edit. *Michaelis*, and *Glassii* Philolog. Sacra, lib. v. tract ii. cap. 2, p. 1996, edit. *Leipsc. Vitringa* Proleg. in Comment. in Isa. p. 9. Bp. Lowth's Note on Isa. v. 7.

κατενεχθην προσλαλων εμαυτω I was brought down speaking to myself. Jerome, *Humiliatus sum in meditatione mea* I was brought low in my meditation. As a N. מור A being brought down, or low, affliction. occ. Lam. i. 7. iii. 19. Also, Brought down, afflicted. occ. Isa. lviii. 7.

הרר

With both the י and ה radical, but mutable or omissible.

In general, To direct, put straight or even, point forward, guide, aim, or the like.

I. In Kal, To place straight, erect, as a pillar, so Vulg. erexi. occ. Gen. xxxi. 51. To adjust, lay even, as the key-stone of an arch. occ. Job xxxviii. 6. So in Hiph. Job xxx. 19. הרני לחמר He hath set me upright in the mud.

II. In Kal, To direct, guide. occ. Exod. xv. 4, Pharaoh's chariots and his army הרר hath he guided or led into the sea, as he had promised, Exod. xiv. 17, 18. So in Hiph. Gen. xlvii. 28, Eng. Translat. And he (Jacob) sent Judah before him unto Joseph להדור to direct his face unto Goshen, i. e. that Joseph might direct his face towards Goshen, and there meet his father, as it follows in the next verse. The idea of the V. in this passage is evident.

III. In Hiph. To direct, guide, teach. Exod. iv. 12, 15, & al. 1 Sam. xii. 23, והררתי And I will teach or guide you in the good way. Here, though the whole expression is figurative, the idea of the word is clearly preserved. So Psal. xxv. 8, 12. xxvii. 11.

As a N. fem. תורה in Reg. תורה A law, institution, q. d. a directory. freq. occ.

IV. In Kal, To direct, or regulate, as lots. occ. Josh. xviii. 6, where it is rendered cast; but the casting of lots is expressed by other words, namely ורר and רשיל.

V. In Kal and Hiph. To direct, aim, point or shoot forwards, as darts, arrows, or the like. See 1 Sam. xx. 20. 2 Sam. xi. 20. 2 K. xiii. 17. 2 Chron. xxxv. 23. Prov. xxvi. 18.

VI. As a N. masc. מורח A razor, which in being used is directed, guided or pointed forward by the hand. occ. Jud. xiii. 5. xvi. 17. 1 Sam. i. 11. In the second of these passages it is mentioned with הרר to shave. On Psal. ix. 21. comp. Isa.

vii. 20; and see Michaelis Supplem. ad Lex. Heb. p. 1548.

VII. As a N. יורה The former rain, which according to Dr. Shaw* falls in Judea about the beginning of November (O.S.); and therefore, if we may suppose that the Jews anciently sowed their early wheat about the middle of October (N. S.), as † the people near Aleppo still do—on this supposition, I say, we may deduce the Heb. name of the former rain from it's making the corn shoot up or spire, as the latter rain is in like manner denominated מלקוש from its preparing † the corn for gathering. occ. Deut. xi. 14. Jer. v. 34. Hos. vi. 3, And he shall come as the rain upon us, כמלקוש יורה as the latter (and) the former rain (upon) the earth; in which passage, as in || many others (see particularly Hab. iii. 11, and Bp. Newcome's Note), we must, I think, with our Translators supply the copulative, and, as the LXX do και, and the Vulg. et. As a N. מורה The same. occ. Joel ii. 23. (where observe י is prefixed to מלקוש) Ps. lxxiv. 7, נחם ברכה יעשה מורה Yea, the former rain covereth, i. e. filleth the pools, which had been dry during the drought of summer. Comp. under עשה III. יורה is in our Translation once rendered rain, as a Verb, Hos. x. 12; but comp. under ירר III. From Harmer's Observations, vol. iii. p. 1, &c. it appears that Dr. Shaw was not quite accurate in saying (Travels, p. 335), that the first rains, in these countries [including Judea], usually fall about the beginning of November (i. e. O. S.); for Harmer produces the testimony of an eyewitness (which Dr. Shaw was not) to prove, that † on the 2d of November, N. S. he found some rain between Joppa and Rama, and that on the 4th of that month he was nine hours and a half in the rain, which fell not constantly but in heavy showers: that the day after his arrival at Jerusalem, November 5, he was prevented from going out by rain; and that it continued unsettled weather until the 19th, when he left that city. † This traveller then, says Harmer, found the rain fell in the Holy land sooner than

* Travels, p. 335.

† Dr. Russell's Nat. Hist. of Aleppo, p. 16.

‡ The spearing rain. BATE.

|| See Noldius's Particles under p. 75.

the

the beginning of November, O. S. for he found it descended on the 2d of November, N. S. which answers to the 22d of October of the style which Dr. Shaw made use of. It is not unlikely that they might begin to fall still sooner in Judea, since he found the peasants ploughing up their stubbles for wheat as he passed through the vale of Esdrnelon—for, according to Dr. Shaw (p. 137), the Arabs do not begin to break up the ground to sow wheat and beans, till after the falling of the first rains. He found them also ploughing between Joppa and Jerusalem." Thus Harmer, in whom see more.

ירח

- I. Occurs not as a V. in Hebrew, but as a N. masc. ירח *The moon*, or more strictly speaking, *The lunar light*, or *flux of light reflected from the moon's body or orb*. That this is the true sense of the word is evident from the following passages (inter. al.) Deut. iv. 19. Josh. x. 12. Job xxv. 5. Ps. civ. 19. cxxi. 6. Isa. lx. 20*. Deut. xxxiii. 14, *For the precious (produce) ברש ירחים put forth by—what? Not the orbs of the moon surely, (for the orb is but one) but by the fluxes or streams of light reflected from it, which are not only several but various, according to the moon's different phases and aspects in regard to the sun and earth. And this may lead us to the radical idea of the word ירח; for as ירח and ירח, ירח, ירח, ירח are very nearly related to each other respectively, so likewise I conjecture that ירח is to ירח, in sense as well as in sound, and consequently that it signifies to go in a track, or in a constant customary road or way; and this affords us a good descriptive name of the lunar light; for, Behold, says Bildad in Job, ch. xxv. 5, even to the ירח or lunar light ירח יאהל and he (God) hath not pitched a tent (for it); as he has for the שמש or solar light. (See Ps. xix. 5, and under אהל III.) No. 'The lunar stream hath no fixed station from whence it issues, but together with the orb which reflects it, and which like a human tra-*

teller moves now a quicker now a slower pace, is continually performing its appointed journey, and proceeding in a constant, though regularly irregular, track.

- II. As a N. ירח *A month*, so called because nearly equal to a synodical month, or to the time that the light of the moon endures before its disappearance and renovation, an artificial or civil month consisting of a certain, whether equal or unequal, number of days, a month of days, ירח ימים, as it is called Deut. xxi. 13. 2 K. xv. 13; and therefore ירח is neither a synodical nor a periodical month, for to neither of these is a day commensurate. But we find the term ירח expressly applied to several of their artificial months, twelve of which and no more made up a year nearly equal to the solar tropical one. See 1 K. vi. 37, 38. viii. 2. Ezra vi. 15, and comp. under הרש II.

ירש

To turn aside, turn over. occ. Job xvi. 11. Also, To be turned aside, be perverse. occ. Num. xxii. 32. As a Participle מורש See under מורש III.

DEK. Writhe, wreath. Qu? Lat. verto to turn, &c. whence Eng. advert, convert, invert, conversion, inversion, &c.

ירך

Occurs not as a Verb, but the ideal meaning seems to be the same as that of ארך, to be long, extended in length. Thus ירך and ארך, ירך and ארך have the same sense respectively.

- I. As a N. ירך *A lateral length or side* of a building, altar, &c. Exod. xl. 22, 24. Lev. i. 11.
- II. As a N. fem. ירכה, in Reg. ירכה *A side* of a country. Gen. xlix. 13.—of the earth. Jer. vi. 22.—of a building, Exod. xxvi. 22. 1 K. vi. 16.—of a house, Ps. cxxviii. 3. †—of a mountain. Jud. xix. 1, 18.—of a cave. 1 Sam. xxiv. 4.—of a ship's cabin. Jon. i. 5.
- III. As a N, ירך *The thigh-bone*, which is "the longest of the whole body, exceeding the Os Humeri [or upper bone of the arm] in length about a third†." Gen. xxxii. 25, 31. So the thigh. Jud. iii. 16, 21. Gen. xxiv. 2. xlvii. 29. In

* For further satisfaction I refer the curious and intelligent Reader to Hutchinson's Moses' Princip. Pt. ii. p. 463, &c.; to Pike's Philosophia Sacra, p. 46, &c.; and to Spearman's Enquiry after Philosophy and Theology, p. 247, &c. edit, Edinburgh.

† See Harmer's Observations, vol. i. p. 197, &c. But comp. Merrick's Annot. Dr. Horns' Comment. and Targ. on the Text.

‡ Drake's Anatomy.

which two last cited passages putting the hand under the Patriarch's thigh was a solemn form of swearing by the Messiah, who was to come out of his thigh (ירק) or descend from him. Comp. Gen. xlv. 26. Exod. i. 4. Jud. viii. 30.

Smiting on the thigh is mentioned as a gesture of violent grief, not only in the sacred, (see Jer. xxxi. 19. Ezek. xxi. 12.) but likewise in the profane writers. See *Homer*, Il. xii. lin. 162. Il. xv. lin. 113. & lin. 397. Il. xvi. lin. 125. So in *Xenophon* (Cyropæd. lib. vii. p. 390, edit. *Hutchinson*, 8vo.) When Cyrus heard of the death of Abradatas, and the sorrow of his wife on that account, *επαισάτο απα τον μηρον he smote his thigh.*

IV. The shaft, or main trunk of the golden candlestick; so called from it's greater length comparatively with the קנים or side-branches. So LXX *Κανλός* and Vulg. *Hastile*. occ. Exod. xxv. 31. xxxvii. 17. Num. viii. 4.

ירק
It is of the same import as רע to break; so ישב and יטב.

I. In Kal, To be broken, afflicted. occ. as a V. or Participle fem. Isa. xv. 4. Other texts are in some of the Lexicons and Concordances put under this Verb; but they seem more properly to belong to רע, which see

II. As a N. fem. ירעה A cushion, a distinct or separate piece of cloth or stuff used in forming a tent or tabernacle. Exod. xxvi. 1, 2, 7. Isa. liv. 2. Jer. iv. 20, & al.

ירק
To throw out somewhat liquid or moist.

I. To spit, spit out. occ. Lev. xv. 8. Num. xii. 14. Deut. xxv. 9; in which two last cited texts we render the phrase ירק בפני by spitting in the face; but it probably means no more than spitting on the ground before or in the presence of another (as בפני is used Josh. x. 8. xxi. 44. xxiii. 9. Esth. ix. 2, & al.) For by thus spitting, the Arabs to this day express extreme detestation or contempt. See *Herodot.* i. 99, and *Beloe's* Note. *Harmer's* Observations, vol. ii. p. 509, and *Nicbubr* Description de l'Arabie, p. 26. Comp. Job xxx. 10. In *Theocritus*, Idyll. xx. lin. 11, a damsel, to express her aversion from a clown, who attempted to kiss her, spits thrice on her bosom—

της εις τον στρουτο κολπον. Hence as a N. קר Spittle, moisture of the mouth. occ. Job vii. 19. xxx. 10. Isa. l. 6. To what the reader may find in *Bishop Lowth's* Note on this last text, I add, from Mr. *Harway*, that in the year 1744, when a rebel prisoner was brought before *Nadir Shah's* general, "The soldiers were ordered to spit in his face, an indignity of great antiquity in the east." *Travels*, vol. i. p. 298.

Hence Saxon *hneacan*, whence Eng. * *reatch* and *retch*.

II. As a N. קר The moist tender shoot of a plant or tree, a green shoot or twig. Gen. i. 30. Exod. x. 15. Num. xxii. 4, & al.

III. As a N. ירק A disease of corn, arising from moisture, † *mildew*. 1 K. viii. 37, & al. Applied to the human countenance, *Sallowiness*, a yellowish livid paleness, as of corn mildewed. Jer. xxx. 6.

ירק Intensely green, inclining to yellow. occ. Lev. xiii. 49. xiv. 37. Ps. lxxviii. 14. And her (the dove's) feathers זרירק זרירק with the verdancy of pure gold; which is of this colour; whence *Milton*, speaking of the Old Serpent, *Par. Lost*, book ix, lin. 501,

With burnish'd neck of verdant gold.

But the LXX render the Heb. words in the Psal. εα γλαυροχρητα χρουσι with the pallid yellowish hue of gold; Comp. *Greek* and Eng. Lexicon under *Χλωρος* II. and Note.

ירש
To succeed another in a possession, or to possess something in succession.

I. In Kal, Transitivity, applied to persons, To succeed them in a possession, be heir to them. See Gen. xv. 3, 4. Jud. xiv. 15. Jer. xlix. 2.—to a thing, To possess or take possession of it by succession, to inherit it. See inter al. Gen. xv. 7, 8. Lev. xx. 24. Num. xiii. 30. Jer. xlix. 1. Hos. ix. 6. Also absolutely, To inherit, be heir. Gen. xxi. 10. In Hiph. To cause to inherit. Jud. xi. 24. 2 Chron. xx. 11. Ezra ix. 11. Also, To inherit. Num. xiv. 24. As a N, fem. ירשה A possession by success—

* See *Junius* Etymol. Anglic. in *Reatch*.

† "Mildew is a disease that happens in plants by a dewy moisture which falls, and by it's acrimony corrodes, gnaws and spoils the inmost substance of the plant." *Hill* in *Johnson's* Dictionary.

sion, an inheritance. Num. xxiv. 18. Deut. ii. 5. As a N. מורש *An inheritance*. occ. Isa. xiv. 23. Obad. ver. 17. Plur. in Reg. מורש occ. Job xvii. 11. Possessours of my heart, i. e. thoughts or purposes which had taken entire possession of it. See Scott. As a N. fem. מורשה *An inheritance, heritage*. Exod. vi. 8. Ezek. xi. 15.

II. In Hiph. Of persons. *To cause them to be inherited or heired*, i. e. *to make another person or persons succeed to a former possessour*; so it is equivalent to *driving out* such former possessour. See Num. xxxii. 21. Deut. iv. 38. Josh. xxiii. 13. Jud. i. 19, 20, 21, 27, 28, 29, & al. freq. It is supposed to be in four passages used in Niph. but these rather belong to the Huph. of רש, which therefore see.

III. As a N. חירש and חירש *New wine*, so called from it's *strongly intoxicating quality*, by which it does as it were *take possession* of a man, and *drive him out* of himself, according to that of Hos. iv. 11, *Whoredom take away the heart*, i. e. *the understanding*. Comp. the following verse, and Isa. xxviii. 7; and observe that in the text just cited from Hosea the LXX render חירש by μεθύμενα drunkenness, so Vulg. by ebrietas. See Mic. vi. 15. Prov. iii. 10. In Isa. lxv. 8, it is used for the *intoxicating juice yet in the grape*. (Comp. Isa. xxiv. 7.) So Ovid (Trist. lib. iv. Eleg. 6.) applies the Latin merum, which properly signifies *pure wine at it is pressed out of the grape*, in the same manner,

Vixque merum capiunt grana, quod intus habent,
And scarce the grapes contain the wine within.

DER. Latin, Hæres, whence Eng. *Heir, heritage, inherit, inheritance*, &c.

ישב

I. In Kal, *To sit, sit down*. Gen. xviii. 1. 1 K. i. 13, 17, 20, 24. Ps. i. 1. & al. freq.

II. *To sit down, settle, to fix one's abode, or dwell in a place*. Gen. iv. 16, 20. xi. 2. xiii. 7. In Niph. *To be dwelt in, inhabited*. Jer. vi. 8. Ezek. xii. 20. In Hiph. Of persons. *To cause to inhabit*. Hos. xi. 11. Zech. x. 6; where for חושבניה twenty-five of Dr. Kennicott's Codices have וחיבתיה. Of cities, *To*

cause to be inhabited. Ezek. xxxvi. 33. As Ns. מושב *A seat, dwelling or habitation*, Ps. i. 1. Job xxix. 7. Gen. xxvii. 39. & al. freq. חורש *A sojourner, a stranger, dwelling in another country*. Gen. xxiii. 4. Exod. xii. 45. Lev. xxv. 47. As a N. fem. שובה *A sitting still*. occ. Isa. xxx. 15. So Montanus, *quiete*. As a N. fem. in Reg. שיבת *A sitting down, staying*. occ. 2 Sam. xix. 33.

III. In Hiph. *To marry*, literally, *To cause to dwell or cohabit*, as wives. See Ezra x. 2, 10, 14, 17, 18. Neh. xiii. 23, 27. This application of the Heb. Verb resembles that of the Italian *accasare, casare*.

ישד

Denotes *existence, subsistence, reality*.

I. Is, are, was, were. It is joined with both genders and numbers. See Gen. xviii. 24. xxiv. 23. xxxix. 4, 5. Num. ix. 20, 21. Deut. xxix. 17. Ruth i. 12. 1 Chron. xxv. 8. Isa. xliii. 8. It seems to have rather the nature of a Noun than of a Verb, taking after it several of the same suffixes as Nouns. Thus ישנו *he is or be*, Deut. xxix. 14 or 15. 1 Sam. xxiii. 23. *It is or be*, 1 Sam. xiv. 39. *There is*, Esth. iii. 8. ישך *Thou art*, Gen. xxiv. 42. xliii. 4. Jud. vi. 36. ישכח *Ye are*, Deut. xiii. 3, or 4. Repeated, יש *It is, and it is, it certainly is*, "omnino est," Cocceius; French Translation, *Il l'est, oui il l'est, It is so, yes it is so*. 2 K. x. 15.

II. As a N. יש *Substance, reality, the true riches*, Prov. viii. 21. So LXX ἡ ἀληθεια. Comp. Prov. xiii. 23. Gen. xxxix. 4.

III. יש Mic. vi. 10, may be a N. *As yet there is fire* (so Vulg.) *in the house of the wicked, the treasures of wickedness; and the scant measure, wrath*. Comp. Isa. ix. 18, 19. In 2 Sam. xiv. 19, the woman of Tekoah might use יש by a dialectical variation or vulgar pronunciation for יש *it*, Comp. under יש II.

IV. As a N. with a formative יא, ישא, fem. ישד dropping the י, *A being, or thing subsisting or existing*. The word has no relation to *kind or species*, though, according to it's different genders, it has to *sex*, but is applied to almost any distinct *being or thing*; as for instance, to man. Gen. ii. 23, 24, & al. freq.—to clean and unclean beasts. Gen. vii. 2.—to the isles of the Gentiles. Gen. x. v.—

to

to the curtains of the tabernacle. Exod. xxvi. 3, 5, 6.—to the faces of the Cherubim. Exod. xxv. 28.—to their wings. Ezek. i. 9, &c. It may be and frequently is rendered, *each, every one*. Gen. xlv. 22. xlvii. 20. Comp. Esth. i. 8, & al. freq.

Used impersonally as *a man* in Eng. i. e. *any man*. 1 Sam. ix. 9.

Repeated, שח, שח, *Whatever man, or person, whosoever*. Lev. xx. 9. xxii. 4.

Ezek. xiv. 4, 7.

שח Collectively *Men*, as in English we commonly say *year, pound, for years, pounds*. Josh. vii. 3. viii. 3. ix. 7, & al. freq.

Plur. masc. שח Persons, men. occ. Psal. cxli. 4. Prov. viii. 4. Isa. liii. 3.

Plur. fem. שח, or, as fourteen of Dr. Kennicott's Codices read, שח Women. occ. Ezek. xxxiii. 44.

V. As a N. שח Substance, the very, ipsissimus, as of the eye. occ. Deut. xxxii. 10. Psal. xvii. 8. Prov. vii. 2.—of night or darkness. occ. Prov. vii. 9. xx. 20; where שח שח means *gross darkness, crassa caligo*. So שח Substance, which see, is applied to the day.

VI. A a N. fem. שח

1. Reality, truth. occ. Job xxvi. 3. So our Eng. *worth* from Saxon *worthan* to be.

2. Any thing real, substantial or lasting. Job v. 12. Comp. Prov. ii. 7.

3. Subsistence, permanency. Job vi. 13. Comp. Job xii. 16.

4. Any thing solid or wise. Prov. xviii. 1.

5. Sound wisdom. Job xi. 6, שח לחש, *double as to, or in wisdom*. Prov. iii. 21. viii. 14. Isa. xxviii. 29. Used for *wise persons*, as other abstract words for concretes. Comp. under שח IV. occ. Mic. vi. 9.

6. In Job xxx. 22, thirty-four of Dr. Kennicott's Codices in the text, and two more in the margin, have שח; and our Translators, by rendering the word *substance*, seem to have followed this reading; so the French, *toute ma substance, all my substance*, and Diodati's Italian, *ogni virtù, all strength*. But the Complutensian, Walton's and Plantin's edition of 1572 (with Montanus's interlineary version) read שח, which is likewise the Keri of other editions, and the present or original reading of thirteen or four-

teen of Dr. Kennicott's Codices. This reading, which seems the best, may be rendered, *Failure, nothing*, from שח which see. What to make of שח the word in Vander, Hooght's, Forster's and Kennicott's text, I know not; unless, according to the Keri, we interpret it to the same sense as שח.

The texts above cited are all wherein the N. שח occurs.

שח and שח Very old or ancient, very far advanced in years, one who has been or lived a great while, grandævus. It is more than שח old or שח decaying, and therefore is put after them, 2 Chron. xxxvi. 17. Job xv. 10.

DER. Is, yes. Also perhaps the Saxon Is, or Is, whence Eng. *Isc* or *Ice*.

שח See under שח

שח

Occurs not as a V. in Kal, but in Hiph. שח. To extend, stretch out, as a sceptre. So the LXX *ἐκτεινω*, and Vulg. *tendo, extendo*. occ. Esth. iv. 11. v. 2. viii. 4.

שח

Of the same import as שח, if indeed it should be reckoned a distinct root. So שח and שח, &c. &c.

I. To place, set, put. occ. Gen. xxiv. 33. l. 26. Jud. xii. 3. But in Gen. xxiv. the Samaritan Pentateuch, the Keri, and at least ten of Dr. Kennicott's Codices have שח which may be the Huph. of שח to place; and five others שח and he (the man) put. In Gen. l. ten at least of his Codices, with the Samaritan Pentateuch, have שח, and three שח; and Jud. more than seventy, as also the Keri, read שח.

II. As a V. in a Niph. sense, To be waste, desolate. occ. Ezek. vi. 6; where however twenty-nine of Dr. Kennicott's Codices have שח. Comp. therefore under שח XIV.

III. As a N. שח or שח A waste, desert, wilderness. Num. xxi. 21. Psal. lxxviii. 8. cvii. 4. Isa. xliii. 19, & al.

שח

I. In Kal, To sleep, be in a sound sleep. Gen. ii. 21, xli. 5, & al. freq. In a Hiph. sense, To cause to sleep, lay asleep. Jud. xvi. 19. As a N. fem. שח and in Reg. שח Sleep. Prov. vi. 4. Gen. xxxi. 40. Esth. vi. 1, & al. freq. שח The same. occ. Ps. cxxvii. 2. But observe

serve that sixteen of Dr. Kennicott's Codices here read שנה, and three שנה.

II. *To sleep in death.* Job iii. 13. Ps. xiii. 4. Dan. xii. 2. As a N. fem. in Reg. שנת *Sleep of death.* Job xiv. 12.

III. Spoken of God. *To be seemingly inactive, as if asleep.* Ps. xlv. 24. Comp. Ps. lxxviii. 65. cxxi. 4.

IV. As a participial N. ישן *Laid up in store, laid by or asleep, as it were, i. e. in a quiet undisturbed state.* Applied to provender. occ. Lev. xxv. 22. xxvi. 10. Cant. vii. 13, or 14, וצמחתי לך—*old (store which) I have laid up for thee*,—to a gate. occ. Neh. iii. 6. xii. 39.—to a pool. occ. Isa. xxii. 11. As a Verb in Niph. occ. Deut. iv. 25, *When thou shalt have begotten children and children's children, and ye shall have remained long quiet in the land.* As a Participle נשן *Long laid by or undisturbed.* occ. Lev. xxvi. 10; ישן נשן *Old store, which has been long laid by.* צרעה נשנה *An inveterate leprosy.* So LXX παλαισμενη. Lev. xiii. 11. May not שנתך, as many editions read, in Prov. v. 9, mean thy *old store*? So LXX σοφισθαι thy living.

ש"י

To save. Thus the LXX usually render it by σωω. It is a very general word, and signifies to preserve or deliver from calamity, distress, danger or wrong. It is said, on the authority of the Points, that it never occurs as a V. in Kal; but see 1 Sam. xxiii. 5. 2 Sam. viii. 6, where the V. ש"י wants both the characteristics of the Hiphil Conjugation. It is used however most commonly in Hiph. and that either transitively, Exod. ii. 17. Deut. xx. 4, & al. freq. or with ל following, q. d. *to cause or work salvation or deliverance for*, Josh. x. 7. Jud. vii. 2. & al. freq. 1 Sam. xxv. 26, *Because, or since Jehovah hath restrained thee from coming into blood (i. e. from being guilty of murder) that thy own hand should save or deliver thee*; our Translation—"from avenging thyself with thy own hand," expresses the sense, but not the grammatical form, of the Heb. So ver. 33. comp. ver. 31. Comp. Isa. lxiii. 5.

Observe that in the Hiph. Verb יהושע 1 Sam. xvii. 47. Ps. cxvi. 6, the formative ה is retained after a servile י, as

in יהושע from ילל Isa. lii. 5; in יהושע from יד Ps. xxviii. 7, & al.

In Niph. *To be saved.* Num. x. 9. Deut. xxxiii. 29. Isa. xlv. 17, & al. Zech. ix. 9.—*Behold thy King cometh unto thee, he is just and נש"י saved* (that is, in the divine counsel who calleth those things which be not as though they were—saved, notwithstanding the number and power of his enemies and his present meek and humble appearance) *riding upon an ass, even upon a colt, the ass's foal.* Comp. Isa. lxiii. 5, and see Glassii Philolog. Sacra, lib. i. tract. 1, § 80, col. 167, edit. Lips. and col. 826. Michaelis, Supplem. p. 1173, after remarking that נש"י is the unvaried reading in Zech. ix. 9, and that it is badly and ungrammatically rendered by the LXX, Vulg. Syr. and Chald. a saviour in an active sense, prefers the explaining of it by aided by God, i. e. victorious, but (from the context) without a battle; just, whose just cause God assists without any warlike apparatus.

As Ns. ש"י *Salvation, deliverance, safety.* Job v. 11. Ps. xii. 6. Hab. iii. 13, & al. freq. Also, *A Saviour*, so Targ. LXX, and Vulg. Isa. lxii. 11. Fem. ישנה and in Reg. ישועה *Salvation, deliverance, victory.* See Exod. xiv. 13. xv. 2. 1 Sam. xiv. 45. 2 K. v. 1. freq. occ. ישועות *The cup of salvation*, Ps. cxvi. 13. What can this mean but the cup containing the wine for the libation or drink-offering? At ver. 14, David says he would pay his vows, and ver. 17, that he would offer the sacrifice of confession or thanksgiving; but by Num. xv. 4, 7, 10, all their sacrifices for a vow were to be accompanied with a libation of wine, and so were likewise their sacrifices of confession, if not ver. 3, includes these, as I think it does. (Comp. Ainsworth on the place, and Lev. vii. 11, 12.) And well might the cup containing this divinely-instituted libation be called the cup of salvation; since the wine to be poured out from it was such a striking emblem of the blood of Christ to be once shed for the salvation of all*. ישועה, with two fem. cha-

* "The cup of salvation, mentioned Ps. cxvi. 13, is, says the learned Joseph Mede, Works, fol. p. 380, the libamen or drink-offering, annexed and poured

characteristics **ו** and **ה**, is supposed to be an emphatic word denoting *all kind of salvation*, omnimoda salus; but Qu? occ. Ps. iii. 3. lxxx. 3. Jon. ii. 9, or 10. Fem. **וְשׁוּעָה** *Salvation, deliverance, victory*. 1 Sam. xi. 9, 13. 2 K. xiii. 17, & al. freq. **וְשׁוּעָה** in printed text, 2 Sam. xix. 2, 3; but twenty-seven of Dr. Kennicott's Codices read **וְשׁוּעָה**.

DER. Greek **σωω** or **σώω** to save, **σοος**, safe, **σώω** a Saviour, **σώω**, **σώω**, **σώω** salvation; which three latter Nouns, as well as the Verb, are often employed by the LXX to express the deflections of **ישע**.

ישע

As a N. **ישפה** *A jasper-stone*. occ. Exod. xxviii. 20. xxxix. 13. Ezek. xxviii. 13. The Greek and Latin name *Iaspis*, as well as the English *Jasper*, is plainly derived from the Hebrew, and leave little doubt what species of gems is meant by **ישפה**; but the ideal meaning of the word is uncertain, for **ישע** never occurs as a Verb.

ישר

To be straight, even, smooth, right.

I. In Kal and Hiph. *To direct, make straight*, 2 Chron. xxxii. 30. Isa. xlv. 2, 13. Psal. v. 9. Also in Kal, *To keep straight in going*, 1 Sam. vi. 12; where observe that **ישנה** (on which there is no various reading in Dr. Kennicott's Bible) is the third person plur. fut. fem. with **י** prefixed instead of **ת**, as in **יחנה** which see under **יחם**. In Hiph. Prov. ix. 15. **ישרו** *הַמִּשְׁרִים אֲרוֹחוֹתָם* Making straight, *their ways*. i. e. keeping straight in their ways. Prov. xxiii. 31. **יִהְיֶה בְּמִשְׁרֵי**. It may go down rightly or smoothly, *but in the end it will bite like a serpent*; Vulg. *ingreditur blandè*, it enters agreeably. So Cant. vii. 9. **יִשְׂרֹם** *לִמְשִׁירָם* **חֹלֶךְ**—*that goeth down sweetly* (Eng. Translat.) See Green's Poetical Parts of the Old Testament, p. 107.

In Job xxxvii. 3. **יִשְׂרֹם** may best be understood as a N. with the Pron. suffix

poured upon the sacrifice, at what time they used (as here you see) to call upon the name of the Lord. 'Tis a *synecdoche*, where the part is put for the whole. Also, *To take* is here *To offer*, by that figure, *quà ex antecedente intelligitur consequens*, by which the consequent is understood from the antecedent.

וְהוּא, and so corresponding with **וְהוּא** in the latter hemistich. "The translation should have been, The flash thereof, (*retus impetus ejus*) is under the whole heaven; even his lightening [or why not, *it's light?*] unto the ends of the earth." Scott.

Josh. x. 13. **כִּסְפֵּי יִשָּׁר**, which we translate the book of Jasher (as if **יִשָּׁר**, though the **ה** is prefixed, were a proper name), seems to be more properly rendered by the LXX according to the Complutensian and Aldus's edition, **τὰ βιβλία τὰ εὐθὲς** the right or correct book, the authentic record, as we should say; and to this purpose Josephus explains it, Ant. lib. v. cap. 1. § 17. *by τὰ ἀνακειμενὰ ἐν τῷ ἱερῷ γράμματα* the writings or books laid up in the Temple. Comp. Ant. lib. iii. cap. 1, § 7, ad fin. and 2 Sam. i. 18.

II. As a participial N. **יִשָּׁר** and **יִשָּׁרָה** *Plain, even, smooth, ground, a plain*. Deut. iii. 10. Zech. iv. 7. But 1 K. vi. 35, as a participle, **יִשָּׁר** *Made even, accurately spread over, exactly fitted*. Gold fitted (Eng. Translat.) upon the carted work.

III. In Kal, *To be right, proper*. As a V. in this sense it is generally joined with **בעיני**, and the phrase is rendered, *to be right in the eyes*, Num. xxiii. 27, & al. freq.

IV. In Kal, Of institutions, *To keep straight, observe exactly*. occ. Ps. cxix. 128.

V. In a moral and spiritual sense. As a N. **יִשָּׁר** *Right, upright, righteous*, Num. xxiii. 10. Job i. 1. Ps. xxv. 8. Eccles. vii. 30. Also, *Rightness, righteousness, uprightness*, Deut. ix. 5. 1 K. ix. 4. As a N. masc. plur. **יִשְׁרִים** q. d. *Rectitudes, righteousnesses*. Ps. xvii. 2. lviii. 2, & al. As a N. **יִשְׁרָה** *Jeshurun, Upright, or Uprightness* in the abstract. It occurs as a name of Israel in four passages, Deut. xxxii. 15. xxxiii. 5. 26. Isa. xlv. 2, and was given, says Vuringa. (on Isa.), to this people, first, with respect to the original institution of *their condition*, as being the only nation which had the *right knowledge* of God, and professed the *true religion*; 2dly, with respect to the seed of the true Israel, which was preserved in this people, among whom were some properly **יִשְׁרִים** *upright*, men of pure sentiments, and sincere affection towards

towards God, and true confessors of his Name, the seed and foundation of the church of that time." Comp. Jer. ii. 2, 3.

ית

I. Chald. As a Particle of the same import as the Heb. *אח*. So יתהון is the same as *אחם* *Them*. Dan. iii. 12.

II. Chald. *אח*, and *אחתי* *Is, are*. Construed like Heb. *ש*, with the same Suffixes as Nouns. See Dan. ii. 10, 11, 26. iii. 14, 18.

III. *דחתי*. See under *אחם* VIII.

ית Chald.

The same as the Heb. *ישב*, *To sit*. occ. Dan. vii. 9, 10, 26. *To dwell*. occ. Ezra iv. 17. In Aph. *To cause to settle, or dwell*. occ. Ezra iv. 10.

ית

Occurs not as a V. in Heb. but the cognate Arabic *يتر* signifies *to thrust or drive in* and so *fix firmly*, as a pin, stake, or the like, "firmiter, adegit, impegitque, seu depegit palum." *Castell*. Comp. Isa. xxii. 23, 25, liv. 2. As a N. *יתר* *A stake or pin*, so named from being *thrust or driven firmly* into the ground, wall, or &c.

1. *A pin or stake*, to which the ropes of a tent, or the like, are fastened. See Exod. xxvii. 19. xxxv. 18. Jud. iv. 21, 22 v. 26. Dr. *Shaw**, describing the tents of the Bedoween Arabs, says, "These tents are kept firm and steady by bracing or stretching down their eves with cords tied to hooked wooden pins well pointed, which they drive into the ground with a mallet; one of these pins answering to the nail as the mallet does to the hammer, which Jael used in fastening to the ground the temples of Sisera, Judg. iv. 21."

2. *A pointed stake or paddle*, to be used as Deut. xxiii. 13.

3. *A pin fixed in a wall or the like*, to hang any vessel upon. Ezek. xv. 3. Comp. Isa. xxii. 23, 25. Zech. x. 4. Jud. xvi. 14. In which last cited passage it seems to denote, as our Translators render it, *the pin of the beam*, i. e. which was driven into the beam to prevent it's running back. But for want of being acquainted with the form of the ancient eastern looms, I cannot presume to be positive. Dr. *Taylor* in his Concordance seems to make it

the same as the *beam*; but that is denoted by another word, *כנור*, which see. For the explanation of the other texts, comp. Ecclus. xxvii. 2, and see *Harner's* Observations, vol. i. p. 190. Bp. *Lowth* on Isa. and Bp. *Newcome* on Zech.

4. *A fixed, settled abode*. Ezra ix. 8; where LXX *σπίρημα*, *a firm settlement*. See Eng. marg. Comp. *Michaelis* Supplem. on this Root.

יתם

In Arabic, among other meanings, it has that of *being single and solitary*, "*unicus et solitarius fuit*." *Castell*.

I. In Kal, *To be without, to lack, not to have, carere*. occ. Ps. xix. 14, *Then יתם* *I shall be without (carebo) and innocent from the great transgression*. Four of Dr. *Kennicott's* Codices, and one other in the margin, read *אחם*, as if from *הם* *to be upright, perfect*; and, to say nothing of the modern versions, it is rendered accordingly by the Targ. *אחי בלא מום* *I shall be without spot*, so by the LXX *απομοσ εσομαι*, and Vulg. *immaculatus ero*. But does not this interpretation make an *anti-climax* in the verse? Let the reader consider and judge for himself.

II. As a participial N. *יתם* plur. *יהומם* and *יתמים* *Solitary, bereaved, destitute*. Job vi. 27. But it generally denotes *Bereaved of one's father, fatherless, an orphan*, LXX *ορφανος*. See inter al. Exod. xxii. 22. Deut. x. 18. xiv. 29. Psal. cix. 9. Lam. v. 3.

יתר

To exceed, go beyond certain limits, be redundant. It occurs not as a V. in Kal, but

I. In Niph. *To excel, exceed*, i. e. in dignity. Gen. xlix. 4. In Hiph. *To cause to exceed or abound, to make plenteous*. Deut. xxviii. 11. xxx. 9. As a N. *יתר* *Excellence, abundance*. Gen. xlix. 3. So 2 Sam. xxii. 33, *ויתר תמים דרכו* *And his way is the excellency of perfection*, i. e. *excellently perfect*. Comp. ver. 31. *יתר* *Excellence*. Eccles. ii. 13. vii. 12. Chald. As a N. *יתר* fem. *יתרה* and *יתרה* *Exceeding, excellent*. Dan. ii. 31. v. 12, 14, & al. *יתרה*, used, as it were, adverbially, *Exceedingly*. Dan. iii. 22. vii. 19.

II. As Ns. *יתר* *A rope, string, or cord*, properly of the smaller size, so called from it's

* Travels, p. 221, 2d edit.

it's being capable of great *distension*. Jud. xvi. 7, 8, 9. Ps. xi. 2. יתר Nearly the same. Exod. xxxv. 18. Jer. x. 20. יתר is particularly used for a *bow string*, which from it's elasticity is capable of considerable *extension*. Ps. xi. 2. So perhaps, Job xxx. 11, if with the *Keri*, and upwards of twenty of Dr. Kennicott's Codices, we read יתר *Because he (God) hath loosened my bow-string*, i. e. *hath made me weak and helpless* (in opposition to what he had said by a like image, ch. xxix. 20), and *afflicted me, therefore they* (my rascally persecutors before described) *have let go the rein*, i. e. *thrown off all restraint, before me*. But in Job xxx. 11, we embrace the more common textual reading יתר it may be worth remarking, that the LXX and Vulg. interpret יתר a *quiver*, considered I suppose as *distended with arrows*,—"gravidā sagittis." LXX, Ανοιξας γαρ ΑΡΕΤΡΗΝ ΑΤΤΟΤ ενααωσε με, *For opening his quiver he hath afflicted me*. So Vulg. *Pharetram enim suam aperuit, et afflixit me*. Comp. Job vi. 4. vii. 20. xvi. 12.

III. In Niph. *To remain over and above, to be left as a residue*. Exod. x. 15. Num. xxvi. 65. Isa. i. 8, & al. freq. In Hiph. *To leave behind, leave remaining*. Exod. x. 15. xvi. 19, & al. As Ns. יתר *Resi-*

due, remnant, remaining. Exod. x. 5. Num. xxxi. 32. Josh. xii. 4, & al. freq. יתר *Remainder, overplus, profit*. Eccles. i. 3. ii. 11. As Particles יתר and יתר *Exceedingly more*. Eccles. ii. 15. vii. 16. With כ following, *More than*. Esth vi. 6.

IV. יתר הדבר *The redundancy of the liver*. Exod. xxix. 22, called Exod. xxix. 13. Lev. iii. 4. 10, 15, יתר על הדבר *The redundancy or protuberance upon the liver*. I am convinced by *Bate, Crit. Heb.* that these expressions must mean the *gall-bladder*, which however, I think, was so named from it's *protruding or jutting out* from the liver, to which it is an appendage. If the great excellency of the *bitious juice*, and it's importance to the well-being of the animal, together with it's influence and instrumentality in the passions, both concupiscible and irascible, be duly considered, we shall see the reasons why the *gall-bladder* was especially ordered by God to be taken off and consumed on *His altar*.

DER. Lat. *iterum, itero*, whence Eng. *iterate, re-iterate, &c.*

PLURILITERALS in י

יתר See under יד IV.
יזה See under יזה III.

כ

כא—כאב

כאב

כ

This letter is often prefixed to other words as a Particle of Similitude, *Like, as, &c.* See under כה VII.

כאב

To mar, spoil.

I. *To mar, spoil*. Spoken of land. occ. 2 K. iii. 19. *And every good piece ye shall mar*

(LXX *αχρηστωτε* ye shall render useless) *with stones*; "though it doth not appear, says Mr. *Harmer* (*Observations*, vol. ii. p. 473), very easy to conceive how this was to be done to any purpose, and indeed without giving as much trouble, or more, to Israel to gather these stones, and carry them on their lands, as to the Moabites to gather them up again, and

and carry them off." This ingenious writer therefore proposes it to the consideration of the learned, whether the above text may not denote a kind of *national Σκοπελισμος*—an Arabian custom mentioned in the *Digest*. De extraord. Crimin. and which "consisted in placing stones in the grounds of those with whom they were at variance, as a warning that any person who dared to till that field should infallibly be slain." And to this interpretation I was in the second edition of this work strongly inclined, but now find myself obliged to abandon it, from remarking that at the 25th verse it is written, that on every good piece of land every man cast his stone, וכל־אִישׁ וּמלאהוּ and filled it; which surely must import much more than placing stones as a warning not to till it. It should, moreover, be carefully observed, that marring every good piece of land with stones was only a part of the mischief done to the Moabites. Comp. ver. 19. 25. Josephus, in relating this history, takes no notice of any thing like a *σκοπελισμος*, but says, the confederate kings "ravaged the fields of the Moabites, καὶ ἠφάνισαν, ἀνέτηκοντες τὸν ἐκ τῶν χειμαρρῶν λίθους, and marred them by filling them with the stones from the torrents, or gullies." Ant. lib. ix. cap. 3, § 2.

II. In a Niph. sense. *To be marred, corrupted, rot*, as the flesh of a dead man. occ. Job xiv. 22.

III. *To be ulcerated or sore*, as the flesh by a wound. occ. Gen. xxxiv. 25. In Hiph. *To make sore*. occ. Ezek. xxviii. 24. Comp. Job v. 18.

IV. *To be sore*, as the heart in sorrow. occ. Prov. xiv. 13. Comp. Ps. lxi. 30. In Hiph. *To make thus sore, to exulcerate*. occ. Ezek. xiii. 22. Comp. Prov. iii. 12, where the LXX render כָּאָר by καὶ μαστιγοῖ, and scourgeth, cited by St. Paul, Heb. xii. 6. As נִכְאָר, מְכַאֵב, Soreness, exulceration of body or mind, grief. See Job ii. 13. xvi. 6. xxxiii. 19. Isa. liii. 3. lxi. 14. Jer. li. 8.

כָּבֵר

With a radical (see Ps. cix. 16. Dan. xi. 30.), but mutable or omissible, כָּ.

It occurs not as a V. in Kal, but the ideal meaning seems to be, *to bruise, break, beat, beat down*.

I. In Niph. *To be beaten or broken to pieces*, as wine-jars. occ. Isa. xvi. 7. Comp. אֶשׁ II. under אָשׁ.

II. As a participial N. fem. כָּאָר *Spicery*, "such as is bruised or broken in a mortar." Bate LXX, Θυμαμα, Incense. occ. Gen. xxxvii. 25. xliii. 11.

III. *To be beaten*, as men. occ. Job xxx. 8. כָּאָר They were beaten or scourged out of the country.

IV. *To be broken*, as the heart or spirit of man; so *Montanus*, contritum. occ. Ps. cix. 16. Prov. xv. 13. xvii. 22. xviii. 14. Comp. Dan. xi. 30; where the Vulg. percutietur, shall be smitten. In Hiph. *To break, afflict*. occ. Ezek. xiii. 22; where *Montanus*, conterere.

Hence perhaps Gr. *χωω*, to grieve, vex.

כָּאָר

To pierce, penetrate. Occ. Ps. xxii. 17, כָּאָר Piercing or the piercers of my hands and my feet; for the word in this form may be considered either as a N. masc. plur. in Reg. or as a Participle masc. plur. agreeing either with the preceding Noun of multitude, עֵדָה, or with מְרִיעִים, and put in Regimine as the Participle יָדַי Gen. iii. 5. and others. Comp. Psal. xxxv. 4. xxiv. 6. * Thus it appears that the common reading כָּאָר in this text is very defensible. But Dr. Kennicott in his Bible refers to three MSS. and two printed editions, besides the *Complutensian*, which read כָּאָר with the final ו; and agreeably to this reading both the LXX and Vulg. render it as a Verb, the former by αὐξάν they digged, and the latter by foderunt. So the Syriac Version בועי they penetrated, perforated †. *To pierce, penetrate*, or the like, appears then to be the idea of the Heb. word; and the prophecy was accordingly fulfilled when the hands and feet of our blessed Lord were pierced and nailed to the cross. Comp. Zech. xii. 10. Luke xxiv. 39, 40.

כָּבֵר

I. *To be heavy, weighty*. Job vi. 3. As a N. כָּבֵר *Weight, weighty*. Prov. xxvii. 3. In Hiph. *To make heavy, or weighty*. Isa. xlvii. 6.

II. *To be weighty* in a figurative sense, to

* See the learned Mr. *Comings*'s printed Heb. Text of the Old Testament Vindicated, p. 111.

† Comp. Walton. Prolegom. p. 92, col. 1.

be

be weighty or heavy in quantity, quality, greatness, multitude, honour, number, or riches. Also in a transitive sense, *To make or regard as weighty, to honour.* It is applied to a great variety of subjects. See inter al. Gen. xii. 10. xiii. 2. xviii. 20. l. 9. Exod. ix. 3. 1 Sam. xxxi. 3. Exod. xx. 12. Isa. xxix. 13. xliii. 23. & al. freq. In Hith. *To make oneself many or numerous.* occ. Nah. iii. 15, twice.

III. It implies difficulty or impediment. In Kal, *To be dull, see with difficulty, as the eyes.* So the LXX very happily *αἰσχυρομήσαν.* Gen. xlviii. 10. *To be heavy, slow, or impeded, as the mouth or tongue of an ineloquent man.* Exod. iv. 10.—or as that of a foreigner appears to be. Ezek. iii. 5, 6. In Hiph. *To make heavy, dull or stupid, as the ears.* Isa. vi. 10.—as the heart or understanding. Exod. viii. 15, 32. x. 1. Comp. Exod. vii. 14. ix. 7.

IV. As a N. כבר and כבד *The liver of an animal or man, from the specific weight of that bowel.* "So, says Dr. Taylor in his Concordance, the lungs, the lightest of the bowels, are in our language called the *lights*." Exod. xxix. 13. Prov. vii. 23. It is mentioned as the seat of love and affection. Ps. xvi. 9, *My heart is glad* and כבר (with י inserted, but five of Dr. Kennicott's Codices read it without) my liver יל *rejoiceth.* And so perhaps the word is used Gen. xlix. 6. (where the Samaritan Pentateuch and eighteen of Dr. Kennicott's Codices have כבר with the י inserted, and the LXX render it *τα ἡπατα μὲν my liver*) Ps. xxx. 13. lvii. 9. cviii. 2. That the ancient heathen likewise regarded the liver as the seat of the concupiscible passions may be seen in Horace, lib. i. ode 13. lin. 4. ode 25, lin. 15, and lib. iv. ode 1, lin. 12, and in the Notes of the Delphin edition. Comp. Persius, Sat. v. lin. 129. Juvenal, Sat. vi. lin. 647.

Ezek. xxi. 21, *He looked in the liver*—A well-known method of divination, afterwards much practised among the Greeks and Romans: the former of whom called it *Ἡπατοσκοπία* the looking into the liver, which afterwards became a general word for divination by inspecting the entrails of sacrifices, because the liver

was the first and principal bowel observed for this purpose*. The LXX in the above cited passage of Ezek. have used the very term of art, *Ἡπατοσκοπία*.

V. As a N. fem. כבדה *The heavy baggage, Impedimenta.* So LXX Βαγος, and French Translation, le baggage. occ. Jud. xviii. 21.

VI. As a N. כבר and כבד *Glory.* It plainly denotes some action of the light, or rather of the heavens, in irradiation; (see Isa. lx. 1. lxii. 2. lxvi. 11. Ezek. xliii. 2, as the Greek Δόξα is also used in the N. T. Luke ii. 9. ix. 31. Acts xxii. 11. 1 Cor. xv. 41, & al.) properly, I apprehend, that action which gives weight or gravity to all material things. Comp. 2 Cor. iv. 17. To illustrate this, I shall borrow what appears to me an excellent passage from Mr. Pike's Philosophia Sacra, page 91, 92. "The gravitation or inclination of the earth and of the planets towards the sun, is thus plainly accounted for. Be pleased to recollect, that, according to the Scripture system, there is a continual flowing of the light, or atoms from the sun, and of the spirit or masses [of gross air] to it; and that the heavens are finest at the centre, and grossest at the circumference; and that they are finer the nearer to the sun, and grosser the farther off from it, in a very regular proportion: † the necessary consequence of this is, that all the planets must gravitate or incline towards the sun, because there is a prevailing pressure towards the centre.

*See more in Abp. Potter's Antiquities of Greece, book ii. ch. xiv.

†To explain this, it is, I apprehend, necessary to be remembered, that in the annual course of the earth and planets round the sun, the fineness of the ether is greatly increased by the reflection of the light from their orbs on that side which is turned toward the sun, as the grossness of the ether is also greatly increased on the other side by their intercepting the light, and so preventing it's acting so powerfully as it does in other parts of the heavens equally distant from the sun: and indeed, were not other circumstances to be taken into the account, this prevailing pressure would drive the earth and planets into the sun. Fully to explain those other circumstances would lead me far beyond the bounds of a Lexicon; I therefore refer to those writers who have already done it with great clearness and force of reasoning. See Mr. Catcott's Veteris et Vera Philosophiæ Principia, p. 6, 7. and Mr. Spearman's Enquiry after Philosophy and Theology, ch. ii.

"Besides

"Besides this, it is known, that the moon and all earthly bodies gravitate towards the earth, and that the satellites of *Jupiter* and the moons of *Saturn* gravitate towards the bodies of these planets respectively: which is thus produced by the heavens. The ætherial fluid, as has been proved, is a mixture of light and spirit, in continual commotion and struggle; so that some of the particles of the heavens in each part of space are moving one way, and some another, in all directions; so that those opposite motions resist and balance each other mutually. If therefore these motions are in any measure stopped in one direction, there will follow a pressure and inclination of the fluid in the contrary. Now then any solid body placed in these conflicting æthers does actually stop some of the motions of the æther more than others; for it obstructs most of the motions that would otherwise have passed from the body outward all around it, and therefore the æther must have a prevailing pressure towards the body inward. This observation will hold equally true of the earth and moon, and of all the planets, both primary and secondary, and ought therefore to be applied to them."

VII. כבוד יהוה *The Glory of Jehovah,*

1st. *That Person of Jehovah* who is called סלך כבוד *The King of Glory*, or more literally, *The King, the Glory*, Ps. xxiv. 7, 9; and the *Sun* (שמש *Light*) of *Righteousness, the Effulgence* (Απαρασφα) of the divine glory, the true *Light*, &c. See Hab. ii. 14. Isa. xl. 5. lx. 1, 2. Comp. Mal. iii. 20, or iv. 2. Heb. i. 3. John i. 4, 9.

2dly. *A supernatural visible appearance of fire, light or splendour, which shewed Jehovah to be peculiarly present.* See Exod. xxiv. 16, 17. xl. 34, 35. 1 K. viii. 11. Comp. Luke ii. 9. Acts xxii. 6, 11. xxvi. 13. This *glory* was sometimes in a human form, prefiguring the future incarnation of *Jehovah*, as for instance that over the cherubim, Exek. i. 28. viii. 4. ix. 3. x. 4, 18. xi. 22, 23. Comp. ch. xlii. 2, 3, 4, 5. xlv. 4. *

* For further satisfaction on these interesting subjects, see Mr. *Hutchinson's* Treatise, entitled, *Glory or Gravity.*

כבה

With a radical, but mutable or omissible, ה.

I. In Kal and Hiph. *To extinguish, quench, put out*, as fire, a live coal, a lamp, or the like. See 2 Sam. xiv. 7. xxi. 17. 2 Chron. xxix. 7. Isa. xlii. 3. Also in Kal, *To be extinguished or quenched*, as fire, or &c. See Isa. xxxiv. 10. lxvi. 24. Jer. xvii. 27. Ezek. xx. 47, 48. Also, *To go out*, for want of supply or fuel, See Prov. xxvi. 20. Comp. Lev. vi. 12, 13. Prov. xxxi. 18.

II. It is applied figuratively to what may be considered as *burning* or *shining*, as to God's wrath. 2 K. xxii. 17. Jer. iv. 4. vii. 20, & al.—to love or ardent affection. Cant. viii. 7.—to a glorious prince. Ezek. xxxii. 7.

כבל

Occurs not as a V. in Hebrew, but in Chaldee, Syriac and Arabic signifies, *To bind, enchain*, &c. comp. חבל. Hence

I. As a N. כבל *A chain, bond.* occ. Ps. cv. 18. cxlix. 8.

II. As a N. כבול occ. 1 K. ix. 13. ארץ כבול *The land of Cabul*, a name which *Hiram* gave to some cities of *Galilee* in disgust. *Marius* and others explain it from כבל *a chain*; but, as Mr. *Bate* † has observed, the reason they give for these cities being called so, because the clay held the foot as a chain, is, though far fetched, weak and trifling. He therefore interprets the word as a compound of כ like, as, and בול *Nothing*; and so signifying that those cities were *worthless, next to nothing*. But since it does not appear that בול ever signifies *nothing*, we may perhaps with *Michaelis* (Supplem. p. 1201) best render ארץ כבול by "terra obstricta, id est, debita, ex debito data, Bond-land, land granted in discharge of a debt," and consider this name as sarcastically imposed by *Hiram*, to express how ill *Solomon* had discharged his obligation to him.

DER. Cable.

כבס

In Kal, *To wash, cleanse by washing.* Gen. xlix. 11. Lev. xv. 17. In Niph. *To be washed.* It occurs in the infinitive, הכבס Lev. xiii. 55, 56. As a participial N.

† See his *Reply to Dr. Sharp's 2d Part on Berrith*, p. 192, and his *Enquiry into the Similitudes*, &c. p. 214.

כִּבֵּעַ *A fuller, one whose business it is to wash, cleanse, or scour cloths, &c.* Isa. vii. 3, & al. As a participial N. masc. plur. מְכַבְּעִים *Washers, fullers.* So LXX. *πλυνοντες.* occ. Mal. iii. 2.

The Rev. Mr. Pilkington in his *Remarks upon several Passages of Scripture, &c.* p. 137, 8, justly observes, that "in the Hebrew language there are two words to express the different kinds of washing; and that they are always used with the strictest propriety: כִּבֵּעַ to signify that kind of washing which *percolates the substance of the thing washed, and cleanses it thoroughly*; and כָּטַף to express that kind of washing, which *only cleanses the surface of a substance, which the water cannot penetrate.* The former is used Exod. xix. 10. Gen. xlix. 11. Lev. xiii. 6," and applied to *washing cloths.* "The latter is met with Gen. xviii. 4. xxiv. 32. Exod. ii. 5. Deut. xxi. 6," and used for *washing some part of the body.* Comp. Lev. xiv. 8, 9. "I must not omit to observe," says my Author, "that by a beautiful and strong metaphor David uses כִּבֵּעַ Ps. li. 2, 7. or 4, 9; *Wash me thoroughly from mine iniquity, and cleanse me from my sin—Wash me, and I shall be whiter than snow.*" So in Jer. iv. 14, it is applied to the heart.

I add, that there is a similar distinction in the * Greek language; in which *λαω* is properly to *wash the whole body*—*νιπτειν, the hands and feet*—and *πλυνειν, the clothes.* And accordingly the LXX never render the Heb. כִּבֵּעַ by *λαω* or *νιπτειν*, but constantly by *πλυνω* and *αποπλυνω*, except in 2 K. xviii. 17. Isa. vii. 3. xxxvi. 2; where for the participial N. כִּבֵּעַ they use *γναφευς* or *καταφευς* a fuller.

DER. כ being transposed, the Saxon pay-can, whence the English *wash*, &c. Qu?

כִּבֵּר

Occurs not as a V. in Heb. but in Arabic signifies *To stop, keep off, "prohibit—propul-avit."* *Castell*, whom see. As a N. כִּבֵּר *A piece of defensive armour for the head, a helmet.* 1 Sam. xvii. 5. Isa. lix. 17, & al.

כִּבֵּר

Denotes *multiplicity, frequency, abundance.*

I. In Kal, *To multiply.* occ. Job xxxv. 10.

* Comp. *Gra.* and *Ag.* Lexicon in *ana.*

So Vulg. *multiplicat.* As a N. כִּבֵּר *Copious, numerous, many, abundant,—of people.* Isa. xvi. 14.—*of waters,* Isa. xvii. 12. xxviii. 2.—*of wind,* Job viii. 2, *How long (shall) the words of thy mouth (be) רוח כִּבֵּר* "a full or strong wind; that keeps blowing, repeating and multiplying it's blasts? *bate.* So Vulg. *multiplex.*—*of God,* Job xxvi. 5. *Behold God (is) כִּבֵּר abundant, and will not despise (any) כִּבֵּר כח לב* *abundant in strength of heart, i. e. in wisdom and (if the expression may be allowed) in magnanimity.* See *Scott*, and comp. ch. ix. 4. xii. 13.—*of days or age,* Job xv. 10. *Abundant in wealth or power, mighty.* Job xxxiv. 24. Also, *Abundance, plenty, much.* Job xxxi. 25. Used as an Adverb, *Abundantly,* Job xxxiv. 17. As a N. כִּבֵּר *Abundance,* occ. Job xxxvi. 31, *He giveth food לכִּבֵּר in abundance.*

Hence the *Cabiri* (the Three Mighty Gods, *Divos Potes*, as *Varro* and *Tertullian* explain the term) of the *Samothracians* may have had their name †. Or else, if the *a* be radical, *Cabiri* may be considered as a compound of כ like, and *אביר* the mighty ones (which see under אביר II.) and so denoting the *representative images*; as Heb. כִּרֹּב from כ, and *רוב*. †

Hence also either by transposition or inserting *r* the Latin *criber* frequent, *crebrō* frequently, often, &c. Eng. *crebrous*.

II: As a N. סִבְבֵּי *A grate, of network, so called from it's numerous holes or openings.* See Exod. xxvii. 4. xxxviii. 4.

III. As a N. fem. כִּבְדָּה *A sieve or searse for the same reason.* occ. Amos ix. 9.

Hence Latin *cribrum* a sieve.

IV. As a N. כִּבֵּר *A kind of network.* occ. 1 Sam. xix. 13, 16, *And she put כִּבֵּר אֶת* the net work of *gout's hair* מֵאֲשֵׁתוֹ before it's (the *Teraphim's*) pillows. Observe, that in the former verse four of Dr. *Kennicott's* Codices, and the latter six, read מֵאֲשֵׁתוֹ. The כִּבֵּר here mentioned seems to have been a kind of *mosquito-net*, which, says Dr. *Shaw*||, is "a close curtain of

† See *Berchart*, vol. i. 394, &c.; *Boysse's* *Pantheon*, 2d edit. p. 153; *Selden De Diis Syris*, p. 212, 284; *Stillingfleet*, *Orig. Sac.* book iii. ch. iv. § 14.

‡ See *Cook's* *Enquiry into Patriarchal and Druidical Religion*, &c. p. 54.

|| *Travels*, p. 221, 2d edit.

gauze or fine linen, used, all over the East, by people of better fashion, to keep out the flies." And that they had such anciently cannot be doubted. Thus when Judith had beheaded *Holofernes* in his bed, she pulled down the mosquito-net (כר קאנפֿוֹן from קאנפֿוֹ a gnat or mosquito) wherein he did lie in his drunkenness, from the pillars. See Judith xiii. 9, 15. So *Horace* speaking of the Roman soldiers serving under *Cleopatra*, queen of *Egypt*, *Epod.* ix. lin. 15,

*Interque signa (turpe!) militaria
Sol aspiciet conopieum.*

Amidst the Roman eagles Sol survey'd
(O shame!) th' *Egyptian canopy* display'd.

FRANCIS.

As a N. כבר Nearly the same. occ. 2 K. viii. 15. "Something of the *gauze* kind which the water thickened so that it suffocated him." *Bate's Note* in his *New and Literal Translation*, &c. *Comp. Harmer's Observations*, vol. iv. p. 405—411.

V. As a N. fem. in Reg. כבר joined with מֵרָחֵק. occ. Gen. xxxv. 16. xlviii. 7. 2 K. v. 19. It is rendered, a little way or a little piece of ground, but rather means a good way, or some distance. And accordingly, from the best * modern accounts, *Rachel's* monument (Gen. xxxv. 16.) appears to have been half way between *Jerusalem* and *Bethlehem*, or about three miles from the latter.

VI. As a Particle כבר denotes a considerable length of time, a good while, as we say, past or to come. It occurs only in the Book of *Ecclesiastes*; let us go through the passages, *Eccles.* i. 10, *It hath been* a long while ago. iii. 15, *What is (now)* a long while ago. it (hath been) a good while ago, and what (is) to be כבר היה hath been a good while ago. vi. 10, *That which hath been* a good while ago, it's name is named. ix. 6, is long ago, some time since, perished, ver. 7, for *Gol* hath already, some time since, accepted thy works.

VII. In composition,
I. Who long ago, or some time since, —occ. *Eccles.* iv. 2.

2. בשכּבּר, (compounded (like בשכּבּר) of כּבּר in, ש that, and כבר a long while. In that

* See *Handquist's Voyages*, p. 143; and *Maundrell's Journey*, Wednesday, March 31.

(or for as much as) in the process of days to come, all is forgotten. occ. *Ecc.* ii. 16;

כבש

I. In Kal, To subdue, subject. Gen. i. 28. 2 Sam. viii. 11. 2 Chron. xxviii. 10, & al. In Gen. i. 28, the *Samaritan Pentateuch* and seventeen of Dr. *Kennicott's Codices* read כבש. In Niphi. To be subdued, subjected. Num. xxxii. 22. Neh. v. 5, & al. In Hiph. To bring into subjection. Jer. xxxiv. 11.

II. In Kal, To humble, force, ravish. occ. *Esth.* vii. 8.

III. As a N. כבש q. d. Subjectum pedum, A footstool. So Vulg. Scabellum. occ. 2 Chron. ix. 18.

IV. As a N. כבש A furnace, properly, I apprehend, A lime-kiln, wherein stones are subdued by the force of fire to a yielding friable substance. occ. Gen. xix. 28. *Exod.* ix. 8, 10. xix. 18.

V. As a N. כבש, fem. כבשה, plur. כבשות and כבשה, or (as a number of Dr. *Kennicott's Codices* read in Gen. xxi.) כבשות A lamb, male and female, from their remarkably meek and submissive temper. See *Exod.* xxix. 38, 39. 2 Sam. xii. 3, 4, 6. Gen. xxi. 28, 29, 30. Jer. xi. 19; on which last cited text, see under חֶמֶץ II.

כר

Occurs not as a V. in Heb. but from the use of this word in Arabic (see *Castell* under כר) and the things to which it is applied in Hebrew, the idea seems to be, To propel, shoot, dart forth, or the like.

I. As a N. כר A kind of vessel, whence water or liquor is shot out or emptied into another, a pitcher. Gen. xiv. 20, & al. To illustrate 1 K. xvii. :2, *Harmer's Observations*, vol. i. p. 277, &c. remarks from *Norden*, *Sandys* and *Chardin*, that in *Egypt* and *Palestine* they still keep their corn, to preserve it from worms and insects, in earthen jars, as כרים plainly signifies, *Jud.* vii. 16, 19, 20: The women also in those countries still use earthen jars to carry water in, as Gen. xiv. 14, 15. *Comp. Observations*, vol. iv. p. 479.

On *Eccles.* xii. 6, comp. גלגל IV. under נל. To which I shall in this place only add that *Pluto* (in *Timæo*, quoted by *Longinus* De Sublim. sect. xxxii.) in like manner calls the heart, ΠΗΓΗΝ Τῆ ΠΕΡΙΦΕΡΟΜΕΝΟΤ σφύζω; αἵματος, the fountain of

X 2

the

the briskly circulating blood;" and that *Πιγγ* is the very word which the LXX use, in the text just referred to, for the Heb. כבוע. And for proof that the circulation of the blood was known to other ancients, besides *Plato*, particularly to *Hippocrates*, I refer to the learned *Dutens*, Enquiry, &c. Part. III. ch. iii.

Hence Gr. *καδός*, and Latin *cadus* a jar or jug to keep wine in.

II. As a N. כרד *Sudden or violent ruin or fall.* *Symmachus* *πτωσεν* a fall. occ. Job xxi. 20.

III. As a N. כרדן A kind of short spear, or javelin, which was thrown or darted at the enemy, Josh. viii. 18, & al. It is evident that this word signifies neither the larger spear nor the shield; because it is distinguished from both. See 1 Sam. xvii. 6, 41, 45. Job, xxxix. 23.

כרד Hence as a N. masc. plur. in Reg. כרד Sparks or flashes of fire darting forth. occ. Job xli. 10, or 19.

כרד Some kind of precious stones, so called from its sparkling or flashing, perhaps the *pyropus*, of which *Ovid*, *Metam.* lib. ii. lin. 2,

—flammasque imitante pyropo.

occ. Isa. liv. 12. Ezek. xxvii. 16.

DER. Lat. *Cado*, to fall, whence *cadence*, *cuse*, *casual*, *occasion*, *accident*, &c. &c.

כרד Chald.

It occurs not as a V. in the Bible, but often in the Targums in the same sense as the Heb. כרד to fail, deceive, from which it is corrupted. As a N. fem. כרה *Failing, deceitful.* occ. Dan. ii. 9.

כרד

Occurs not as a V. in Hebrew, but in Arabic denotes, *To be turbid, agitated* (see *Castell*), which seems nearly the idea of the Hebrew word; for hence as a N. כרה *Military tumult, an attack, onset, charge.* Once, Job xv. 24.

כרה

With a radical, but mutable or omissible, final.

It denotes *Restriction, constriction, or the like.*

I. *To restrain, repress.* 1 Sam. iii. 13, ולא כרה בם And he did not restrain (or, laid no restraint upon) them. Applied to the leprosy, כרה, stopped or restrained from spreading. Lev. xiii. 6, 28, & al. Ezek. xxi. 7, or 12, ובהתה כל רוח And every

breath shall be retained or restrained. In grief men naturally retain their breath longer than at other times, and sighing is only "a violent and audible emission of breath, which has been long restrained." *Johnson.* Comp. ver. 6, or 11, and Isa. lxi. 3. As a N. כרה A restriction or repairing. Nah. iii. 19.

II. *To shrink, contract*, as the eyes of old persons do, by the wasting of the humours, whence their eyes become less transparent, and their form more flat; so that fewer rays of light are transmitted, and the images of external objects are more confusedly painted on the retina, whence the sight of persons advanced in age is both obscure and confused. Gen. xxvii. 1, And his eyes were contracted from seeing, i. e. so shrunk that he could not see perfectly. Comp. Deut. xxxiv. 7. 1 Sam. iii. 2. Zech. xi. 17. It is evident even to common observation, that great sorrow and weeping will have nearly the same effect on the eyes as old age. See Job xvii. 7. Comp. Ps. vi. 8. xxxi. 10.

III. It is applied to smoking flax, or a smoking wick, where the fire is restrained from breaking out. Isa. xlii. 3, וישתה כרה לא יכבה And the smoking flax shall he not quench. So LXX *καπνίζομενον* and Vulg. *fumigans*. An ingenious writer speaking of fire says, "It smokes by carrying off the watery and other particles which it is capable of raising, and among which it is enveloped, being in too little quantity to encompass and overpower them so far as to strike immediately against the body of the light." And again, "The brightness (of fire) ceases, when the aqueous particles are too abundant, and when the fire inclosed within the masses of smoke it drives away, does no longer act immediately on the body of the light." *Nature Displayed*, vol. iv. p. 161, 162, small Eng. edit.

IV. *To be languid, dull, hebescere.* occ. Isa. xlii. 4; where it seems to allude to the sense of כרה in the immediately preceding verse; accordingly the LXX render ולא יכרה by *αυαλαμψει* he shall shine: and *Montanus* by *non caligabit*, he shall not be dim.

V. As Pronoun suffixes, restraining or limiting the discourse or subject to the person or persons addressed; כ and כה masc. כ and כה

כ and כי fem. *Thee* after a V. *Thine* after a N. So plur. masc. כם, fem. כן and כנה *You*, or *Your*, freq. occ. כם is also used for fem. Ruth i. 9, 11, 13. 2 Sam. i. 24.

VI. כה A Particle of restriction or limitation of manner, place, or time.

1. *Thus, in this manner.* Gen. xxxii. 5, & al. freq. Comp. Jer. xxiii. 29.

כהה Repeated, *In this, and that manner.* 1 K. xxii. 20.

כהה According to this manner, exactly in this manner. Num. viii. 26. xi. 15, & al. freq.

With ש (for אשר) prefixed, שככה *Which so.* Ps. cxliv. 15. Also, *Because, or that, so,* Cant. v. 9.

2. *Here, in this place.* Gen. xxxi. 37.

Repeated כה וכה *Here and there, this way and that.* Exod. ii. 12. comp. Num. xi. 31. xxiii. 15.

כה Unto such a place, yonder. Gen. xxii. 5.

Repeated כה ועד כה *Here and there, on this and that side,* French Translation, De tous côtés, on all sides. occ. 1 K. xviii. 45.

3. Of time, עד כה *Unto this time, hitherto.* Exod. vii. 16. Hence,

VII. By abbreviation, as כ from כה, כ from כן, a Particle of restriction to a particular manner, quantity, place, or time.

1. Of manner. *As, like as,* Ps. i. 3, & al. freq. *According to.* Gen. i. 26.

2. Of number or quantity. *About.* Exod. xii. 37. Ruth ii. 17.

3. Of place. *About, as it were.* Num. xi. 31.

4. Of time. *About* Exod. xi. 4. Josh. x. 13. *When, at the time that.* Deut. xxiv. 13. Exod. xxxi. 18, & al. freq.

5. Repeated denotes likeness of condition, state, or &c. between two. Gen. xviii. 25, והיה בצדק כצדק הרשע *And the righteous shall be as the wicked.* Lev. xxiv. 16, *And all the congregation shall certainly stone him* ככל כמורא *as well the stranger, as he that is born in the land.* Comp. 1 K. xxii. 4. Isa. xxiv. 2.

VIII. כי *Martinus*, in his Lexicon Etymolog. in QUA, deduces this Particle "from כ *According to, as,* denoting the agreement of cause and effect;" but it seems more accurate to say, that כי is a Particle derived from כדה *to restrain, and*

denotes restriction or limitation, particularly of fact, cause, effect, and time.

1. Conjunctive. *That, defining the fact,* Gen. i. 4. Esth. iii. 5. 1 Sam. xiv. 22, & al.

2. Affirmative. *Surely, certainly.* Ps. cxviii. 10, 11, 12. Isa. vii. 9. Lam. iv. 18, & al.

3. *Yea, imo, quin imo.* 2 Sam. xiii. 15. Isa. v. 10. xxxii. 13. Jer. xvi. 5. Lam. i. 10.

4. Causal. *Because, for,* Lat. Quia. Exod. xviii. 11. Num. xi. 13. Deut. ii. 19.

5. Illative. *Therefore, for that reason.* Ps. cxvi. 10. Comp. 1 Sam. ii. 25. Isa. liv. 14. Jer. xviii. 12.

6. Of time. *When.* Exod. iii. 21. Jud. xvi. 16. 1 Sam. xiv. 29. Job i. 5. So Num. xxii. 22, כי הולך הוא *When or as he (was) going, which is the literal rendering, and clears the text.*

7. *But.* Exod. xvi. 8, & al. The restrictive sense here is evident. Comp. Deut. xi. 7. Ruth i. 10. 1 Sam. x. 19. Zech. x. 3.

8. It is often used in interrogations, but not so as always to exclude one or other of the preceding senses. See 1 Sam. xxiv. 20. 2 K. xviii. 34. Isa. xxix. 16. xxxvi. 19.

9. The Lexicons render this Particle *Though, although.* But in those passages where it is supposed to have this sense, and which do not come under one of the foregoing meanings, the expressions seem elliptical, and כי may be rendered *for, or because.* Thus Josh. xvii. 18, *Thou shalt drive out the Canaanite, כי though (or, this I particularly promise, because) he hath chariots of iron, though (because) he is strong.* Comp. Gen. xlvii. 15. xlviii. 14. Exod. xiii. 17. xxxiv. 9.

כהל Chald.

The same as the Heb. יכול *To be able, capable.* occ. Dan. ii. 26. iv. 15. v. 8, 15.

כהו

In Arabic signifies *To minister*, particularly in the priest's office, and as a N. כהון *An administrator or manager of another's business.*

1. *To minister, or officiate in the priest's office.* Exod. xxviii. 1, & al. freq. As a N. כהן *A priest, whether of the only true,* Gen. xiv. 18. Exod. ii. 16. xxxix. 30. xxxi. 10, & al. freq.—*or of false gods,* 2 K. x. 11. 19. xi. 18. 2 Chron. xiii. 9. Amos vii. 10. Zeph. i. 4. As a N. fem. כהנה *Priesthood, or priest's office.* Exod. xxix. 9, & al.

X 3

Hence

Hence Κοιης or Κοης the name, according to Hesychius, of the priest of the Cabiri. See under כב I.

II. As a V. formed from the N. occ. Isa. lxi. 10.—as a bridegroom כְּדָן “decketh himself with a priestly crown.” Bp. Lowth, whom see. Comp. Exod. xxviii. 40. Aquila's Version ὡς πρεσβυτερος ἱερατευοῦντος comes very near to the Hebrew. Comp. under כד II.

III. As a N. כְּדָן is used for a great officer in a king's court, from his duty of ministering in civil affairs. See 2 Sam. viii. 18. (comp. 1 Chron. xviii. 16.) 2 Sam. xx. 26. 1 K. iv. 5. Job xii. 19.

Hence Græc κενεω to minister, whence διακονεω, διακονος, and Eng. Deacon.

כח

With both the ו and ה radical, but the former mutable, and the latter mutable or omisable, as in שח.

I. To burn, scorch, as fire. It occurs in a Niph. sense, To be burned, Prov. vi. 28. Isa. xliii. 2. As Ns. כִּי (formed as עי from עור, ש from שח) A burning, scorching, as by the sun, “a sun-burnt skin.” Bp. Lowth. occ. Isa. iii. 24. Michaëlis (Supplement. ad Lex. p. 1226.) takes כִּי for a N. in the sense of a burning, conflagration. Nun. xxiv. 22. When there shall be כִּי a conflagration, (it shall be) to consume Kin, i.e. the Kenite. Fem. כְּחִי A burn, Exod. xxi. 25. מכח and in Reg. מכח A burning, as of fire. Lev. xiii. 24, 25, 28; where it is applied to the leprosy.

II. As a N. כִּי for כִּי, as כִּי for כִּי. occ. Amos v. 26. But ye have borne the tabernacles of your Moloch, וְאֵת כִּיּוֹן עֲלֵמִיכָם כְּכֹכַב מִלְּהוֹכֹכִים and the Chiu of your images, the star, shine or glory, of your Aleim, which ye made to yourselves. Here it is manifest that כִּי is equivalent to כְּכֹכַב. Accordingly the LXX in their translation entirely omit כִּי, and only retain כְּכֹכַב, which they render το αστρον the star. כִּי therefore ought rather to be referred to this root כח to burn, than to כן to establish. But what does כִּי more distinctly signify? If we recollect that the Cherubim were at their original institution, Gen. iii. 24, attended by אֵת לֶחֶם הָהָרִיב המִתְחַפֵּכִים the flame of fire turning upon itself, and in like manner at their exhibition to Ezekiel, chap. i. 4,

by a great cloud, and אֵשׁ מִתְלַקַּחֶת a fire infolding itself; that the divine appearances under the Old Testament were generally in fire, light, or glory surrounded with a cloud; that Jehovah promised to meet with Moses and to commune with him, from above the mercy-seat, from between the two Cherubim, Exod. xxv. 22. (comp. Num. vii. 89.); and that he says to Moses, Lev. xvi. 2, I will APPEAR in the cloud upon the mercy-seat; and if to all this we add that St. Paul, Heb. ix. 5, expressly styles the Cherubim, the Cherubim of glory, it will be evident that the Cherubim in the Holy of Holies of the Tabernacle, and no doubt of Solomon's Temple likewise, (see 1 K. viii. 10, 11.) were constantly attended by a supernatural light or glory, Jehovah thus miraculously attesting his presence with his own divinely instituted emblems. And as the idolaters could not procure this supernatural glory to their images, no wonder they endeavoured to imitate it as well as they could by the splendour of burnished metal, gold, silver, and precious stones,—stones of fire, as they are called, Ezek. xxviii. 16. And since in Amos the idolaters are said to have borne the כִּי of their images, that word may denote either some glorious, resplendent seat or throne,

(Claramicante auro, flammasque imitante pyropo. With shining gold and flaming pyrope bright.)

whereon their idols were placed and occasionally carried in procession. (Comp. under כח I.) Or else it may signify the lustre of their idols themselves shining with gold and precious stones. So Diordorus Sic. lib. xvii. speaking of the image of Jupiter Ammon, which was perhaps one of the most ancient idols in the world, says Το δε τε θες ἔστανον ἐκ σμαραγδῶν καὶ λίθων ἀλλων περιεχεται, The image of that god is set round with emeralds and other gems.

III. Chakl. As a N. masc. plur. כִּי Win-dows, which admit the heat. occ. Dan. vi. 10, or 11. The Noun occurs singular in the same sense in the Chaldee Targum on Zeph. ii. 14.

The above-quoted are all the passages of the Bible, wherein the Root is found.

Hence Gr. καω, καυσω to burn, and Eng. caustic, cautery.

כח

כזב

I. In Kal, Intransitively, *To fail in a natural sense, and so balk one's expectation.* Isa. lviii. 11, *A spring of water, whose waters לא יכזבו* fail not, or will not fail. So LXX ἐξέλπιεν, and Vulg. deficient. Comp. Jer. xv. 18.

II. *To fail in a moral sense, and so deceive.*
• Num. xxiii. 19. 2 K. iv. 16. Hab. ii. 3. Prov. xiv. 5. In Niph. *To be made to fail.* Job xli. 1, or 9. Prov. xxx. 6; where our Translation, *be found a liar*, which comes to the same sense; "*be cast on trial*," Bate. Job xxxiv. 6, *In my judgment or in my being judged, אכזב* I am made to fail, i. e. unjustly, or as *Schultens*, *Contrary to my right* I am cast, *causa cado*, *damnor*. In Hiph. *To cause to fail, convict of falsehood.* Job xxiv. 25. As a N. כזב *What fails or will fail, and so deceive, a lie* in this view, Ps. iv. 3; where it is joined with ריק *Emptiness*. Ps. lxii. 10. where it is joined with רבל *Vanity*. Ps. cxvi. 11. Prov. vi. 19. xiv. 5. & al. freq. Comp. Ezek. xiii. 6, 8. As a N. אכזב *A failer, deceiver.* occ. Mic. i. 14. Jer. xv. 18, *Wilt thou be unto me as a deceiver, (as) waters which are not constant?* In which passages perhaps, as the learned * *Michaelis* has observed, the very meaning of אכזב may be *a spring whose waters sometimes fail.* Comp. Isa. lviii. 11, above and Job vi. 15, 16, 17.

כור

Occurs not as a V. in Heb. but the idea appears to be nearly the same as that of the Arabic כسر probably corrupted from it, namely, *To break or break through with force and violence.* See *Castell's Lexicon* under כسر, and *Schultens* on Prov. xi. 17. Hence

As a N. with a formative א, אכזר *Violent, outrageous, breaking through all restraint or opposition.* It is applied to the poison, of asps, Deut. xxxii. 33; where the LXX ἀνίατος, and Vulg. insanabile, incurable—to a man of intrepid courage, Job xli. 2, or 10. (So כורא in Syriac is *a soldier or trooper.*)—to an implacable enemy, Job xxx. 21.—to breaking through the ties of natural affection, Lam. iv. 3. coup. ver. 10, and ch. ii. 20. As a N. (formed like אריר with an initial א and

* On *Lewin's* Praelections, p. 276, 296, edit. Guting.

a final) אכזר Nearly the same. Prov. v. 9. xi. 17. xii. 10. xvii. 11. Isa. xiii. 9. Jer. xxx. 14. vi. 23. l. 42. Observe that in the two last cited passages of Jeremiah, the LXX, by rendering it ἰσχυρός *violent, fierce, precipitate*, have given nearly the idea of the Heb. word; and that in Isa. xiii. 9, (where see *Vitringa*) Prov. xii. 10. Jer. l. 42, אכזר is used as a substantive, *Atrocity, cruelty.* Had the word in the two last texts been an adjective, it should have been אכזרים. As a N. fem. plur. אכזרות *Violent impulses breaking through all restraints.* occ. Prov. xxvii. 4, (There are) the impetuosities, gusts of anger, and the inundation of wrath.

The above cited are all the passages of the Bible wherein the Root occurs.

כח

To be strong, vigorous, firm. It occurs not however as a V. in Heb. but hence

I. As a N. כח *Strength, vigour*, as of man, Gen. xxxi. 6. Deut. viii. 18. Jud. xvi. freq. 1 Sam. xxviii. 20, 22.—of a horse, Job. xxxix. 21.—of the ground in vegetation, Gen. iv. 12. comp. Job xxxi. 39.—of God. Exod. ix. 16. xv. 6, & al. freq. *Ability, of wealth.* Ezra ii. 69. *Firmness, as of stones.* Job vi. 22. *Strength, of constitution.* Eccl. x. 13. It seems once used for the body itself considered as *rigorous and abounding in moisture*, Corpus solidum & succi plenum. occ. Ps. xxii. 16, *My כח is dried up like a potsherd,*

*My flesh, it's vital moisture drain'd,
Dry as the clay-form'd vase appears.*

MERRICK.

This N. is once, namely Dan. xi. 6, spelled with a ו inserted, כוח, in many editions, but not in the *Complutensian*, nor in more than thirty of Dr. *Kennicott's* Codices.

II. As a N. כח *A species of Lizard* well known in the East, and called by the Arabs *Afwarlo*, or, corruptedly from them, *Warral* or *Guaril*, and so remarkable for its vigour in destroying Serpents and Dhabs (another species of Lizards) that the Arabs have many proverbs taken from these it's qualities. It may be worth adding, that the V. כח in Arabic signifies *to overcome* in war. See *Bochart*, vol. ii. 1069, &c. and Dr. *Shaw's Travels*, p. 178, 438, 2d edit. occ. Lev. xi. 30.

X 4

Hence

Hence Greek *Κίνας* *Strength, vigour*, and *κίναω* *to be strong, vigorous*. Lat. *quco*, *to be able*.

כחל

I. In Kal and Hiph. *To take off or away, to remove*, *ē medio tollere, delere*. *Symmachus*, in Ps. lxxxiii. 5, ἀφαινεῖς ποινή-
σωμεν, *let us remove out of sight*. Exod. xxiii. 23. 1. K. xiii. 34. 2 Chron. xxxii. 21. Zech. xi. 8. In Niph. *To be taken off*. Exod. ix. 15. Job iv. 7.

II. *To take away, take out of sight; conceal or hide*. Gen. xlvii. 18. Josh. vii. 19. 1 Sam. iii. 17, 18. In Niph. *To be hidden*. Psal. cxxxix. 15. Comp. Zech. vi. 9, 16.

כחל

To colour, paint, tinge. Once, Ezek. xxiii. 40; where Jehovah speaks of Israel and Judah under the emblem of a whorish woman, (comp. 2 K. ix. 30,) כחלה עיניך *thou didst colour thy eyes*. Vulg. *circumlinisti stibio oculos tuos*, *thou didst paint round thine eyes with stibium or lead-ore*; but the LXX coming still nearer to the Hebrew, Εστίν σου τὰς ὀφθαλμούς σου *thou didst paint thy eyes with stibium*. As for the manner of doing this, see under פך II.

Sandys, *Travels*, p. 35, speaking both of the Turkish and Grecian women, long ago observed, that "They put between the eyelids and the eyes a certain black powder, with a fine long pencil, made of a mineral brought from the kingdom of Fez, and called *Al-cohole*, which by the not disgraceful staining of the lids do better set forth the whiteness of the eye." Dr. *Shaw** says that the Moors to this day call the *powder of lead-ore*, with which the ladies tinge their eye-lids, *Al Kahol*. And so *Nicbuhr*†, speaking of the women in Arabia Felix: "*Elles se peignent jusques aux bords des paupières en noire avec la mine de plomb préparée, nommée Köchhel*. They paint even the edges of their eyelids black with *lead-ore* prepared, which is called *Köchhel*." But I apprehend that the Heb. Verb כחל itself properly signifies *to tinge or colour* in general, and that the Arabs called the *lead-ore*, כחל, from its fitness for, and

application to, this purpose. Thus *Serary* (*Lettre xi. sur l'Egypte*, p. 131, Note) tells us, "*Le Cohel est une préparation d'étain brûlé avec de la noix de galle, dont les femmes Turques se servent pour se noircir, & s'allonger les sourcils*." *Cohel* is a preparation of *burnt tin* with *gall nuts*, which the Turkish women use for blackening and lengthening their eye-brows. And so the Chaldee Targum, agreeable to the Heb., does not use the V. כחל by itself to express *tinging with lead ore*, but both in 2 K. ix. 30, and Jer. iv. 30, adds בצדירה to express the *mineral paint* made use of.

DER. Lat. *Color*, Eng. *Colour*. Also *Coal*. Qu?

כחש

I. In Kal, *To fail, be deficient in substance*. Ps. cix. 24, *My flesh כחש טעם* *faileth of fatness*, (Eng. Translat.) or *wasteth (being) without fatness*. (Comp. Isa. xvii. 4.) Hos. ix. 2, *The new wine shall fail in it*, i. e. in the Lord's land, expressed next verse. Hab. iii. 17, *The produce of the olive fail*.

II. In Kal, *To fail, be deficient in truth or veracity, to lie*. Gen. xviii. 15. Lev. vi. 2. xix. 11. *To belie*. Job xvi. 8, *And כחש he that belieth me riseth up against me*. So *Symmachus* καταψευδομενός. See *Scott*. As a N. כחש *A failure in truth, a lie*. Ps. lix. 13. Hos. vii. 3. & al.

III. In Kal, with ל and a Noun or Pronoun following. *To fail with regard to another, and that, whether in point of permanency and courage, as Deut. xxxiii. 29. Ps. xviii. 45. lxvi. 3. lxxxi. 16.* (So in Hith. 2 Sam. xxii. 45.)—or of duty, as Job. xxxi. 28.

IV. With ב and a N. or Pron. following, *To fail another, in respect of support or acknowledgement*, Job viii. 18, כחש לו *Then it will fail him, (saying) I have not seen him*; or of duty, Josh. xxiv. 27, *Let ye fail with regard to your Aleim*. Comp. Isa. lix. 13. Jer. v. 12. In this latter sense it is used absolutely, Prov. xxx. 9. So Isa. xxx. 9, כחש בנים *Failing children*,

In several of the above cited passages it is rendered *to deny*, but does not appear ever to have strictly this meaning.

DER. Latin *Cesso*, Eng. *Cessation*, *cess*. Also Lat. *Cassus* void, empty, *casso* to make

* *Travels*, p. 229, 2d edit.

† *Description de l'Arabie*, p. 58.

make void, French *Casser*, and Eng. *To quash*, *cashier*.

י See under כדה VIII. and כה I.

נכב

Occurs not as a V. in Heb. but in Arabic כוכב signifies *to glisten, glitter, shine*; and as a N. *Any glittering thing*, but generally a round one. See *Castell*.

I. As a N. כוכב Something *glittering or shining*. occ. Amos v. 26; where כוכב אלהים the shine of your Aleim is plainly synonymous with כין עלמים the Chium of your images, and means, I apprehend, that artificial glory of gold and precious stones, with which the idolaters dignified their images. Comp. כין under כה II.

II. As a N. *A star*, i. e. the orb or body of a fixed star or planet. Gen. i. 16; where כוכבים are joined with the greater and lesser מואר or instruments of light, i. e. with the orbs of the sun and moon. Gen. xv. 5. Look now toward heaven, and number the stars, plainly the orbs. Comp. Jud. v. 20. Isa. xiv. 13. Obad. ver. 4. Job xxv. 5. xxxviii. 7. When כוכב בקר the morning stars sang together, i. e. the Holy Angels, glorious and shining like the morning star. Comp. 1 K. xxii. 19. Dan. xii. 3. 1 Cor. xv. 41. Luke xx. 36.

III. And most generally as a N. *A star*, i. e. the stream or flux of light from the orb of a fixed star or planet. Thus the כוכבים are very frequently joined with שמש and ירח the solar and lunar light, as Ps. cxxxvi. 7, 8, 9. cxlviii. 3. Jer. xxxi. 35. Ezek. xxxii. 7. Joel ii. 10; and all these Jehovah is said, Deut. iv. 19, to have קח divided or portioned out to all nations under the heavens; "which expression, as an excellent writer observes, though it is not with any propriety applicable to the bodies of the sun, moon, and stars, is literally true of the fluxes or streams of light from them." So the כוכבים, as well as the שמש or solar light, are said צאת to come forth, namely, in the evening, Neh. iv. 21; and Eli-phaz in Job xxii. 12. the more accurately to define the orbs or bodies of the stars, calls them ראש כוכבים the head of the stellar fluxes.

The כוכבים, whether planets or fixed stars, were ordained by God to govern and enlighten the night. See Ps. cxxxvi. 9. Jer.

xxvi. 35. And the modern philosopher, who imagines the moon and planets to be inhabited worlds, and the fixed stars, suns to other systems, may, perhaps, find enough to awaken him from this amusing, but delusive * dream, in the excellent Mr. Baker's Reflections on Learning, ch. viii. (comp. Keill's, Astronomy, sect. x. towards the end) or in the learned Catcott on the Creation, p. 20, &c. That infamous Jewish impostor, Bar Cochab, or, as the Romans called him, Barchochebas, in the reign of the Emperour Adrian, assumed this pompous title, בר כוכב Son of a Star, from Num. xxiv. 17, as if he were the Star out of Jacob; but this false Messiah was destroyed by the Emperour's General Julius Severus, with an almost incredible number of his deluded followers †.

כבר

Occurs not as a V. in Heb. but as a N. is applied to several things of a flat roundish form, which therefore seems to be the idea of the word.

1. As a N. כבר A level tract of country, surrounded with hills, a plain. Gen. xiii. 10. xix. 17, & al. freq.
2. As a N. כבר plur. ככרות A flat round cake of bread. Exod. xxv. 39. Jud. viii. 5. 1 Sam. x. 3, & al.
3. As a N. כבר plur. ככרים A flat roundish cake of metal, see Zech. v. 7. As a certain weight, A talent of silver or gold. It appears from Exod. xxxviii. 25, 26, that a כבר or talent of silver weighed or was equal to 3000 shekels, i. e. according to Bishop Cumberland, to 93½ pounds

* It may be worth remarking, that the famous Kepler wrote a book with the following title: "SOMNIUM ASTRONOMICUM: de Astronomia Lunari, sive de iis, quæ acciderent Lunæ Incolis, quam Luminis & Dierum Diversitatem experientur, alique astronomicis phaenomenis hujusmodi: AN ASTRONOMICAL DREAM; concerning Lunar Astronomy, or what things would happen to the Inhabitants of the Moon, what Diversity of Light and Days they would experience, and concerning other Astronomical Phaenomena of this kind." What Kepler proposed as a dream, Huygens, and a long list of Kepler's Newtonian followers have treated as a reality, or at least as a high probability.

† See Eusebius Eccles. Hist. lib. iv. cap. 6; Eubard's Eccles. Hist. at A. D. 134—137; and Bishop Newton's Dissertations on the Prophecies, vol. ii. p. 316, &c.; Vitring on Isa. tom. i. p. 167, Not. A; Bayle's Dictionary in Barchochebas; Modern Univ. Hist. vol. xiii. p. 151, &c. 8vo.

avoir-

avoirdupois, or, in our money, to 353*l.* 11*s.* 10*d.*; and a *talent* of gold of the same weight to 5075*l.* 15*s.* 7*d.* Exod. xxv. 39, & al. freq. But *Michaelis*, Supplem. p. 367, reckons the Jewish talent to be equal to little more than 30 Paris pounds, that is, I think, to somewhat more than 32½ Eng. avoirdupois. And this lower estimation of the *talent* will best suit what we read 2 Sam. xii. 30, which see. 1 Chron. xxii. 14. *Now behold, in my trouble I have prepared for the house of the LORD* חֶבֶד כְּבִידִים כֶּמֶח אֶתֶּן וְכֶסֶף אֶלְפִים כְּבִידִים *an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight (for it is in abundance).*—And with the Hebrew and English, as to the sums of gold and silver here mentioned, agree both the LXX and Vulgate of our present copies. Let us then consider the amount of these sums according to Bp. *Cumberland's* estimation of the gold and silver Jewish talent; and we shall find that, according to this, 100,000 talents of gold could not be less than 507,575,000 pounds sterling, and 1,000,000 talents of silver than 353,500,000 pounds sterling. And these two sums added together amount to EIGHT HUNDRED AND SIXTY-ONE MILLIONS, AND SEVENTY-FIVE THOUSAND POUNDS STERLING. A most prodigious and incredible sum; since, as *Whiston** has remarked, it is “perhaps more than our earth ever had upon it at one time, and vastly too great for the particulars” in which the gold and silver were to be employed. If therefore we mean to defend the *veracity* of the sacred historian, what shall we say to these things? We must, I think, say either, 1st, that the talent, both of gold and silver, intended in 1 Chron. xxii. 14, is *much less* than Bp. *Cumberland* reckoned it; or 2dly, that the *Hebrew* text, and consequently the LXX and Vulg. Versions are here erroneous; or, 3dly, that both these causes must be alleged in order to reconcile the history in Chron. to credibility. As to the 1st, I observe, that *Michaelis* (Supplem. ad Lex. Heb. p. 1269) esti-

* In his Description of the Models of the Tabernacle and Temple prefixed to his Translation of *Josephus's* Jewish War, ch. xiii.

mates even the Mosaic talent of gold at 4397½ golden Hanoverian ducats, which, reckoning each ducat at 9*s.* 3*d.* will amount to 2033*l.* 16*s.* nearly, or to very little more than ⅔ of the value at which Bishop *Cumberland* estimates the Jewish talent. And as to the Mosaic talent of silver, *Michaelis* estimates it at 787½ rix-dollars, which, at 3*s.* 6*d.* a rix-dollar, makes the talent of silver amount to nearly 137*l.* 16*s.* or about ⅔ of the Bishop's valuation.—2dly. As to any error in the Heb. copies of 1 Chron. xxii. 14, it is true that Dr. *Kennicott's* various readings will not assist us in correcting it, whatever it be. But in the *Arabic* version of this text, “Gold a thousand talents, and silver a thousand talents,” are the traces of a very important various reading in that copy of the LXX, from which this version was made†. And indeed it may not seem improbable that the original text of the Heb. was agreeable to this version. כֶּמֶח might easily be an erroneous insertion, arising from כ (in ancient MSS מ) and מ of the preceding and following word, and אֶלְפִים might spring from אֶלֶף preceding and כְּבִידִים following. Or else, in such a very extraordinary case as the present, may we not say that some early Jewish transcriber, to enhance the riches of David, and the consequent costliness of the Temple, did probably by design add כֶּמֶח and אֶלְפִים to this verse? And it is very easy and natural to conceive, that, when this reading had once, whether by mistake or design, got admission into the text, it would from national vanity, be eagerly embraced and propagated by the Jewish copyists both of the Heb. and of the LXX. Now according to the *Arabic* version, the talents of gold would amount, by Bp. *Cumberland's* estimation, to 5,075,750*l.* sterling, and the talents of silver to somewhat more than 353,500*l.* and both these sums together to about 5,429,500*l.* sterling.

Josephus, who is sufficiently fond of relating whatever might redound to the honour and splendour of his nation, yet in his Ant. lib. vii. cap. 14, § 2, states the precious metals prepared by David for

† See *Du Pin*, Dissertat. Preliminaire, tom. i. part 3, p. 692.

the

the building of the Temple at 10,000 talents of gold, and 100 000 talents of silver, which is just a tenth part of what is mentioned in the present Heb. and LXX text of 1 Chron. xxii. 14, and consequently amounts, on Bp. Cumberland's estimation, to 86,107,500*l.* sterl. But is not even this too large a sum for David to have prepared in (his) trouble or even as the Heb. בעני may perhaps be rendered, *by (his) labour* or pains?

Josephus himself seems to have thought that it would appear exaggerated, for when he has occasion again to mention these riches, § 9, though he specifies the 100 000 talents of silver, he denominates the gold only by the general terms of χρυσον πολυν *much gold*.

In an age when kings and princes used to hoard up vast quantities of gold and silver, as the eastern princes still do, it is by no means improbable that David in those successful wars which he waged against the Philistines, Moabites, Amalekites, and the kings of Sobah, Syria and Edom (see 2 Sam. viii. 1—14. 1 Chron. xviii. 1—11.) might collect gold and silver to the amount of *five millions and a half* of our money; but I must leave the reader himself to determine whether it be probable that he could amass above *eighty-six millions*; and submit it to his own reflection, if he embraces the account of *Josephus*, instead of that in the *Arabic* version, whether he will not be inclined to reckon the talent at a lower rate than Bp. Cumberland has done. The talents of gold and silver in *Josephus* would, according to *Michaelis's* computation, amount to about $\frac{2}{3}$ of 86,107,500*l.* or to nearly 34,443,000*l.* sterling.

- כלא
I. In Kal, *To hold, contain, comprehend*. occ. Isa. xl. 12, וכל And comprehended, or contained the dust of the earth in a measure. Jer. ii. 13. Cisterns which לא יכלו will not hold water. In Hiph. The same. 2 Chron. vii. 7, Because the brazen altar לא יכל להביל was not able to hold the burnt offerings, and the meat offerings and the fat. So 1 K. viii. 65, & al.
II. As a N. fem. מכלה *A fold*, or the like, to hold or contain the flocks. occ. Hab. ii. 17. So one of the Hexaplar Versions

Μανδρας, and Vulg. Ovili. *Rustorf* and others have supposed that this word was written for מכלה, from כלל; and one of Dr. Kennicott's MSS. now reads מכלל, and one more did originally, and another has מכלל; however may very naturally be referred to this root כלל.

II. *To hold in, contain, as wrath or vengeance*. occ. Jer. vi. 11.

IV. *To hold in, retain, restrain*. 1 Sam. vi. 10. xxv. 33. Should not מקרב חוקך כלל Ps. lxxiv. 11, be rendered, restraining it, i. e. thy hand within thy bosom?

V. As Ns. כלי and כלל *A tenacious, close, man, a gripe-all*. occ. Isa. xxxii. 5, 7.

כלל 1. *To hold, contain or comprehend entirely*. 1 K. viii. 27. 2 Chron. ii. 6. vi. 18.

II. *To hold in, contain, refrain*. occ. Psal. cxii. 5, (where LXX συγκρατῶσαι will regulate) Jer. xx. 9, ונלאיתי בכלל ואמכיל And I was weary with containing (the word of the Lord), and I could not, or had no (more) power. Comp. Jer. vi. 11, above.

כלא

Denotes, in general, *Separation, restriction, restraint, separare, dirimere, coercere*.

I. *To separate, restrict, distinguish* by certain marks, characters or qualities. It occurs not however as a V. in this sense, but as a N. masc. plur. כלאים signifies *separate or distinct species* of animals, seeds, or materials for clothing. The LXX render it, as relating to seeds, by διαφορον *different*. occ. Lev. xix. 19, thrice. Deut. xxii. 9. Such heterogeneous mixtures seem to have been forbidden the Israelites, in order to inculcate on them simplicity and uniformity of life and manners, particularly to caution them against mixing with idolaters in marriage or concubinage (comp. Lev. xix. 19, in LXX with 2 Cor. vi. 14.), and probably to guard them (as intimated in Deut.) from some particular abominations usual among the heathen.

II. In Kal, *To keep back, separate, keep off, restrain, prohibit*, in deed or word. See Gen. viii. 2. Hag. i. 10. Num. xi. 28. Psal. xl. 10. In Niph. *To be restrained*. Exod. xxxvi. 6. Ezek. xxxi. 15.

III. In Kal, *To restrain, confine*. Jer. xxxii. 2, 3. As a N. כלל *Confinement*; so בית כלל or הכלל *A house of confinement, a prison*.

a prison. 1 K. xxii. 27. 2 K. xvii. 4, 8: ul. freq. בית הכלא The same. occ. Jer. xxxvii. 4. lii. 31, בנרו כלאו *The garments of his confinement, his prison-garments.* occ. 2 K. xxv. 29. Jer. lii. 33. "Such garments are still [or rather were] in use, even in Europe, as for instance in the state-prison of Bicêtre, in France*."

Hence Greek κλωω to restrain, hinder (by which the LXX frequently render κλω), κλωαω to restrain, punish, and κλωω to shut up. (The LXX use the compound κατακλωω for כלב Jer. xxii. 3.) Κλωις, and Lat. *Clavis*, a key, Καλως a cable, Κολλα Glue, Lat. *Glutice*, whence *Gluten*, q. *Geluten*, and Eng. *Glue*. Hence also Lat. *Cella*, whence Eng. *A cell*, and *cellar*. Also Lat. *Celo*, whence Eng. to conceal.

IV. As a N. fem. plur. ככלאום *Places to confine cattle in, folds.* occ. Psal. i. 9. lxxviii. 70.

Hence Lat. *Caula* of the same import.

כלב

Occurs not as a V. in Heb. but the idea seems to be, *To CLAP close together, to unite closely by insertion*, or the like; and accordingly the Verb is used in Arabic for *sewing together* two parts of a hide with a thong of leather.

Hence perhaps Eng. *To cleave together*, to *clap*, add one thing to another, to *clip*, embrace, infold.

I. As a participial N. כלוב

1. *A wicker-basket made of twigs closely interwoven or intertwined with each other.* occ. Amos viii. 1, 2.; where *Symmachus* Καλαβος σπυρας a basket of autumnal fruit. Comp. Joel iii. 13.

2. *A wicker-cage for birds.* occ. Jer. v. 27; where by the comparison it seems to denote a kind of *trap-cage*. So LXX παγίς ερεσμενη, and Vulg. decipula. Comp. Eccles. xi. 30, or 32, Πεδιζή θηρευτης εν καρταλλω *A decoy-partridge in a cage.*—See *Shaw's Travels*, p. 236.

Hence Greek Κλωος or Κλωος *a wicker-basket or cage.*

II. As a N. כלב A well-known species of unclean animal, a dog, so called from the fast hold of his teeth and his tenaciousness

in biting. Thus *Bochart*, though in somewhat a different view. See his learned and entertaining account of this animal, and of what the Scriptures say concerning him, vol. ii. 662, &c. and *Harner's Observations*, vol. i. p. 220. To which, in order further to illustrate Psal. lix. 7, 15, 16, I shall add from *Busbequius* (Legat. Turc. Epist. iii. p. 178, edit. Elzev.) that "the Turks reckon a dog an unclean and filthy creature, and therefore drive him from their houses; that these animals are there in common, not belonging to any particular owners, and guard rather the streets and districts than particular houses, and live of the offals which are thrown abroad†." In Deut. xxiii. 18, כלב seems to be used for a *Pathic*, a *Cutamite*, called plainly קר in the immediate preceding verse, and joined, as here, with the whore. Such abominable wretches appear to be likewise denoted by the term κυνες dogs, Rev. xxii. 15, where we may also read their doom. Comp. Rev. xxi. 8. The pagan Greeks in like manner, though they practised the abomination without remorse, as St. Paul (Rom. i. 27, 28.) and their own writers abundantly testify; yet called male prostitutes κυναδοι from κυων a dog, and αιδως modesty, q. d. no more modest than dogs. See more in *Le Clerc's* Note on Deut. xxiii. 18, and in *Daubuz* on Rev. xxii. 15, and comp. under קר V.

Hence perhaps Eng. *Whelp*.

III. As a N. כלבי (according to the *Keri*, and many of *Kennicott's* Codices). 1 Sam. xxv. 3, seems to denote *passionate, furious*. So the Syriac Version כלב ravidus, rabid. See *Castell*. The LXX render it Κυνικος, canine, doglike, cynical, snarling; and

† Canis apud eos obscenum & impurum animal habetur; ideoque domo arcent—Cum—illi (canes) communes sint, nec proprios habeant dominos, vicorum potius et regionum quam certe domus custodes, victimis quæ de purgamentis quæ in publicum ejiciuntur. So Dr. *Russell* remarks concerning Aleppo (Nat. Hist. p. 60.), that dogs abound in their streets without any owners, and live upon the most putrid substances, Comp. *Sandy's Travels*, p. 45; *Complete System of Geography*, vol. ii. p. 8; *Baron de Tott's Memoirs*, vol. i. p. 209, edit. *Robinson*; *Voyage*, tom i. p. 216, tom. ii. p. 355.

‡ See *Leand's Advantage*, &c. vol. ii. p. 49, &c. 61, 126, &c. 8vo.; *Grætius de Verit.* lib. ii. cap. 13, Not. 4; *Wetstein* on Rom. i. 27.

* Editor's Note on 2 K. xxv. 29, in *Bate's New and Literal Translation*. See *Gentleman's Magazine* for March 1767, p. 118.

from

from them *Josephus*, Ant. lib. vi. cap. 13, § 6, ἐκ ΚΤΝΙΚΗΣ ἀσκήσεως ἀποποιούμενος *εὖτε βίον* living and behaving like a *Cynic*." See more in *Michaelis*, Supplem. ad Lex. Heb. p. 1274.

כלה

With a radical, but mutable or omissible, ה. It denotes *Totality, completion, finishing, &c.*

I. In Kal, *To finish, complete, in a good or middle sense.* Gen. ii. 2. xviii. 22. xviii. 33, & al. freq. Also, *To be finished, completed.* 1 K. vi. 38. 2 Chron. xxix. 29. & al. As Ns. כלה *Completion, or adverbially, completely, altogether.* Dan. ix. 27. Gen. xviii. 21. Exod. xi. 1. תכלה *Completeness, perfection.* occ. Ps. cxix. 96. תכלית *Nearly the same.* Job xi. 7. Psal. cxxxix. 22. Also, *End, extremity.* Neh. iii. 21. Job xxviii. 3; where see *Scott*. As a N. fem. תכלת. See under תכלת.

II. As a N. fem. כלה and in Reg. כלת, plur. in Reg. כלתי and כלתי A term of affection and esteem, used to express the relation of a son's wife to his father and mother, q. d. *A perfect one*; so the French call a daughter-in-law une belle fille, i. e. *a fine daughter.* Gen. xi. 31. 1 Sam. iv. 19. It is applied to Thamer in respect of Judah, Gen. xxxviii. 11, 16, 24; and to Orpah and Ruth, Ruth. i. 6, 7, 8, in respect of Naomi their husbands' mother, when they were widows; and therefore the name כלה cannot refer either to the perfection of the bride's attire, nor (as I once thought it might) to her finishing her state of virginity or widowhood. It is remarkable that this term כלה does not appear to be ever directly applied in reference to the bridegroom or husband, but to his parents. Comp. חתן. In Hos. iv. 13, 14, כלתיכם being joined with *your daughters*, may as well, if not better, signify *your daughters-in-law* than *your wives or spouses*; and throughout the Canticles, though the bridegroom often calls the bride אחתי *My sister*, and twice אחתי *My perfect one*, Cant. v. 2. vi. 9, yet he never once calls her כלתי *My wife*, but only כלה. See Cant. iv. 8, 9, 10, 11, 12. v. 1.

III. In Kal, *To determine fully.* 1 Sam. xx. 7, 9, 33. xxv. 17. Eccl. vii. 7.

IV. In Kal, *To finish, to consume, bring to nought.* Gen. xli. 30. Exod. xxxii. 10. Num. xxv. 11, & al. Also, *To be con-*

sumed, brought to nought, to waste, fail, Gen. xxi. 15. Psal. cxix. 81, 82. 1sa. i. 28, & al. As Ns. *An entire consumption, a full end.* Jer. v. 10, 18. xxx. 11, כליו *A failing, consumption.* Deut. xxviii. 65. 1sa. x. 22. fem. in Reg. ככלה *Consumption, as of provisions.* occ. 1 K. v. 11, or 25, where two of Dr. Kennicott's Codices read ככלה *food.* תכלית *End, cessation.* Job. xxvi. 10. In 1sa. x. 22, 23, *Michaelis* Supplem. p. 1277, interprets the Ns. כליו and כלה of the completion or accomplishment of the prophecy, which makes a sense more agreeable to the context than *consumption* or *full end*.

V. As a N. כל *All, every.* Gen. ii. 5. & al. freq. *Any of all, any one.* Exod. xx. 4. Lev. iv. 2, & al. freq. As this word is joined with both genders and numbers, and constantly precedes the N. with which it is construed, it appears to have rather the nature of a substantive than of an adjective, and may often be rendered *the whole.* In Jer. xxxiii. 8, the common printed editions have לכלו; but many of Dr. Kennicott's Codices read כלל. In Ezek. xxxvi. 5. כלל is used for כלה, speaking of *Edom*, probably in their own dialect; but nine or ten of Dr. Kennicott's Codices read כלה.

VI. As a N. כל plur. כלים and in Reg. כלי *An utensil, instrument, furniture, dress or armour*, of whatever kind, whatever is prepared and finished for the use of man. Gen. xxiv. 53. xxvii. 3. Deut. xxii. 5. 1sa. lxi. 10. Ps. lxxi. 22, & al. freq. Hence Gr. Κτλζ, *Armour.*

VII. As a N. fem. plur. כלית and כלית *The reins or kidneys* of an animal body, so called either from the wonderful manner in which they perfect the urine or prepare it for excretion, or, according to Bate, because they are the wastes or drains of the body, and do, "themselves waste (at least their fat) and drain off the strength of the body, when under the dominion of any strong and which we call pining desire." But I must confess I should prefer the first or second of these reasons of the name to the last. "And as common experience shews that the workings of the mind, particularly the passions of joy, grief and fear, have a very remarkable effect on the reins or kidneys

kidneys (see Prov. xxiii. 16. Psal. lxxiii. 21.), so from their *retired* situation in the body, and their being *hid* in fat, they are often used in Scripture to denote the most *secret workings* and *affections* of the soul*. See Psal. xvi. 7. Jer. xii. 2. Lam. iii. 13. And to see or examine the reins, is to see or examine those most secret thoughts or desires of the soul. Psal. vii. 10. xxvi. 2. Jer. xx. 12, & al. Hence we can be at no loss why the kidneys and their fat were always to be burnt in sacrifice. This was symbolically devoting to God their most secret thoughts, desires and affections, and taught them to beware of all hypocrisy towards Him. See Exod. xxix. iii. Lev. iii. 4, 10, 15. iv. 9. vii. 4. viii. 16, 25. ix. 10, 19. חלב כליית חטה Deut. xxxii. 14. The fat of the kidneys of wheat, i. e. the best and richest part of the largest and finest wheat.

VIII. In Kal, *To restrain, keep back, withhold.* So LXX *κωλυσει*, and Vulg. prohibere poterit. occ. Gen. xxiii. 6; where observe that a *Hittite* is the speaker, and that *כלה* seems to be used dialectically for *כלל*.

כלל I. As a V. *To complete entirely, to make quite perfect*, Ezek. xxvii. 4, 11. So Vulg. impleverunt, compleverunt, and LXX in the latter text *ετελειωσαν*. As Ns. *כלל* Entirely complete or perfect, absolutely all. Ezek. xvi. 14. Exod. xxviii. 31. Deut. xiii. 16. & al. As a N. fem. in Reg. *כלילה* Perfection. Lam. ii. 15. Ezek. xxvii. 3.

II. As participial Ns. *כלל* All over, clothed all over. occ. Ps. i. 2. *מכלל* plur. *מכללי* A long loose robe, q. d. a surtout. occ. Ezek. xxiii. 12. xxxviii. 4. xxvii. 24.

III. As a N. *כלל* An holocaust (from *כלל* the whole, and *קאיו* to burn), a sacrifice which is entirely burnt on the altar. Lev. vi. 22, 23. Deut. xxiii. 10.

IV. As a N. *כלל* Whole or entire consumption. Jud. xx. 40. Comp. Deut. xiii. 16.

V. As a N. fem. plur. *כללות* Jer. ii. 2, Rendered *Espousals*, but rather means *Consummation, complete marriage*. LXX *τελειωσεως*. See Jer. ch. iii. Ezek. ch. xvi. and xxiii. particularly ch. xvi. 8, 60, and comp. Lowth, Prælect. xxxi. De Sacr. Poes. Heb.

* Greek and Eng. Lexicon in Nappes.

כלל I. *To nourish, support with food*, i. e. to complete or make up continually the waste of the body from labour, &c. Gen. xlv. 11. xlvii. 12, & al. freq. *וככללו* 1. K. xx. 27, may either be rendered, *And were victualled*, as the Vulg. *acceptis cibariis*; or, *And were enrolled*, as, *Montanus*, Et in calculum redacti sunt; or as the English Translation, *And were all present*. The first seems preferable, because the word is so often used in that sense. Hence Gr. *χίλος* pro-ender.

II. *To contain entirely, contain the whole.* See under *כל*.

III. *To be able to support or sustain.* See under *כל*.

כלה

Occurs not as a V. in Heb. but in Arabic signifies, *To be of a crabbed, wrinkled countenance* (see *Castell* and *Michaelis* in Supplement. ad Lex. Heb.); and perhaps this may be the idea of the Heb. for as a N. *כלה* is used for *extreme old age*, when the human countenance, however beautiful it had been in youth, usually becomes *contracted, wrinkled, and disgusting*, *Juvenal*, though with such a degree of exaggeration as must be expected from a professed satirist, takes particular notice of this circumstance in his picture of Old Age, Sat. x. lin. 190. &c.

*Sed quæ continuis & quantis longa Senectus
Plena malis! Deformem & tetrum ante omnia
vultum
Dissimilemque sui; deformem pro cute pellem,
Pendentesque genas, & tales aspice rugas,
Quales, umbriferos ubi pandit Tabraca saltus,
In vetula scalpit jam mater simia buccâ.*

Alas! what ills continually await
Helpless Old Age, that miserable state!
How dismal are its looks! a visage rough,
Deform'd, unsatur'd, and a skin of buff;
A stitch-fall'n cheek that hangs below the jaw:
Such wrinkles as a skilful hand would draw
For an old grandsame ape, when, with a grace,
She sits at squat, and scrubs her leathern face.

DRYDEN altered by BAKER.

occ. Job v. 26. *אמר כלם*, 2. *עלימו* In them or "in whom old age was profligate" or abandoned. Thus Mr. Scott, whom see.

כלם

The LXX have frequently rendered it by *εντραπομαι* to turn away one's face for shame, and once, Ezek. xvi. 27, by *εκλιγω* to withdraw for shame; and this seems

seems nearly the true and proper idea of the word, as denoting the *shyness* which arises from *shame*.

In Niph. *To sneak, be shy from shame, to be* (in this view) *ashamed*, “*subterfugere*,” *Cuccetus*. See Num. xii. 14. 2 Sam. x v. xix. 3, or 4. 2 Chron. xxx. 15. Jer. xxii. 22. & al. freq. It is more than שָׁם, and therefore is generally put after it, as Ezra ix. 6. Ps. xxxv. 4. Isa. xli. 11. liv. 4, & al. In Hiph. *To put to shame, make ashamed*. Jud. xviii. 7. Ruth ii. 15. 1 Sam. xx. 34, & al. As a N. כְּלִמָּה *Shame*, LXX Εἰςῆνοι, Ps. lxi. 8. כְּלִמָּה *Shame hath covered my face*, i. e. I was *ashamed to shew my face*. So Jer. li. 51. freq. occ. In the two last cited texts sixteen or seventeen of Dr. Kennicott’s Codices read כְּלִמָּה; and so M. de Calasio gives the word in his Concordance. On 1 Sam. xxv. 7, 15. Comp. Eng. Marg.

DER. Culumby, &c.

Occurs not as a Verb in Heb. but in Arabic signifies, *To impel, urge, force*. As a N. fem. plur. כַּלְפֹּת *Instruments for cutting or breaking wood to pieces, axes, hammers, or the like*. Once Psal. lxxiv. 6; where LXX Ἀξεντηριῶν *a pick-ax*, Vulg. *Ascia an ax*.

DER. Greek *κολαπτω* to knock, beat, *κολοσος* maimed, *κολλυβος* a small piece of money, *χαλεπτω* to damage, hurt. Also Eng. *To cleave* asunder, *a cleft*, *collop*, *club*, Lat. *Clava*. *To clap* the hands.

כמת

1. *To be warm or hot, as with desire.* This interpretation is greatly confirmed by the words צמאה, עף צי, and בלי מים, which we meet with in the same verse. CCC. Psal. lxxiii. 2. *Symmachus renders it* *ἡλειθετα*, and *Jerome desideravit hath desired.*

II. As a N. כִּימָה. It seems to denote genial heat or warmth, as opposed to a parching blighting air on the one side, and to rigid contracting cold on the other. It occurs only in the three following passages. Job ix. 9, *Making w^y the blight,* כִּסֵּל *the cold,* and כִּימָה *the genial warmth,* הוֹרֵר חֲמִין *and the chambers (thic's clouds) of the south.* Job xxxviii. 31, *Canst thou bind up (constringe) מִסַּע כִּימָה the delicacies of כימָה or loose the bands. (contractions) of כִּסֵּל?* In this passage כִּימָה מִסַּע is

plainly parallel to מִכְנֹד הַבִּיאת שֶׁמֶשׁ *the precious fruit, the produce of the solar light*, Deut. xxxiii. 14; and we all know that “heat opens and produces all the delicacies of nature which the cold stops and binds up” Bate. And I think this text of Job clearly determines the meaning both of כִּימָה and of כֶּסֶל. So Amos v. 8, *Who maketh כִּימָה the heat כֶּסֶל and the cold, and turneth the shadow of death into the morning, and darkeneth the day (into) night; where כִּימָה well corresponds to the morning, as כֶּסֶל does to the night; for in the eastern countries the nights are very cold, even when the mornings are warm, and the days excessively hot. See Harmer's Observations, vol. i. p. 73. &c.* The very loose and inaccurate Greek translation of the Book of Job, which we have under the title of the LXX, renders these three Hebrew words כֶּסֶל, or כֶּסֶל, כִּימָה in Job ix. 9, by *πλειάδα, ἑσπερον, and ἀρκτορον*, and in Job xxxviii. 31, 32, by *ἑσπερον, πλειάδος, and ὠριωνος*; whence it is plain that these translators took them for the names of some stars or constellations, though they knew not which. If it be asked why they pitched upon those just mentioned rather than any others, I think the reason is, because they found them particularly noticed in the old Greek Poets. Thus on the shield of Achilles in *Homer*, ll. xviii. lin. 486, we find portrayed

Πηνειὰς, δ' Ἰάδαι τε, το τε σείας Ὀρίωνος,
The Pleiads, Hyads and Orion fierce.

So *Hesiod*, *Opera et Dies*, lin. 613,

Πληϊάδες, θ' Ὑάδες τε, το τε σθινο; Ω;ωνο;.

Arcturus is mentioned by *Hesiod* as rising *acronychally*, or in the evening, sixty days after the winter solstice, *Opera et Dies*, lin. 562, &c.

Εὐ· ἂν δ' ἔξῃκο τα μετα τρεπας' Ηλιοιο
Χιμαϊ· κταλ·σι·ζι·ς ἡματα, ἐπ' α' τοτ' ἄσῃ
ΑΡΚΤΟΤΡΟΣ, πλο·πι·αν ἱερ·ν·ρ·ον ἀκροιοιο,
Π·ω·τον π·α·μφ·ρ·αι·ων, ἐπι·τα·λλ·αι·ται ἀκ·σι·ον·ν·ι·αι·ο·ς·

Hesiod speaks again of Arcturus, lin. 608, of Orion, lin. 596, 607, 613, 617, and of the Pleiads, lin. 517. So Anacreon mentions Orion and the Pleiads, Ode xvii. lin. 9, 10,

Μη συγχοι ΩΡΙΩΝΑ·
Τ. ΠΑΒΙΑΔΕΣΣΙ· αμμι;

As for the ἵσπερος, or evening star, as we commonly call the planet Venus, while tending from it's upper to it's lower conjunction with the sun, when consequently it appears to the eastward of him in the zodiac, and so rises and sets after him, and is ordinarily visible only in the evening after sun-set—as for this resplendent orb, I say, it was impossible for the ancient Greeks or any other people not to observe it; accordingly Homer introduces it in a comparison with the glittering of Achilles' spear, Il. xxi. lin. 317, &c.

Ὅμοιός δ' Ἀστὴρ ἵσπερος ἀστὴρ ἄλλος ἡμῶν
Ἰσπερος, ὅς κ' ἄλλ' ἵσπερος; ἢ Οὐρανὸν ἵσπερος
ἦ; Ἀχιλλεύς ἵσπερος ἢ ἄλλος.

*A. radiant Hesper shines with keener light
Far beaming o'er the silver host of night,
When all the starry train emblaze the sphere;
So shone the point of great Achilles' spear.*

POPE.

But perhaps I have dwelt too long on this subject, and shall therefore only add, that the mistake of the LXX in making כמן, ככיל, and ככמה stars or constellations has been adopted by the Vulgate and modern Translations: and that the Vulg. varies as much as the LXX in rendering these words in the three different texts. Thus in Job ix. 9, it substitutes for them respectively, Arcturum, Oriona, Hyadas; in Job xxxviii. 31, 2, Vesperum, Arcturum, Pleiadas; and in Amos v. 8. for ככמה and ככיל it uses Arcturum and Orionem.

III. As a N. כמן Cummin, an herb and seed so called from their warm qualities. So LXX Κυμινον, and Vulg. Cuminum. It is evident that the Greek, Latin, and English names are derived from the Hebrew. occ. Isa. xxviii. 25, 27.

DER. Gr. Χημία, whence Eng. Chemy, chemical, chemist, chemistry. Also Gr. Καμινος a furnace, French Cheminée. Eng. Chimney.

כמן See under כה VII.

כמן

Occurs not as a V. in Heb. but in Arabic signifies, *To gather or compress into a roundish form.* As a N. ככמן Some female ornament, probably a kind of girdle, swathe or zone compressing the breasts in such a manner as to make them look plump and round, Fascia pectoralis. See Bochart, vol. i. 718. It is mentioned as made of gold, in the two only passages

wherein it occurs, Exod. xxxv. 22. Num. xxxi. 50.

Hence perhaps Gr. Κομίζω a knot, and κομψός neat, elegant.

כמן

Occurs not as a Verb in the Hebrew Bible, but frequently in the Chaldee Targums, and signifies, *To hide, lay up, hoard.*

I. As a N. masc. plur. in Reg. מכמני Hidden treasures, hoards. occ. Dan. xi. 47.

II. As a N. כמן Cummin. See under כמה III.

כמן

To lay up, treasure up. Once, as a participle paoul, Deut. xxxii. 34; where Symmachus renders it ἀπ' αὐτῶν is laid up; so the Vulg. condita sunt.

כמן

To convolve, contract.

I. It occurs not as a Verb in Kal, but in Niph. *To be convolved, rolled together, or (as we say) to yearn, as the bowels do in compassion.* The LXX have excellently rendered it, Gen. xliii. 30, by συνεσφραγίστο, convolvebantur, were rolled together; so the Chaldee Targ. by אמתולו. occ. Gen. xliii. 30. 1 K. iii. 26. Hos, xi. 8.

Hence the Lat. Camurus, which * Macrobius on Virgil, Georg. iii. lin. 54.

————Camuris birta sub cornibus aures,

observes is a foreign word signifying *returning upon itself, in se redeuntibus; and perhaps, adds he, we have framed our word camera, an arched roof, in the same manner.* From the Lat. Camera however are derived the French Chambre and Eng. Chamber.

II. *To be shrivelled, scorched or contracted, as the skin by famine.* occ. Lam. v. 10, *Our skin or skins (for twenty-four of Dr. Kennicott's Codices read כורנו (is or are) like a furnace, i. e. hot and feverish; ככמן they are shrivelled before the scorching blasts (alluding to the eastern burning pestilential winds) of famine.* LXX συνεσθραβισαν, were contracted.

III. As a N. masc. plur. ככמן Certain officers in the idolatrous worship. From 2 K. xxiii. 5, it seems that their peculiar business was to offer by fire. Hence the faithful Jews seem to have called them ככמן in contempt, as being continually

* Saturnal. lib. vi. cap. 4.

scorched

scorched by their sacrificial and fumigating fires. They are distinguished from the כהנים or priests properly so called, Zeph. i. 4. occ. 2 K. xxiii. 5. Hos. x. 5. Zeph. i. 4.

Many have been of opinion that from כמר (by the not unusual change of *r* into *l*) were derived the names of the Tuscan *Camilli* and *Camille*, inferior ministers, male and female, attending on the priests. See *Macrobius*, Saturnal. lib. iii. cap. 8; *Vossii* Etymol. Lat. in CAMILLUS; *Vitringa*, Observat. Sicr. lib. i. cap. 7. Not. ad fin.; Mr. *Louth's* and Bp. *Newcome's* Notes on Hos. x. 5.

IV. As a N. סכמר *A net* or *toil*, which taketh prey by being contracted or drawn together. occ. Ps. cxli. 10. Isa. li. 20.

But סכמר in this latter passage might perhaps be rendered as a Participle, *Entoiled*, caught in a net; so *Aquila* ἡμεφισμεμενος, and Vulg. illaqueatus. As a N. fem. סכמרת *A net*. occ. Isa. xix. 8. Hab. i. 15, 16.

סכמר occurs not as a V. but as a N. masc. plur. in Reg. סכמרי (formed like סכר from סכר) *Thick, convolved darkness*. occ. Job iii. 5; according to that of *Horace*, Epod. xiii. lin. 1,

Horrida tempestas calum contraxit. —

A horrid storm contracts the skies. —

Hence the Greek Καυμενος, *Thick mist or darkness*; and hence perhaps, Κινημοιοι, the name of a people in Italy, whom *Homer*, *Odys.* xi. lin. 14, &c. thus describes:

Εἶδα δὲ Κινημοίων ἀνδρῶν δῆμος τε. πόλις τε,
ἦτοι καὶ νηὶ γ' ἀναλυμένοι, εἴ τι ποτ' αὐτοὺς
ἦϊόν· φάθον ἐπιδριμάτα ἀκτινισσόν, —
ἀλλ' οἳ νύξ ὥλησι τέταται διλοισι βροτοῖσι.

Here the *Cimmerians* dwell, unhappy men,
Involved in cloudy darkness, whom the sun
Never beholdeth with his cheering beams, —
But dreary night inwraps the wretched race.

This description of a people, placed by the Poet within a day's sail of *Circe's* Island, is regarded by *Bochart*, vol. i. 591, as a mere fiction. The learned Bp. *Louth** however thinks it may allude to those prodigious *argillæ* or *catacombs*, which are still to be seen about *Cuma*, *Baia*, *Misenum*, the *Avernian Lake* and

Naples; all of which, he doubts not, were not a little prior to the age of *Homer*, "who," says he, "places in these countries those *Cimmerians* who dwell in darkness; as does also *Ephorus* in *Strabo*, lib. v. who writes, αὐτὸς ἐν καταγείοις οἰκίαις οἰκεῖν ὡς καλῶσιν Ἀργίλλας, καὶ δια τῶν οὐρυγμάτων παρ' ἀλλήλους φοιτᾶν that they dwell in habitations under ground, which they call *argillæ*, and come to each other through certain subterraneous passages." And that this account is not entirely fabulous; the *catacombs* still remaining plainly testify." Comp. *Martyn's* Note on *Virgil's* *Georgic*. iii. lin. 357.

כמש

Occurs not as a Verb in Hebrew, but in Arabic signifies, *To be swift, active, agile, penetrating*. See *Castell*. As a N. כמוש or כמש (Jer. xlviii. 7; so in the compound כמוש Isa. x. 9. 2 Chron. xxxv. 20, & al. But in Jer. xlviii. 7, more than twenty of Dr. *Kennicott's* Codices now read כמש, as ten others did originally.) *Chemosh*, the *Aleim* or *abomination* of the *Moabites* and *Amorites*. The name may be derived either from the V. כמש in the sense just mentioned, or from כמה to be hot, warm, and כמ Substance as denoting the hot or warm substance of the heavens. And thus the Greek Αἰθήρ, whence Lat. and Eng. *Æther*, may be from Αἰθω to be hot, and Ζεύς *Jupiter*, by which they most usually mean the ether or warm generative air, from ζεω to be hot†. כמש then seems to denote the solar light or ether considered as the anima mundi, or soul of the world, the principle of heat, life, activity and vigour to all nature‡.

— DIUM namque ire per omnes

Terrasque, tractasque moris, celumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,

Quemque sibi tenues nascentem arcescere vitas.

For God the whole created mass inspires;
Through heaven and earth and ocean's depth
he throws

His influence round, and kindles as he goes.
Hence flocks and herds and men and beasts
and fowls

With breath are quicken'd, and attract their souls.

† Comp. *Greek and Eng. Lexicon* in Ζεύς.

‡ See *Cudworth's* *Intellectual System*, vol. i. p. 503, &c. 533, &c. Edit. *Birch*.

* De Sacra Poesi Heb. Praelect. vii. p. 85. Edit. Ozm. 8vo. p. 131. Edit. *Milnesii*, Not.

Thus *Virgil*, *Georgic*. iv. lin. 221, &c. and his translator *Mr. Dryden*. And again, *Æn.* vi. lin. 724, &c.

*Principio cælum ac terras, camposque liquentes,
Luceatque globum Luna, Titiæque æstra
Spiritus intus alit, totamque infusa per artus
Mens agitât molem, & magno se corpore miscet
Inde hominum, pecudumque genus, vitæque vo-
luntatum,
Et quæ marmoreæ fert monstra sub æquore pontus.
Igneus est illis vigor & cœlestis origo
Seminibus.*

Know first, that heav'n and earth's compacted
frame,
And flowing waters, and the starry flame,
And both the radiant lights, one common soul
Inspires, and feeds, and animates the whole,
This active mind infus'd through all the space,
Unites and mingles with the mighty mass,
Hence men and beasts the breath of life obtain,
And birds of air and monsters of the main.
Th' æthereal vigour is in all the same,
And every soul is fill'd with equal flame.

DRYDEN.

Could a *Moabite* have read these verses, he would, I believe, have allowed them to give no bad description of his god *Chemosh*; nor, on the same principles, could he have objected to the orthodoxy of *Mr. Pope's* creed, furnished him by the late *Lord Bolingbroke* * from the ancient sages of apostasy and materialism.

† All are but parts of one stupendous whole,
Whose body nature is, and God the soul;
That, chang'd thro' all, and yet in all the same,
Great in the earth, as in th' æthereal frame,
Warm in the sun, refreshes in the breeze,
Glorious in the stars, and blossoms in the trees,
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent.—

But is it not shocking to see the beauties of language and poetry thus misapplied in dressing up the abomination of the *Moabites*, and in substituting *Chemosh*, or the *Almighty Father Ether* of ‡ *Virgil*, in the place of *JEHOVAH*; or at best in confounding *JEHOVAH* with the fluid of the heavens, which is merely His creature and servant, and was designed to declare His glory and shew forth His handy-work to man? Such however always has been and ever will be the consequence of

* See *Johnson's* Life of *Pope*, p. 102—110, 8vo.
† Essay on Man, epistle i. lin. 259, &c.

‡ *Georgic*. ii. lin. 325.

TUM PATER OMNIPOTENS secundis imbribus
ÆTHER, &c.

slighting divine revelation, and trusting to human imagination, whether our own or that of others.

As to the form of the idol *Chemosh* the Scripture is silent; but if, according to § *Jerome*, it were like *Baal Peor*, it must have been of the beeve kind, as I apprehend all the *Baals* were, though accompanied with various insignia. Comp. under מַעַר. And there can be little doubt but part of the religious services performed to *Chemosh*, as to *Baal Peor*, consisted in revelling and drunkenness, (see *Jer.* xlviii. 11, 26.) obscenities and impurities of the grossest kinds. And from *שׂוֹכ* the Greeks seem to have derived their *Κωπος* (called by the Romans *Comus*), the god of lascivious feasting and revelling; whence *Κωπος* itself and the Verb *κωπαζω*, as likewise the Latin *Comissor* and *Comessor*, were used for revelling ‖. occ. *Num.* xxi. 29. *Jud.* xi. 24. 1 K. xi. 7, 33. 2 K. xxiii. 13. *Jer.* xlviii. 7, (where some editions read כִּמְשׁוֹ 13, 46.

כ
L To make ready, to fit, adapt, dispose, prepare, confirm, establish, machinate. freq. occ. See inter al. *Ps.* lxxxix. 3. xciii. 1. xcvi. 10. *Isa.* xl. 12. *Jer.* x. 12. *Prov.* viii. 27. *Zech.* xi. 7, כִּלְכֵּל, for כִּלְכֵּל, to confirm, strengthen the poor of the flock. Thus *Vitringer* on *Isa.* xi. 4. In Niph. To prepare, establish. *Prov.* xix. 29. 1 K. ii. 45, 46. As a Participle or participial Noun, נִכְלָן Prepared, established, fixed, certain. See *Hos.* vi. 3, or 4. 1 *Chron.* xvii. 24. *Job.* xii. 5. *Ps.* xxxviii. 18. lvii. 8. *Deut.* xiii. 14 or 15. In Hiph. To prepare, establish, confirm. freq. occ. In Huph. To be prepared, established. *Isa.* xxx. 33. xvi. 5. *Zech.* v. 11. As a N. כֵּן Right, firm, true, fit to be depended on. *Gen.* xlii. 11. *Exod.* x. 29. *Num.* xxvii. 7, & al. freq. Or as an Adverb Rightly. See *Num.* xxxvi. 5. 2 K. vii. 9. In *Ps.* cxxvii. 2, the word כֵּן rendered as produces a sense, which could never be intended by the Psalmist. The Targum explains כֵּן by יִמְנָח וְיִתְּן righty and fitly, which yields a consistent and good sense. (*Jehovah* fitly or duly giveth it to his be-

§ "In *Nabe* was worshipped the idol *Chemus* (or *Chemosh*), which by another name is called *Belphegor*." Hieronym. in *Isa.* xv. 2.

‖ See *Greek* and *Eng. Lexicon* in ΚΩΜΟΣ.

loved sleep. But the LXX and Vulg. seem here to have read כִּי for כֵּן, which reading is favoured by one or two of Dr. Kennicott's Codices; and if we render the word in question by *but*, the sense of the 2d verse will be still easier.

II. As a Particle כֵּן denotes

1. A particular disposition, order, or establishment. *So, thus.* Gen. i. 7. xxix. 26. Josh. ii. 21. 2 K. xv. 12, & al. freq. *Surely, certainly.* 1 Sam. ix. 13. Zech. xi. 11. With לִּי for prefixed, לִּכֵּן *Therefore, wherefore.* Jud. x. 13, & al. freq. *For a certainty, certainly, surely.* Jer. v. 2. *Yet surely, nevertheless.* Jer. xvi. 14. Hos. ii. 14, or 16. In Gen. iv. 15, the LXX, *Symmachus* and *Theodotion* by their Translation αὐτὸς ὅτως or ὅτως appear to have read כֵּן לֵא. So Vulg. Nequaquam ita fiet. Comp. Gen. xxx. 15, and LXX. על כֵּן *Therefore, wherefore, accordingly.* 2 Sam. xxii. 50. Gen. xx. 6, & al. freq. *Because.* Jer. xlviii. 36. Comp. Ps. xlii. 7. כֵּן לֵא *Because, since.* Gen. xviii. 5. Num. x. 31. Jud. vi. 22.

4. A particular point of time. *Now, at this or that time, immediately.* 1 Sam. ix. 13. So in the phrases אַחֲרֵי כֵּן *After that time, afterwards.* Exod. iii. 20. עַד כֵּן *To this time, yet.* Neh. ii. 16.

- III. As Ns. כֵּן *An establishment, a post, or office.* Gen. xl. 13. xli. 13. Also, *A base,* Exod. xxx. 18, & al. freq. Fem. כְּנֶה *A prepared place or ground, or rather, A plant, a scion, a set.* It is spoken of the scion of a vine, which requires to be firmly set and supported. occ. Ps. lxxx. 16, מִכֵּן *A place prepared.* Exod. xv. 17. 1 K. viii. 13. Fem. מִכְנֶה *A base, foundation.* 1 K. vii. 27, 28. Zech. v. 11, & al. On Ps. civ. 5, comp. Job xxxviii. 6. מִכְנֶה *A disposition of parts, fashion.* Ezek. xliii. 11. Also, *Preparation, apparatus, furniture, store.* Nah. ii. 10. Also, *A seat, or place of residence, or rather, A tribunal or judgement-seat.* Job xxiii. 3; where see *Schultens* and *Scott*.

- IV. Chald. As a N. fem. כְּנַת. See under כְּנֶה II.

- V. As a N. masc. plur. כְּתִיב *Certain idolatrous cakes artificially prepared of dough, and offered to the moon under the title of queen of heaven.* See under מֶלֶךְ III. *Jerome* in his Comment on Jer. vii. 20,

renders כְּתִיב by *præparationes præparationes.*

From what the idolatresses say, Jer. xlv. 17, 18, 19, it is manifest, that by this service they meant to acknowledge her influence in *vegetation*, (see under גֶּזֶר V.) and in producing *plenty of food*; and by the curse on her worshippers, Jer. vii. 20, it is probable that they also attributed to her the *increase of men and animals.* occ. Jer. vii. 18. xlv. 19. In both which passages the Vulg. render it *placentias cakes*, and the LXX *χαύμας* or *καύμας*, which may be a Greek derivative from *καίω*; *καύσω* to burn, but seems rather to be a word formed from the Hebrew כְּתִיב.

In *Epiphanius* (Advers. Hæres. lxxviii. lxxix.) we find some *women of Arabia*, towards the end of the fourth century, had set up another *queen of heaven*, too well since known under that name and character; I mean the * *Blessed Virgin Mary*, whom they likewise worshipped as a goddess, by holding stated assemblies every year to her honour, and by offering a cake of bread in her name, and all partaking of it; whence these heretics were called *Collyridians*, from the Greek *κόλλυρις* a cake †.

- VI. As a N. כְּתִיב *Chiuu.* See under כְּתִיב II.
- VII. As a N. masc. plur. כְּתִיב *Some winged insects, gnats, or mosquitoes.* So the LXX render it *σκῆπτες* or *σκῆψες*: and one can hardly suppose but these Translators, who dwelt in Egypt, knew in general what was intended by the Heb. name; especially as their interpretation is confirmed by *Philo*, himself also an *Alexandrian Jew*, and by *Origen*, a Christian Father, who likewise lived at *Alexandria*. Both *Philo* and *Origen* ‡ represent them as being very small, but very troublesome. The latter describes them as winged insects, but so small as

* The *Roman Missal* itself, in the *Lissa Sacramentis. Rosarii Beatis. Virginis* expressly addresses her by this title—REGINA CÆLORUM. See also Dr. *Brewin's* New Ways of Salvation. ch. v. and vi. *Ainsworth* on Idolatry, ch. v. § 14. and Bp. *Newton* on Proph. vol. iii. p. 295, 2d edit. 8vo.

† See *Epiphanius* Lib. iii. Hæres. lxxviii. § 23, and Hæres. lxxix. § 1; Additional Discourses to *Gillingworth's Works*, p. 18, &c.; *Macklin*, Hist. Eccles. Sec. iv. pars ii. cap. 5, § 25.

‡ See the passages in *Bochart*, vol. iii. 572.

to escape any but the acutest sight; and says that when *settled* on the body, they wound it with a most sharp or painful *piercer." So these insects seem to have had their Hebrew name from their *firm settling or fixing* on the bodies of men or animals. And in this view כְּנִיץ may include several species of *noisome insects* (of which there are many sorts); and to preserve the analogy with the other plagues of Egypt, I should suppose that they were of some of those species which the Egyptians worshipped as their representative gods, or as emblems of the supposed independent powers of their arch-idol the heavens. See Wisdom xi. 15, 16; and *Holloway's* Originals, vol. ii. p. 230, &c. who has some curious remarks on this subject. occ. Exod. viii. 12, 13, 14, or 16, 17, 18. Psal. cv. 31. Comp. Isa. li. 6, and *Vitringa* and *Bp. Lowth* there.

VIII. As a Particle of *affirmation*, or denoting *firmness and certainty*, כֵּן Surely, verily, truly. Gen. xxviii. 16. Exod. ii. 14. Isa. xl. 7, & al. freq.

IX. As a N. יָכִין *Ichin* or *Jachin*, LXX in Chron. Κατορθωσις *Establishment*, the name which Solomon gave to the brazen pillar placed on the right hand of the porch of the Temple. occ. 1 K. vii. 21. 2 Chron. iii. 17. *Hutchinson*, in his posthumous Treatise on these columns, vol. xi. seems to have proved in general that the chapters on their tops were a kind of *orrieries*, or representations of the material system, with its orbs, their courses, &c. in miniature. If so, it seems most probable, that as the placing of these *orrieries* before the Temple of *Jehorah* was an actual reclaiming of what they represented for his creature; so *Solomon*, by calling one of the columns יָכִין (*He hath prepared or made it a machine*), meant to perpetuate this claim for *Jehorah*, and to inculcate it on all those who entered the Temple, or viewed these columns. The same claim of *Jehorah's* making this wonderful machine (*machina mundi*, the machine of the world, as *Lucretius* call it, lib. v. lin. 97.), the universe and its parts, is frequently asserted

by the prophets under this word כֵּן or (in Hiopl.) הֵכֵן, or כֵּן. See inter. al. the texts quoted under כֵּן I. and under כֵּן below.

The other pillar on the left hand was called כֹּחַ *In strength or power*, (LXX in Chron. Ισχυς *Strength*) "either in his power who made it, or in power it is possessed of," says *Hutchinson*, Columns, p. 83. And I apprehend, that as each column or pillar supported a similar representation of the mundane system; so the two words כֵּן and כֹּחַ may be regarded as parts of the same sentence; and that taken together, they express that *Jehovah formed this system into a machine by His essential and almighty power*, and give it that *mechanical strength or power* which it has. See Ps. xxix. 1. xcix. 4. lxxviii. 35. cl. 1.

כֹּחַ To prepare, adapt, establish, or confirm entirely, or completely. Exod. xv. 17. Num. xvi. 27. Deut. xxxii. 6. 2 Sam. vii. 13. Ps. viii. 4. xlviii. 9. cxix. 90. Prov. iii. 19. Isa. xlv. 18, & al. From this Root כֵּן or כֹּחַ one would be almost tempted to suppose that the *Peruvians* had the name of their idol *Choun*. For they relate, "that a man of extraordinary shape, whose name was *Choun*, and whose body had neither bones nor muscles, came from the north into their country; that he levelled mountains, filled up valleys, and opened himself a passage through the most inaccessible places. This *Choun* created the first inhabitants of *Pera*, giving them the herbs and wild fruits of the field for their sustenance. They also relate, that this first founder of *Peru* having been injured by some savages who inhabited the plains, changed part of the ground, which before had been very fruitful, into sand, forbade the rain to fall, and dried up the plants. But that being afterwards moved with compassion, he opened the springs, and suffered the rivers to flow. This *Choun* was worshipped as a god till such time as *Pachucamac* came from the south." *Ceremonies and Religious Customs of all Nations*, vol. iii. p. 199.

DER. To conn, count, canton, cunning, king, queen. Qu? From Particip. Hiopl. מֵכֵן Greek μηχανή, Lat. machina, whence machine, machinate, mechanism, mechanical. Gr. κατὰ, properly an erect piece of wood,

* See *Scheuchzer* 1 h. sica sacra on Exod. viii. 16. and tab. cxvii.

wood, whence *canon*, *canonical*. Perhaps Latin *cano*, *canto*, whence *cant*, *chant*, *iachant*.

כנ

With a radical, but mutable or omissible, ה.

I. To surname, or more properly to call a person by a name which does not strictly belong to him, and that, generally, in compliment or flattery. Thus the Verb is used in Arabic; see *Castell*, and *Schultens* on Job, who explains it by "blandius circumloqui, adulari, titulo honorifico insignire;" and *Scott* on Job xxxii. 21, informs us from *Pococke*, that "the Arabs make court to their superiors by carefully avoiding to address them by their proper names, instead of which they salute them with some title or epithet expressive of respect." occ. Job xxxii. 21, 22. Isa. xlv. 5. But in Isa. xlv. 4, which *M. de Caluso* puts under this Root, כנך may perhaps be best rendered *I have established thee*.

II. Chald. As a N. fem. sing. כנה (formed in כ like many other Chaldean Nouns) it is always used as a term of relation to some particular person or persons, and so seems strictly to denote a society, company or class of people, surnamed from such person or persons, q. d. *A denomination*, Nomen. Ezra iv. 7, & al. freq.

כנס

I. To gather, collect, or heap together. 1 Chron. xxii. 2. Neh. xii. 44. Ps. xxxiii. 7. Eccles. ii. 8. iii. 5.

II. In Hith. כנסת To wrap oneself up, to involve oneself, q. d. to collect oneself. occ. Isa. xxviii. 20.

III. As a N. masc. plur. כנסים. It is rendered *breeches*; but by the account of them, Exod. xxviii. 42, and from the meaning of the Root, they seem more like the Roman feminalia, i. e. *swathes*, or *bandages* of linen or stuff, wrapped close round the middle of the body. So *Vulg.* feminalia.

DER. Gr. *καρυς*, *καυισιον*, and Lat. *canistrum*, a basket into which things are gathered, whence Eng. *a canister*. Gr. *κωνος*, Eng. *a cone*, which is, as it were, gathered to a point, &c.

כנע

In general, To lay down, place on the ground.

I. To lay down, expose on the ground, as merchants or traders do their wares for barter or sale. It occurs not as a V.

strictly in this sense, but hence, as a N. fem. in Reg. כנעה *Merchandise*, *wares*, so Targ. כחורתיך. occ. Jer. x. 17. As a N. כנעני, plur. in Reg. כנעני. *A merchant*, *trader*. occ. Ezek. xvii. 4. Hos. xii. 8. Job xl. 25, or xli. 6. (where *Symmachus* Μεταπωλων, and *Vulg.* *Negociatores*, *Traders*); Isa. xxiii. 8; where *Aquila* Εμπροποι, *Vulg.* *Institores*, *Hucksters*. Comp. Zeph. i. 11, Prov. xxxi. 24, and the following sense.

II. As a N. כנען *Canaan*, the son of *Ham*; prophetically so named because his descendants in *Phœnicia* were long the greatest traders in the ancient world; and their descendants the *Carthaginians* in *Africa* followed their example. freq. occ.

Many have thought (and I was once myself of the same opinion) that merchants were called כנעני from the name of the *Canaanites*; but the passages quoted under Sense I. shew that כנען strictly means *a merchant or trader*, and consequently that *Canaan* himself was denominated from the word in this sense. See more on this subject in *Bate's Crit. Heb.*

III. Figuratively, in Niph. To be laid down, brought low, humbled, abased. 1 K. xxi. 29. 2 Chron. xli. 7, & al. freq. In Hiph. To bring down, humiliate, abase. Deut. ix. 3. Job xl. 7, Look at every one (who is) גאדו elated and חבניקו and abase him, & al. freq. The formative י of Hiph. is omitted in כנעו Jud. iv. 23. Psal. cvii. 12, which therefore may be in Kal. Comp. Neh. ix. 24.

DER. Greek *Γονυ*. Lat. *Genu* (whence in composition *Genuflexion*), Goth. *Knju*, Saxon *cnep*, and Eng. *Knee*, whence

כנ

Denotes *Extremity*, *outermost*, or *farthest distant from the middle*.

I. To remove to the extremity, put at a distance. occ. Isa. xxx. 20, וְלֹא יִכְנֶה עַד כּוֹרֶךְ, And He (the Lord) shall not remove any more to a distance thy teachers.

II. As a N. כנף, plur. in Reg. כנפים, and כנפות The extremity, border, or skirt of a garment. Num. xv. 38. Deut. xxii. 12, & al. freq. Thus the LXX render it by *ακρον* the extremity, Hag. ii. 13; and so *Symmachus* in 1 Sam. xv. 27.

III. As a N. fem. plur. כנפות The borders, extremities

extremities or edges of the earth with regard to the spectator. occ. Job xxxvii. 3. (LXX. Matt. xxiv. 27. Luke xvii. 24.) Job. xvi. 13. *Last thou commanded the morning since thy days? Hast thou caused the day-spring to know his place, to (or that it might) take hold on כנפות הארץ the extremities of the earth? when in Homer's language, Il. viii. lin. 1,*

האץ מנן כנפותיהלך; ונפוחה שמשוה ע' האץ

The saffron morn is spread o'er all the earth;

So we read of the four כנפות of the earth, i. e. the four cardinal extremities, or the eastern, western, northern and southern extremities of it. occ. Is. xi. 12.—of a land, Ezek. vii. 2.

IV. As a N. כנף, plur. כנפים *The wing of a bird*, Exod. xix. 4. Lev. i. 17.—of the cherubim, Exod. xxv. 20. xxxvii. 9. 1 K. vi. 24.—of an army. Isa. viii. 8. כנפי רוח *The wings of the spirit*, on which Jehovah is represented as flying. occ. 2 Sam. xxii. 11. Ps. xviii. 11. civ. 3. So Zeus or Jupiter was sometimes represented by the Greeks as riding on a flying eagle, the emblem of the spirit.

Ps. cxxxix. 9. אשנן כנפי שחר *Should I lift up my wings or take my flight to the dawn, (or) dwell in the utmost extremity of the (western) sea.* To this purpose the learned Bishop Louth*, after the LXX, Vulg. and Syriac; thus making an opposition between the two hemistichs, as in the immediately preceding verse; in which I would further remark, for the sake of the less expert Hebræan, that the *local* is twice omitted, namely after שמים and after שחר, just as it is after שחר in this. And in answer to an objection of Michaelis, we may observe with Mr. Merrick (Annot.) that there is no more impropriety in attributing to a man wings than horns. See Ps. lxxv. 5, 6, 11. lxxxix. 18. 25.

Wings for shelter are attributed to the true God, either agreeably to that most beautiful and affecting similitude of our Blessed Lord, Mat. xxiii. 37.—or rather in allusion to the wings of the cherubim, Ruth ii. 12. Ps. lvii. 2. xvii. 8, where see Merrick's learned and entertaining Note; but comp. Ps. lxi. 4. xci. 4.

* De Sacra Poesi Heb. Prælect. xvi. p. 197. Edit. Oxon. 8vo. p. 319. Edit. Götting.

And observe that in all the four texts the Targum paraphrases the expression by *the shadow of the Shechinah.*

The שמש, or Light of Righteousness, is said to arise or be diffused with healing כנפיה in it's wings, i. e. to it's utmost extent or expansion, Mal. iii. 20, or iv. 2. That excellent commentator *Isiranga* in Isa. xviii. 1. חר ארץ צלצל כנפיה *thou land shadowed with wings, which art מועבר on this side of the rivers of Ethiopia*, explains the wings here mentioned of the chains of mountains; by which he shews, particularly from Strabo, lib. xvii. p. 543, that the land of Egypt was bounded, and, as it were, overshadowed both on the western side towards Lybia, and on the eastern towards Arabia, and which chains of mountains in running from the south towards the north diverged on each side to a greater distance, like two wings †.

כנר

Occurs not as a V. but as a N. כנור plur. כנורות and כנורות, and once (Ezek. xxvi. 13.) plur. masc. in Reg. כנרי *A musical instrument of the stringed kind, a lute, harp, or the like, played on with the hand according to* 1 Sam. xvi. 23; though Josephus, Ant. lib. vii. cap. 12, § 3, edit. Hudson, says, that the Cingra David made for the Levites was furnished with ten strings, and played on with a plectrum.

From this word no doubt are derived not only the Greek *xympa* a harp, by which the LXX very frequently render it, but also *xympos* and *xympothos*, signifying lamenting or moaning. Whence, as Bochart, vol. i. 729, has observed, it is probable that the Greeks used this instrument chiefly on mournful occasions; whereas among the Hebrews, playing on the כנור was a sign of joy, as Gen. xxxi. 27. 2 Chron. x. 27, 28. Job xxi. 12. Ps. cxlix. 2, 3, & al. freq. Hence however, as he further remarks, it will not follow that the Hebrew כנר and Grecian *xympa* were instruments of different kinds; since the same sort of instrument might affect the mind in different manners, according as it was differently played upon. And comp. Isa. xvi. 11.

† Comp. Herodotus ii. 8. Shaw's Trav. p. 295, 6. and Complete System of Geography, vol. ii. p. 282, 3. כנש

כסא Chald.

In Kal, *To gather together*. occ. Dan. iii. 2.

In lth. *To be gathered together*. occ. Dan.

iii. 3. Comp. כנס.

כס

I. *To reckon, number, count*. LXX Συναριθμεῖν *to number or reckon together*. occ. Exod. xii. 4, *Each, according to his eating* ye shall number *to the lamb*, i. e. *ye shall number so many persons as are sufficient to eat the whole lamb*. As a Participle paoul. fem. כסה *A computed, reckoned*, עת *time or season* namely. If the Participle were from the Verb כסה with a ה final, it would have been written כסרה, from the masc. כסר, Psal. xxxii. 1. occ. Ps. lxxxi. 4. Comp. Num. x. 10, and under חרש II. and observe that the textual reading in the Psalm confirms that the חרש *month-day, or first day of the month*, was settled by *computation*, not by the *visibility of the moon*. But at least fourteen of Dr. Kennicott's Codices there have כסה. Comp. כסה III. As a N. fem. in Reg. סכסכה *A numbering, reckoning*. occ. Exod. xii. 4. Lev. xxvii. 23. As a N. סכס *An assessment, an assessed levy or tribute*. Num. xxxi. 28, & seq.

II. As a participial N. masc. plur. נכסים. *Such riches were usually counted*, as precious stones, money, &c. occ. Josh. xxii. 8. 2 Chron. i. 11, 12. Eccles. v. 18. vi. 2.

III. Chald. As a N. masc. plur. נככין, and in Reg. נכסי *Riches, goods*. occ. Ezra vi. 8. vii. 26.

DER. With n inserted, the Latin *censco*, *census*, and more plainly Eng. *cess*.

כסא

To set, settle. It occurs not however as a V. in Heb. but hence

I. As a N. כסא *A seat*. 1 Sam. i. 9. iv. 11, 18. 2 K. iv. 10. Prov. ix. 14. In all which passages the LXX accordingly render it *διφρος*, and Vulg. *sella*. And observe that the LXX once translate it, when meaning *a royal throne*, by *διφρος*, Deut. xvii. 18. It is remarked by Mr. Harmer, *Observations*, vol. iii. p. 338. &c. that though the sitting on mats and carpets be now almost the universal usage of the East, yet that anciently not only *kings and supreme magistrates* (see 1 Sam. i. 9. iv. 13, 18.), but sometimes *inferiour magistrates* (see Neh. iii. 7, and *Harmer*,

vol. iii. p. 304.), in those countries sat upon a כסא *throne or raised seat*, and that this was considered as a piece of splendour, and offered as a mark of particular respect. "It was doubtless for this reason" he adds, "that a *seat of this kind* was placed, along with some other furniture, in the chamber the devout Shunamitess prepared for the prophet Elisha, 2 K. iv. 10, which our version has very unhappily translated *a stool*, by which we mean the least honourable kind of seat in an apartment; whereas the original word [כסא] meant to express her respect for the prophet by the *kind of seat* she prepared for him."

And as the *lewd woman* described by Solomon, Prov. ix. 14, &c. is seated at the door of her house, on a כסא or *throne*, with a design, no doubt, to render herself conspicuous, and the more easily to inveigle passengers; so my author observes from *Pitts*, "that the *whores* (at Grand Cairo) use to sit at the door, or walk in the streets, unveiled,"—and that "when they sit at their doors, a man can scarce pass by but they will endeavour to decoy him in." But see more in the ingenious writer himself, as above cited.

II. *A royal seat, a throne*. Gen. xli. 40. Exod. xi. 5, & al. freq. When used in this sense, the LXX generally render it by *θρόνος*, and Vulg. by *Solium*.

III. It is once applied to Time, Prov. vii. 20, ליום הכסה *At the day settled*, or as our Translation, appointed; so the French *Au jour assigné*.

כסה

With a radical, but mutable or omissible, ה. I. In Kal, Transitivity, *To cover, overspread, veil*. See Gen. ix. 23. xxxviii. 15. Exod. viii. 6. xv. 5. (where כיסיו is put poetically for כסיו, the formative ו being dropped, and the י being substituted for ה as in other instances; but eight of Dr. Kennicott's Codices read כיסיו). Num. iv. 5. ix. 15. Jud. iv. 18, 19. Job xxxvi. 30, Behold he spreads upon it (i. e. the cloud) his light (lightning) וערש הים and overspreads (namely with the lustre of it) the bottom of the sea; when according to *Ovid's* highly poetical expression, *Metam. lib. xi. fab. x. lin. 523*,

—Fulminis ardescunt ignibus undae.

The waters kindle with the fiery blaze.

Y 4

So

So with על or על upon, following Num. xvi. 33. Job xxi. 26. xxxvi. 32, על כפיו He (God) spreads the light (lightning over the vaults (of heaven) or taulted skies, and he (God) gives a commandment to it concerning him that prayeth, i. e. not to hurt him. So Mal. ii. 16, For Jehovah the Alim of Israel saith he hateth him who putteth away (the divorcer), and him who spreads violence (i. e. the blood of violence used against his wife. comp. Isa. lxiii. 3.) upon his garment. This is a strong instance of the Jewish ἀσκληροκαρδία hardness mentioned by our Saviour, Mat. xix. 8. Comp. the use of כסה Ezek. xxiv. 7. In Niph. To be covered, overspread. Gen. vii. 19, 20. Jer. li. 42. In Hith. To cover, veil, or clothe oneself. Gen. xxiv. 65. 1 K. xi. 29. 2 K. xix. 1, 2. As a participial N. כסה What is overspread, a covering. occ. Num. iv. 6, 14. As a N. fem. כסות A covering, raiment. Gen. xx. 16. Exod. xxii. 26. Job xxiv. 7. As a N. מסכה A covering. Gen. viii. 13. Exod. xxvi. 14, & al. freq.

- II. In Kal and Hiph. To cover, hide, conceal. See Gen. xviii. 17. xxxvii. 26. Prov. x. 18. xii. 16, 23. Job xxiii. 17. Covering of sin is spoken in several senses. God כסה covers sin when he hides it, as it were, from his sight, and will not observe it, Neh. iv. 5, or iii. 37. Ps. lxxxv. 3. Comp. Ps. xxxii. 1; man covers his own sin, when he cloaks or palliates it, Job xxxi. 33. Ps. xxxii. 5. Prov. xxviii. 13. that of another when he conceals or says nothing of it, Prov. xvii. 9. Comp. Prov. x. 12.

Hence Greek Κίστη, Lat. Cista, Eng. a Chest. Lat. Cassis a helmet, Casa a house. Also Eng. To case, a case. French Cacher to hide. Une Caisse, a Chest, whence Eng. Cash, money at hand. Nummus in Arca.

- III. As a N. כסה The covered or canopied part of a throne. occ. 1 K. x. 19, twice. But observe that for the former fifteen of Dr. Kennicott's Codices, and for the latter thirteen, read לכסה, and that in four other Codices the ה in both words is written on a rasure. In Job xxvi. 9. כסה The covering seems to be the same as עב the circumferential density of the universe; סמחו מני כסה Seizing or taking

possession of, the face of the covering, he spreadeth his cloud upon it.

- IV. As a N. fem. כוס, see Ps. xxiii. 5. Lam. iv. 21, and in construction כס (2 Sam. xii. 3.) A drinking cup which covers or incloses the liquor. Gen. xl. 11, & al. freq. In Prov. xxiii. 31, not only the Ker, but likewise many of Dr. Kennicott's Codices have כס with the ו. So in Jer. xxxv. 5, twenty of his Codices read וכוהת.

From the * ancient custom of the master of the feast's appointing to each guest his cup, i. e. his kind and measure of liquor, כוס is used for that portion of happiness or misery, which God sends upon men in this life. See Ps. xi. 6. xvi. 5. xxiii. 5. But in Ps. lxxv. 9. Isa. li. 17, 22. Jer. xxv. 15, 17, 28. Ezek. xlii. 31, 32, 33, there seems rather to be an allusion to the cup of malediction, as the Jews called that mixed cup of wine and frankincense which used to be given to condemned criminals before their execution, in order to take away their senses. So the Chaldee Targum paraphrases Ps. lxxv. 8, "Because of דליט כס a cup of malediction is in the hand of the Lord and strong wine, full of ברגת ברהמ of a mixture of bitterness to take away the understanding of the wicked." Comp. Ps. li. 5; in which text, as likewise in those just cited from Isaiah and Jeremiah, the Targum mentions the wine or cup of malediction by the same term as in Ps. lxxv. 9, namely ליש or לישא.

In Jer li. 7, Babel or Babylon is called a golden cup in the hand of Jehovah that made all the nations drunk—and mad, i. e. with her abominable idolatries; the gaudy and plausible allurements to which are denoted by the golden cup; so the mystical Babylon is described as having a golden cup in her hand, Rev. xvii. 4. And no doubt golden cups (χρυσέα κπελλα, as Homer calls them, Il. iii. lin. 248.) were actually used in quaffing wine to the honour of their idols†. Exod. xvii. 14. And Jehovah said to Moses, Engrave this for a memorial on a tablet, (comp. Isa. xxx. 8.) and rehearse it in the ears of Joshua; for I will surely blot

* See Homer, Il. iv. lin. 961.

† Comp. Greek and Eng. Lexicon in Κερα II. Σμυρνης and Πωτης III. IV.

out the remembrance of Amalek from under heaven. Ver. 15, And Moses built an altar, and called the name of it Jehorah Nissi, i. e. *Jehorah (is) my banner*. Ver. 16, And he said כי יד על כוס יד Surely the hand upon the cup of Jah (is or denotes) נס from Jehorah with Amalek, from generation to generation. "This was a monumental device as a record that the wrath of God (denoted by the cup, as in Ps. lxxv. 9, and the other passages above cited) was declared against the Amalekites.—The hand was cut (we may suppose) on one of the stones of the altar; and if the cup was in the hand, the hand must be on the cup; and so the words describe the device exactly as it was; and this is a specimen of hieroglyphical writing." Thus the learned Bate in his valuable *New and Literal Translation of the Pentateuch*, &c. and he is the only Author I have met with, who has explained this very difficult passage. Comp. Hab. ii. 16.

- V. As a N. כוס *A species of unclean bird, the owl*, so called from constantly *hiding itself* in the day time, and coming abroad only in the evening or at night. Thus the LXX, *Aquila*, *Theodotus*, and the fifth Greek Version in the Hexapla, render it νυκταγοραξ, which is a kind of owl (according to * *Michaelis*, the horned owl), and so the Vulg. Bubo. occ. Lev. xi. 17. Deut. xiv. 16. Ps. cii. 7. Bochart suspected that כוס might denote the *onocrotalus*, thus named from its monstrous cup or bag under the lower chap, and has illustrated this interpretation in his works, vol. iii. 272, &c. And indeed it must be admitted that כוס might afford no improper name for that bird from this very extraordinary circumstance in its form. But as, upon the best enquiry I have been able to make, I do not find that there is any difference between the *pelican* of the ancients and the *onocrotalus*, and as נקמ is mentioned in all the same contexts with כוס, and rendered by the ancient versions either the *pelican* or *onocrotalus*, I think כוס cannot have this meaning; especially since in Ps. cii. 7, it is called כוס of הדמות (not of the desert, as we render it, but) of desolate or

ruinated buildings, which, as every one knows, is a very proper epithet for the owl, but does not seem so suitable to the *onocrotalus*. Comp. נקמ under נקמ

- VI. As a N. כס *A purse or bag for covering or inclosing money or weights*. occ. Deut. xxv. 13. Prov. i. 14. xvi. 11. Isa. xlvii. 6. Mic. vi. 11.

כסח

Many of the Lexicons make this a distinct Root in the sense of *grubbing*, or *cutting up by the roots*, and so the LXX render כסח Ps. lxxx. 17, as a Participle παυλ, ἀνεσκαμμεν, and Vulg. suffossa *digged up*; but in this word, as well as in כסח Isa. v. 25, the כ seems servile, and the Root to be כסה, which therefore see. But since the Verb כסח both in Chald. and Syr. as well as in Arabic (see *Castell*), signifies to *prune*, *cut off*, the reader will consider for himself whether קצח כסח Isa. xxxiii. 12, may not best be rendered *thorns cut off*, or *cut up*, as in our translation. Comp. Isa. ix. 17. x. 17.

כסל

The radical idea seems to be *stiffness*, *rigidity*. So in Arabic the Verb signifies, *to be numbed*, *torpid*, *dull*. See *Castell*.

- I. As a N. כסל (occ. Job xv. 27.) plur. כסלים *The loins*, from their *stiffness* or *strength*. Lev. iii. 4. Ps. xxxviii. 8. & al. So Prov. iii. 26, may be rendered, *For Jehovah shall be בכסלך for* (comp. Eccles. vii. 12.) *the strength of thy loins*. See *Schultens* Comment. in loc.
- II. As a N. כסל *Strength, support, confidence*. See Job viii. 14. xxxi. 24. (where the LXX ἰσχυρ *Strength*); Ps. lxxviii. 7. Fem. in Reg. כסלה *Strength of mind, confidence*. Job iv. 6; where Vulg. Fortitudo *strength, fortitude*. As a N. כסל *Confident*. Prov. xix. 1, *Better (is) the poor (man) who walketh in his integrity, than he who is perverse with his lips*, כסל חזק though confident, presuming, namely on his riches. The Syriac Version here renders כסל by עתירא *the rich (man)*, and Vulg. has dives *rich*, as well as insipientes *foolish*. Comp. Prov. xxviii. 26.
- III. As a N. כסל *The cold*, or more properly *the cold, condensed, rigid, contracting air; the fluid of the heavens in this state*. Comp. under חשך II. occ. Job ix. 9.

* Recueil de Questions, p. 321, & Supplem. ad Lex. Heb. p. 1240, which see.

ix. 9. xxxviii. 31. Amos v. 8. Comp. under כסל II.

IV. As a N. masc. plur. כסלי *The influxes of gross, condensed spirit or air to the stars or stellar lights.* occ. Isa. xiii. 10, *The stars of the heavens*, וּכְסִלֵּיהֶם and their *spirits, i. e. the influxes of the spirit to each of them, לֹא יִדְלוּ אֹרֶךְ shall not irradiate their light. For "the light of the stars can no more subsist without the influx of the spirit, than the fire at the sun can do; the action of the spirit being as necessary to blow and disperse the light from the planets and stars, as it is to keep in the solar fire, and dispense it's light and heat to us: for though it is the light which is the thing irradiated, it is the influx of the spirit which presses it out, and irradiates it, without which it would stay where it was and not reach us." Thus the learned *Spearman* in his Index to *Hutchinson's Moses' Principia*, p. 100 †.

V. As a N. כסלו *Chisleu*. The name of the ninth month, nearly answering to our November O. S. or to part of our November and December N. S. It appears to be so called because at that season in Judea and the neighbouring countries, the cold becomes very sensible. Thus Jer. xxxvi. 22, we find King Jehoiakim in the ninth month, at his winter-palace, with a fire burning before him: and so Dr. Russell † informs us, that at Aleppo they begin to light fires about the end of November. occ. Neh. i. 1. Zech. vii. 1. Comp. † Mac. i. 54.

VI. In a mental sense, *To be stupid*, or, as it were, *stiff, rigid or insensible, in mind or understanding.* occ. Jer. x. 8; where it is put after בער *to be brutish*, as being of more intense signification. As a N. כסל *Stupidity, insensibility, folly.* occ. Ps. xlix. 14. Eccles. vii. 26, or 25. Fem. כסלה The same. occ. Ps. lxxxv. 9. So fem. plur. כסלות. occ. Prov. ix. 13. As

* See the Scholiast on *Theocritus* cited in a Note under כסל II. below.

† Did not *Virgil* aim at something of this kind, when he wrote, *Æn.* i. lin. 612.

—Polus dum sidera pascet?
And before him *Lucretius*, lib. i. lin. 232.

—Unde Æther sidera pascit?

‡ Natural Hist. of *Aleppo*, p. 14.

a N. כסל *Stupid, insensible, foolish.* Psal. xcii. 7. xciv. 8. Prov. xxvi. 12. Eccles. iv. 5. x. 2, & al. freq.

כסל

I. *To have long hair*, κομᾶν, comatum esse. It occurs not however as a Verb in this sense, but as a N. fem. כסמת *Zea, Spelt*, a species of corn, so called from it's || long hair. Thus barley is denominated זעמה from the stiffness of it's hair, or beard as we call it. occ. Exod. ix. 32. (where LXX and Theodotion render it Ολυρα, and *Aquila Zea*, both which words signify *Spelt*); Isa. xxviii. 25; where LXX *Aquila* and *Theodotion* have Ζεαν. As a N. masc. plur. כסמים The same. occ. Ezek. iv. 9; where *Aquila* and *Symmachus* Ζεας or Ζεας, LXX and *Theodotion* Ολυραν. Notwithstanding the thus concurring testimony of the Greek Versions, Dr. *Shaw*, *Travels*, p. 407, supposes כסמת may mean *Rice*, which is now commonly cultivated in Egypt. But *Hasselquist*, whom in the present case I regard as a better authority, in his *Travels*, p. 109, says, "*The Egyptians undoubtedly learned the cultivation of Rice under the reign of the Califs*, at which time many useful plants were brought over the Red Sea to Egypt, which now grow—there and enrich the country." Indeed Dr. *Shaw* (as above) adds that we learn from *Pliny* (lib. xviii. cap. 17.) that *Rice* or *Oryza* was the *Olyra* of the ancient Egyptians. But I cannot find that *Pliny* asserts this, either in the place cited or any where else. The passage to which I suppose the Doctor alludes is in lib. xviii. cap. 7, towards the end, where speaking of one *Turanus*, he says, "*Idem Olyram et Oryzam eandem esse existimat. The same person thinks the Olyra and Oryza or Rice are the same.*" But this will not prove that they were so, or even that *Pliny* was of that opinion. Comp. *Herodotus* ii. 36.

II. As a V. used in an opposite or privative sense, as לָבַב, עָצַב, and others, *To poll, clip or trim the hair* of the head. occ. Ezek. xlv. 20, twice. So *Vulg.* tondentes attendent.

Hence perhaps the Greek Κοσμος Order,

‡ See *Scheuchner Physica Sacra* on Exod. ix. 32; and a Print of the Plant in his Tab. cxxxiii. A. Comp. *Martyr's* Note on *Farra*, *Georgic.* i. lin. 73. orna-

ornament, and the V. κοσμεω, whence Eng. *Cosmetic*.

כסף

To be pale, wan, palluit, luridus fuit.

I. In Niph. with ל following, *To be or become pale or wan*, as from longing desire. occ. Psal. lxxxiv. 3, *My frame נכספה* is grown pale, נכספה כלותה *it even wasteth or pineth away*, for the Courts of *Jehovah*. So Gen. xxxi. 30. It is spoken of a lion, Ps. xvii. 12; and applied *αβροπικαθως* to God, Job xiv. 15. The above cited texts are all wherein the Verb occurs in this sense.

II. In Niph. *To be pale or wan*, as from fear, concern, guilt or shame, *pallescere culpis*. occ. Zeph. ii. 1, *O nation לא נכסה* that looked *not pale*, i. e. art unconcerned, unashamed. So the LXX have given nearly the sense, but by no means the idea, of the Heb. in rendering it *απαίδευτον* *unteachable*.

The Chaldee Targums in like manner often use this Verb in the sense of *being ashamed*, for the Heb. כלם, as Psal. xxxv. 4. xl. 15. lxix. 7, & al. See *Castell*.

III. As a N. כסף

1. *A well known metal; Silver*. And as gold is in Heb. called זהב from it's *resplendency*, so silver is denominated כסף from it's *pale colour*. Thus likewise the Greek name *Αργυρος* is from *αργος* *white*. Gen. xiii. 2. Deut. vii. 25. Mal. iii. 3. Gen. xx. 16, אלה כסף *A thousand (shekels namely) of silver*. Gen. xxxvii. 28, עשרים כסף *Twenty (shekels) of silver*. So Gen. xiv. 22. Deut. xxii. 19, 29. Jud. xvii. 10.

2. Because silver was the metal most commonly used by the ancients as *money*, or weighed to each other in their commercial dealings; hence כסף signifies *money* in general, as *Αργυριον* does in Greek, and *de l'Argent* (properly denoting *Silver*) in French. Comp. 1 Chron. xxi. 22, 24, with ver. 25.

3. *The price of a thing, the money it sells for*. Exod. xxi. 35.

4. *חבל הכסף* *The silver cord*, Eccles. xii. 6, seems to denote the *Spinal Marrow*, together with the whole system of *Nerves* branching out from it, so called from it's bright white colour, resembling silver; from it's retired secure situation in the body (comp. Job xxviii. 1.); and lastly, from it's great excellency in the Micro-

cosm, or little world of Man. See more in K. Solomon's *Portrait of Old Age*, by Dr. Smith, p. 178, &c. 3d edit.

כסת

Occurs not as a V. in Heb. but in Syriac denotes *gibbons, protuberant*. As a N. fem. plur. כסתות *Small pillows or cushions from their protuberant form*. So the LXX *προσκεφαλαια* *pillows*, and Vulg. *pulvillos* *little cushions*, and *Synmachus* more distinctly *ὑπαγκωνια* *pillows or cushions for the elbows to lean upon*. occ. Ezek. xiii. 18, 20. But before I attempt to explain this difficult passage, I must observe from Dr. Shaw* that, both in Barbary and the Levant, they still "always cover the floors of their houses with carpets; and along the sides of the wall or floor a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses—indulgences that seem to be alluded to by the stretching themselves upon couches, and by the sewing of pillows to arm-holes, Amos vi. 4. and Ezek. xiii. 18, 20." Thus the Doctor. But † Lady M. W. Montague's Description of a Turkish Lady's apartment will, I think, throw still more light on the passage in Ezek. "The rooms, says she, are all spread with Persian carpets, and raised at one end of them—about two feet. This is the *sopha*, which is laid with a richer sort of carpet, and all round it a sort of couch raised half a foot, covered with a rich silk according to the fancy or magnificence of the owner.—Round about this are placed, standing against the walls, two rows of cushions, the first very large, and the next little ones—These seats are so convenient and easy, that I believe I shall never endure chairs again as long as I live." And in another ‡ place she thus describes the fair *Fatima*: "On a *sophia* raised three steps, and covered with fine Persian carpets, sat the *Kahya's*

* Travels, p. 209, 2d edit. Comp. *Mandrell's* Journey at March 13, and Dr. *Russell's* Nat. Hist. of *Aleppo*, p. 4, and 101; where the manner both of the Turkish men and women's sitting or lolling on their *Duans*, or *Divans*, is represented in two prints.

† Letter xxxii. vol. ii. p. 55.

‡ Letter xxxiii. vol. ii. p. 68, 69.

Lady,

Lady, *leaning on cushions* of white satin embroidered—she ordered *cushions* to be given me, and took care to place me in the corner, which is the place of honour.”

—Supposing then such *cushions* for the like purposes of *ease* and *indolence* to have been in use among the Jews in Ezekiel's time, as the * LXX Version of כסחח gives us reason to think they were, let us now offer an explanation of the passage in the prophet, ch. xiii. 18—*Woe to the women who fasten cushions on † all the arm pila* (LXX, and *Symmachus* *ὑπομαρτα ἀγκύωναι χειρὸς*, i. e. on the whole upper part of the arms); thus by a striking emblematic representation (as usual with the prophets, both true, 1 Sam. xv. 27, 28. Isa. xx. 2—4. Jer. xix. 10, 11. xxvii. 2. li. 63—4. Ezek. iv. 5. xii. 3—11. xxiv. 16—24. xxxvii. 16—22; and false, 1 K. xxii. 11. Jer. xxviii. 10—12.) denoting that the Jewish people should continue to enjoy *ease* and *peace* (comp. ver. 10, 16.), and *who make † close veils* (in token that the veil of Judah or Jerusalem should not be removed, or in other words that Judea and Jerusalem should not be taken nor exposed, particularly the female inhabitants of them, to the insults of their enemies. Comp. כסך under כן I. and Isa. xlvii. 2.) on the head קורח כל of every woman who riseth up to hunt or catch souls or persons. (Comp. Prov. vi. 26.) *Will ye hunt or catch the persons of my people, and will ye save alive your own persons?*—ver. 20, *Wherefore thus saith the Lord Jehovah, Behold I am against your cushions with which ye hunt or ensnare souls into the flower-gardens or chiosks* (see under פרח), *and I will tear them from your arms* (both of the pretended prophetesses and of those women whom they furnished with

them, i. e. I will shew the vanity and falsehood of your *soothing prophecies of peace and quiet*, when there is no peace) and *will let the persons go, even the male persons* *אִם אוֹרָא* or *men*, whom ye hunt or ensnare into the flower-gardens.—ver. 21, *And I will tear your close veils, &c.*

כען Chald.

It occurs not as a V. but as a Particle, כען Now, now then. Dan. iii. 15. The Targums use it in the same sense. May it not however be a compound of כ as, and ען from ענה to answer, and so mean, Correspondently, accordingly?

כעס

In Kal, *To be angry, irritated, provoked to anger, to be vexed, or fretted*. Ps. cxii. 10. Eccles. vii. 10. Also in Kal, but most usually in Hiph. *To provoke, irritate, vex*. 1 Sam. i. 6, 7. Deut. xxxii. 21. iv. 25, & al. freq. As a N. כעס Anger, vexation. 1 Sam. i. 16. Ps. vi. 8. xxxi. 10. Eccles. i. 18. It is mentioned as affecting both the eye, Ps. vi. 8; and the heart, Eccles. xi. 10. Ezek. xxxii. 9. Also, *A provoking or provocation*. Deut. xxxii. 19. Ezek. xx. 28.

כעש

Occurs not as a V. in Heb. but is both in sense and sound nearly related to כעס to be angry, vexed, as כעש. As a N. כעש Anger, vexation. occ. Job v. 2, where it is joined with קנאה Entry, indignation; vi. 2, joined with הויה Affliction; x. 17, joined with עי-ע witnesses; xvii. 7, where it is mentioned as particularly affecting the eye. Comp. Psal. vi. 8. xxxi. 10. And observe that in all the above cited texts of Job many of Dr. Kennicott's Codices read the word with a כ.

כפה

With a radical (see Prov. xxi. 14, below) but mutable or omissible, כּ.

I. *To curve, bend, inflect*. occ. Mic. vi. 6. Isa. lviii. 5. In this latter passage however it might be better to interpret כּף as a Noun, לכּף for the bending or bowing down. The Infinitive from כפה would properly be כפח. But comp. under קבה I.

II. *To appease*, as wrath. occ. Prov. xxi. 14. *A gift in secret יכפה יכפה appeaseth or pacifieth fiery wrath*. The idea is taken from fire, which, after it has burst out with violence, is made to bend back; and decline,

* For though the word *μαρτα* properly signifies bolsters or pillows for the head, yet the LXX here expressly apply it to the arms; and so the learned Diport (on Theophrastus Eth. Char. cap. ii. p. 233, edit. Needham) remarks that it sometimes denotes *cubiliis* to lean or sit on.

† Observe that, according to the Interpretation here proposed, כען may be regularly in construction with כפה following.

‡ Not unlike, I suppose, what are still worn by the women in Turkey. See Lady M. W. Montague's Letters, vol. ii. p. 17, and the excellent Observations on the Religion, &c. of the Turks, p. 283.

decline. The Vulg. translates it *extinguit iras*, extinguishes *anger*; but the LXX in rendering the Heb. expression by *ανατρεψαι οργας* turneth back *anger*, have given the ideal meaning. In like manner the classical Latin writers say, *Flectere iras*.

III. As a N. *כפה* joined with *אנמין* occ. Isa. ix. 14. xix. 15; where it is rendered *branch*, but by the contexts should mean some *large kind of reed or bulrush*, so called from it's bending or bowing. Comp. Isa. lviii. 5.

IV. As a N. fem. in Reg. *כפה* A large bending branch of a tree, a bough, which English word is in like manner from the Saxon *bogan* to bend, bow, occ. Job xv. 32. Plur. *כפוח* The bending branches or branching leaves of the palm-tree. occ. Lev. xxiii. 40.

V. As a N. *כף* plur. *כפים* and *כפוח* The bend, hollow or palm of the hand. Gen. xl. 11. 2 K. xi. 12. (comp. ch. xvi. 7.) xviii. 21. Ps. xxiv. 4. 1 Sam. v. 4. 2 K. ix. 35. Ezek. xxi. 14, 17, or 19, 22, & al. freq. Also, The bend, hollow or sole of the foot of man, bird or beast. See Deut. ii. 3. xi. 24. Josh. iii. 13. Gen. viii. 9. Lev. xi. 27. Ezek. i. 7.

VI. The bought (Eng. Marg.) or bend of a sling, the bending piece of leather, wherein the stone is put. occ. 1 Sam. xxv. 29. So the Eng. N. *Bought* is of the same Root as to bow, bend *.

VII. The hollow, cup, or acetabulum of the Os Coxendicis or hip-bone, wherein the head of the thigh-bone is received. occ. Gen. xxxii. 25, 32, or 26, 33.

VIII. As a N. fem. *כף* plur. *כפוח* rendered a spoon. It was, no doubt, named from it's shape; but if a spoon, those, Num. vii. 14, 20, &c. being only of ten shekels weight of gold, must, according to Michaelis's estimation of the shekel (which see, שֶׁקֶל IV.), have been smaller than our common silver table-spoons.

IX. As a N. fem. plur. *כפוח*—of a lock, rendered handles. It appears they were some things by which the lock was opened, and they probably had their name from their bending form. occ. Cant. v. 5; where LXX *χειρας* hands, handles. Comp. under *ידה* VI. and see Harmer's

Observations, vol. i. p. 206, &c. and Mrs. Francis's Note on Cant. v. 5, in her excellent Poetical Translation of this Book.

X. As a N. masc. plur. *כפים* Caves, caverns in the earth, rocks or mountains. occ. Job xxx. 6. Jer. iv. 29. *ובכפיהם עלו* And they shall ascend or go up into the caverns. This expression is well explained by Jerome, who says, that the southern parts of Judea are full of caves under ground, and of caverns in the mountains, to which the people retired in time of danger. Comp. Jud. vi. 2. 1 Sam. xiii. 6; and see Shaw's Travels, p. 276; and Greek and Eng. Lexicon under ΣΠΗΛΑΙΟΝ.

XI. As a N. masc. plur. *כפים* The vaults of heaven, the vaulted skies, Coeli Convexa, as Virgil calls them, *Æm.* iv. lin. 451; or as Lucretius (lib. iv. lin. 172, and lib. vi. lin. 251.), Coeli Cavernas; and before him † Ennius, Cava Cœrule. And hence perhaps the English Cope of heaven, and the Latin *Cœvum*, which the ancient Romans used for Cœlum heaven †. occ. Job xxxvi. 32. Comp. under *כסה* I.

XII. As a N. *מכה*, the same as *כף* The palm of the hand. occ. Job xxxiii. 7; where there is a plain allusion to what Job had said ch. xiii. 21. It seems used as a V. To press, urge on, as with the hand. occ. Prov. xvi. 26. The body of the labouring man laboureth for himself, because his mouth (the necessity of food) urges him. So the LXX *αὐτοῦ ἐκείνου* urges him. Or, may not *מכה* in this passage be considered as a N. and rendered (is as) a hand upon him? It must however be further observed, that *מכה* is used as a V. in Syriac for urging, soliciting. See the Syriac version of Prov. vi. 7.

כפה To bow or bend down very much. occ. Psal. lvii. 7. cxlv. 14. cxlvi. 8.

DER. Gr. *Κυρτω* to bow down, *καυρτω* (see LXX in Isa. lviii. 5. Ps. lvii. 7.) Latin *Cavus*, *concavus*. Eng. *Cave*, *cavity*, *cavern*, *concave*, *excavate*, &c. Also Lat. *cupa* or *cuppa*, Eng. a cup. Also

† In *Menalippe*, cited by Macrobii, Saturnal. lib. vi. cap. 4.

‡ See *Litt'lon's* Dictionary in *Cœvum*, and *Selden De Diis Syris*, Syntag. ii. cap. 2, p. 174.

Cope,

* See Junius, Etymol. Anglican. Addend. in *Bougar*.

Cope, cop, (Qu?) coop, cove, alcove. Eng. *cup*. Latin *capio* to take, hold, whence *capacious, capacity, &c.* and the Latin compounds *accipio, incipio, percipio, recipio, &c.* whence *accept, &c. incept, perceive, percipient, perceptible, receive, recipient, receptacle, &c.*

כס

I. To double, as the sixth curtain of goat's hair on the front of the Tabernacle. occ. Exod. xxvi. 9. So LXX επιδιπλωσεις. Comp. Exod. xxviii. 16. xxxix. 9. Job xi. 6, כסלית לרשע double, i. e. substantial, in wisdom. As a N. כסלית The doubling of a bridle. occ. Job xli. 4, or 13, Who can come (upon him) בכפל רסנו with the doubling of his reins, i. e. with a bridle having two reins? But Bochart, vol. iii. 777, observing from Pollux, that the Greeks call those parts of the lips which end at the cheeks Χαλινος Reins, explains the text in Job. Who will dare to come within his two monstrously gaping jaws? This interpretation best agrees not only with the structure of the preceding hemistich, but with the following verse, Vulg. In medium oris ejus quis intrabit? Who will enter into the midst of his mouth? See Eng. Margin.

II. In a Niph. sense, To be doubled or repeated, as the sword or punishment of war. occ. Ezek. xxi. 14. So as a N. masc. plar. כסלית Double, i. e. punishments on God's people for their sins; not double of what they deserved, but double of what, or much greater than, would have been inflicted on the heathen for the like offences. occ. Isa. xl. 2. Comp. Jer. xvi. 18. xvii. 18. Rev. xviii. 6. For "it is to be observed, says the learned Daubuz on the passage last cited, that the method or rule of the divine justice towards men is such that he is more severe upon his own people in their transgressions than towards strangers or heathen: the reason of which is given in those words of our Saviour, Luke xii. 47. On the other hand, when they repent, a double reward is promised for their sufferings, as in Isa. lxi. 7. Zech. ix. 12. Job xlii. 10." Or else we may with Bp. Lowth (whom see) understand the words in Isa. xl. 2. of blessings double to, i. e. far exceeding the punishment of all her sins.

DER. Lat. *Copulor*, Eng. *Couple, &c.*

כפן

Occurs not as a V. in Hebrew, but in Chaldee and Syriac signifies, *To hunger, be hungry.* As a N. כפן Hunger, famine. So LXX Αιμος, and Vulg. Fames. occ. Job v. 22. xxx. 3.

II. The כ in כפן Ezek. xvii. 7, hath been supposed radical, and the word accordingly rendered *collect, apply, bend, infect, intertwine, &c.* But it seems a compound of כ, and the participle Benoni fem. in Kal. פנה turning. So the passage may be translated. And behold the Vine כפנה (was) as it were turning its roots towards him. Thus the Vulg. quasi mitens, sending forth, as it were. Comp. למנה ver. 6.

I must however just observe, that כפן in Arabic denotes to spin, draw out into threads as wool, and so כפנה שריון Ezek. xvii. 7, may signify, sent forth its fibrous roots.

ככס

Occurs not as a Verb in Heb. but in Syriac signifies, *To connect, fasten together.* As a N. ככס A beam or rafter, which by being fastened connect the parts of a building. So Symmachus Συνδεσμος Οικοδομης, What joins or fastens the building together; and Theodotion, and the fifth Hexaplar edition, Συνδεσμος. Once, Hab. ii. 11, where Eng. Margin, Piece or fastening.

כפר

In general, *To cover, overspread.*

I. To cover by smearing, to smear over; and as a N. כפר Asphaltus or Bitumen, named from its fitness to smear over wood or other things, and so cover them from the wet or weather. occ. Gen. vi. 14, וכפרה And thou shalt smear it within and without בכפר with Bitumen. So Vulg. Bitumine linies; but Aquila αλοιφης αλοιφη thou shalt smear with a smearing, LXX ασφαλτωσεις αυτην τη ασφαλτω, which might not improperly be rendered thou shalt pitch it with pitch. For "the Asphaltum, says Dr. Shaw, is of a shining black colour, and so like Stockholm pitch, that were it not for the rank smell of that pitch, and the superior hardness of the bitumen, there would be no dis-

* Note (p) on Dr. Berberove's Chemistry, vol. i. p. 118.

tinguishing

tinguishing them." And this description obviates Mr. *Bate's* objection that "*putting on the inside would have been nasty*;" as, I think also, the authority of the LXX proves the sense of the word; but there is no proof that כפר, as he takes it, signifies *cypress*; which rather belongs to כפר, which see.

II. To annul a covenant or compact. occ. Isa. xxviii. 18. The idea is to be taken from *smearing over*, and so *obliterating* a covenant engraven, as the ancient ones used to be, on tables of stone. So *Symmachus* ΕΞΑΛΕΙΦΘΗΣΕΤΑΙ ἡ Συμβηκη ὑμῶν.

III. As a N. כפר *The Al-hennah* or *Cyprus*. So the LXX ΚΥΡΟΣ and Vulg. Cypri. occ. Cant. i. 14. iv. 13. In both which passages it is mentioned as a *perfume*, and in the former, notice is taken of its *clusters*. Dr. *Shaw's* account of the *Al-hennah* (*Travels*, p. 113, 114.) will sufficiently prove the justness of the interpretation here given. "This beautiful odoriferous plant, says he, if it is not annually cut and kept low—grows ten or twelve feet high, putting out its little flowers in * *clusters*, which yield a most grateful smell like camphor, and may therefore be alluded to, Cant. i. 14.—The leaves of this plant, after they are dried and powdered, are disposed of to good advantage in all the markets of this kingdom (of Tunis). For with this all the *African ladies*, that can purchase it, tinge their lips, hair, hands and feet; rendering them thereby of a tawney saffron colour; which, with them, is reckoned a great beauty." † *Russell* mentions the same practice of *dyeing* their feet and hands with *hennah* as general among all sects and conditions at *Aleppo*. ‡ The women in some parts of *Yemen*, or *Arabia Felix*, have the same custom. And § *Hasselquist* assures us he saw the *nails of some mummies* tinged with the *Al-hennah*; which proves the antiquity of the practice. And as this plant does not appear to be a native of Palestine, but

of ¶ *India* and *Egypt*, and seems mentioned Cant i. 14, as a *curiosity* growing in the vineyards of *Engedi*, it is probable that the Jews might be acquainted with its use as a *dye* or *tinge* before they had experienced its *odoriferous* quality, and might from the former circumstance give it the name כפר.

See more concerning the *hennah* or *Al-hennah* in *Harmer's* excellent *Outlines of a New Commentary on Solomon's Song*, p. 218, &c.

IV. As a N. כפר or כסור *The hoar frost*, which covers or is spread over the surface of the ground. occ. Exod. xvi. 14. Job xxxviii. 29. Ps. cxlvii. 16.

V. As a N. כפר *A village*, a place of covering or shelter. 1 Sam. vi. 18, & al.

VI. As a N. כפר Some kind of vessel with a cover, a covered buson. 1 Chron. xxviii. 17, & al.

VII. As a N. כפר *A young lion* when he first begins to hunt and shift for himself (see Ezek. xix. 2, 3, and *Bockart*, vol. ii. 714.); so called from his frequently *hiding* himself and *lurking* in dens and *coverts*; comp. Ps. xvii. 12. Jer. xxv. 38, q. d. *A covert-lion*. freq. occ. See *Homer*, Il. v. lin. 555.

VIII. As a V. כפר is frequently rendered, *To atone, expiate, or appease*; but in all these instances the attentive reader can scarcely help observing, that the radical idea of *covering* is preserved. In this view it is applied,

1. To the person offended, Gen. xxxii. 30, *I will cover his face with the present*, i. e. *I will shelter myself from the anger of his countenance*. Comp. Prov. xvi. 14. Ezek. xvi. 63. Isa. xlvii. 11; and *Vitringa* there.
2. To the sin, Ps. lxxix. 9, וכפר And cover our transgressions for thy name's sake. See Exod. xxxii. 30. Ps. lxx. 4. lxxviii. 38. Jer. xviii. 23. Ezek. xvi. 63; and comp. Ps. lxxxv. 3. xxxii. 1. Rom. iv. 7.
3. And most commonly, to the person of the sinner, and denotes to cover him from punishment or suffering. Exod. xxx. 15, 16. Lev. iv. and xvi. & al. freq.

IX. As a N. כפר Something that covereth the eyes of the judge, and protecteth the offender. It is used in a civil sense for a *bribe*; 1 Sam. xii. 3, *Of whose hands*

* See a Print of the *Al-hennah* in *Schenckzer Physica Sacra*, TAB. DCCVL. Comp. *Harmer's Outlines*, p. 218, &c.

† *Nat. Hist. of Aleppo*, p. 103.

‡ *Nichbur, Description de l'Arabie*, p. 57, 58.

§ *Travels*, p. 246.

¶ See *Russell* and *Hasselquist*, as above.

have

here I received כפר a bribe, ואעלי and hid mine eyes therewith? so Amos v. 12; comp. Exod. xxxiii. 8. Deut. xvi. 19. Eccles. xx. 29.—and in a religious one for a ransom, Exod. xxi. 30. xxx. 12, 16.—or atonement, Exod. xix. 36. xxx. 10. Comp. Lev. xxxiii. 27, 28. Job xxxiii. 24. Hence the Arabic and Turkish *Caphar*, a tax on travellers.

- X. As a N. fem. כפרת The lid or covering of the ark of the covenant, made of pure gold, on and before which the High Priest was to sprinkle the blood of the expiatory sacrifices on the great day of atonement, and where Jehovah promised to meet his people. See Exod. xxv. 17—22. Lev. xvi. 2, 14, 15. The LXX render it in Exod. xxv. 17, by ἱλαστήριον σκεῦος a propitiatory lid or covering, but generally by ἱλαστήριον a propitiatory; by which name St. Paul also calls it, Heb. ix. 5; and by applying this name to Christ, Rom. iii. 25, Whom God hath set forth, ἱλαστήριον, as a propitiatory or mercy-seat (see Locke, Whitby, and Wolfius on the place), assures us that Christ was the true mercy-seat, the reality of what the כפרת represented to the ancient believers.
- DER. Greek. Κρυπνν to hide, &c. Eng. Cover, coffer.

כפש

In Hiph. Once Lam. iii. 16, הכפשני באפר He hath plunged me in ashes. Thus most of the Lexicon-writers render it, To depress, press down, plunge, or the like; so the Chaldee Targum explains it by כנע to humble, deject. But the LXX render it εἰσέτασεν, and the Vulg. cibavit, he fed; which translation, it must be owned, is very agreeable to the context, and to the expressions of Scripture elsewhere. See Ps. cii. 10. Isa. xlv. 20.

Hence perhaps the Lat. *Cibus* food, and the old Lat. *Copes* a dainty.

כפת Chald.

To bind. occ. Dan. iii. 20, 21, 23, 24. The LXX (i. e. Theodotion) and *Aquila* rendered it by πρὸς δαῦν to fetter, bind the feet; but perhaps from the Heb. כפת to bend, it rather means to bind in a bowed or bending posture, to bind neck and heels together, as we vulgarly express it. For *Shadrach*, &c. are said, ver. 23, נפל to fall down, bound into the midst of the burning fiery furnace; and the Chaldee

Targums particularly apply it to the binding of Isaac for a sacrifice, Cant. vii. 5, and Targ. *Jonath.* on Gen. xxvii. 1.

כר

Occurs not as a V. in Heb. (unless perhaps in Job xl. 25, or xli. 6, Will the compassions or associated merchants ערר ערר surround him or go round about him?), but in Arabic signifies to be round, go in a round or circuit, "rotundus fuit, in gyrum ambivit." *Castell* in כר.

I. As a N. כר A circuit or pasture, where cattle take their rounds in feeding. occ. Ps. lxxv. 14. Is. xxx. 23; where LXX. τροφὸν πρὸς αὐτὰ a fat place. And to this sense *Michaelis* (Supplem. ad Lex. Heb. p. 1249.) refers Isa. xiv. 30, ערר בכר, וליב And the poor shall feed in my pastures; and he objects to the usual rendering of ערר בכר by the first-born of the poor, observing that this expression is of a very different nature from בכר מות the first-born of death, Job xviii. 13, which *Vitringa* here cites: the latter might be a very suitable denomination for the most violent of distempers, but the first-born of the poor would not properly denote the poorest of all; since the first-born of the poor would probably be in a situation rather happier than others of them. It may be proper further to remark that five of Dr. *Kennicott's* Codices read כר without the ו.

II. A lamb or young sheep, from their remarkable running round and round in wantonness and sport. See Deut. xxxii. 14. Is. xxxiv. 6. Amos vi. 4. Hence Greek *Κρως* a ram. In 1 Sam. vii. 11, we find a place named כר בית The Temple of the Lamb, probably from the emblem there worshipped. It was situated within the limits of the tribe of Dan, but was for some time subject to the Philistines, who were descendants of the Egyptians. But what was meant by the emblem of a lamb I pretend not absolutely to determine. *Herodotus*, however. lib. ii. cap. 42, informs us that the inhabitants of Thebes in Egypt held sheep, and particularly rams, to be sacred; that these people represented the image of Jupiter, whom they called *Αμμεν Ammen*, with the head of a ram; and that once a year they sacrificed a ram, and having flayed the victim, dressed up the image of Ammen in it's skin,

skin. *Strabo* intimates that the inhabitants both of *Thebes* and *Sais* worshipped a living sheep. Lib. xvii. p. 1167. edit. *Amstel.* Τίμωσι Σαῖραισποδαλον, καὶ Θη-
saïai. So *Clemens Alexandrinus* in *Pro-*
treptico, p. 25, almost in the same words. And from *Macrobius*, *Saturnal.* lib. i. cap. 21, we learn that the Lybians esteemed *Hammun* to be the setting sun, and represented him with ram's horns; in which, says he, the strength of this animal chiefly lies, as that of the sun doth in his rays. *Jablonaki* however, in his *Pantheon Egyptiorum*, Pars I. lib. ii. cap. 2, seems to have proved that by the idol *Ammun* the Egyptians meant the sun, not as setting, but as gaining the upper hemisphere, and entering into the sign Aries, or the ram*, and that therefore they exhibited him under that animal form. And under the similar emblem of a lamb, it is probable that the vernal sun was likewise represented in the temple thence denominated כר בית 1 Sam. vii. 11. And I would just add that a lamb seems a more proper representative of the sun at this season than a grown sheep or ram; since the most probable reason why any of that species was chosen at all, as the emblem of him about the vernal equinox, was, because it is at that time of the year that lambs are usually yeaned. See *Nature Displayed*, vol. iv. p. 181, &c. English edit. 12mo, and *Histoire du Ciel*, vol. i. p. 11, &c. It is not unlikely that the city כרמיש mentioned Isa. x. 9. 2 Chron. xxxv. 20, & al. was so named in honour of the vernal sun. Comp. under כמש.

III. As a N. כר *A cor*, the largest measure of capacity, whether for solids or liquids (see 1 K. v. 11.), so called from it's capacious round form. It is the same as the חמר or *homer*. Ezek. xlv. 14. Comp. therefore under חמר VI. Chald. Plur. כרין. occ. *Ezra* vii. 22.

IV. As a N. כר seems once, Gen. xxxi. 34, to denote a large round pannier, such as the ancient Easterns, and particularly the women, sometimes rode in. Dr. † *Po-*

cocke informs us, that "one method of conveyance is still used in the East, particularly in Egypt, is by means of a sort of round basket slung on each side of a camel (with a cover), which holds all their necessities, and on it (the camel) a person sits cross-legged †." I have little doubt but the כר of *Rachel's* camel was of this kind.

V. As a N. masc. plur. כרים *Buttering rams*. occ. *Ezek.* iv. 2. xxi. 22, or 27, twice. The LXX render it in the former text Βολισαρις *Balistas*, warlike engines to throw darts or stones; but the Vulg. in both, arietes rams. And in justification of the propriety of the Hebrew term כרים in this view, it may be observed that lambs seem more remarkable for butting than grown sheep.

VI. As a N. masc. plur. in the construct, used as in other instances for the absolute form כר *Patrollers*, soldiers who go the rounds. occ. 2 K. xi. 4, 19; where they are distinguished from רצים *Runners* or light-armed guards.

VII. As a N, כור *A furnace*, for melting or assaying metals (See *Ezek.* xxii. 18, 20, 22.) so called either from it's round form, or rather, as I should think (see *Prov.* xvii. 3. xxvii. 21.), from it's being reverberatory, or so constructed as continually to reverberate the flame and heat, or make it circulate from the top or sides. And to illustrate the texts last cited, I would observe from Dr. *Shaw*||, that "*Gasto Claveus*, the Prince of *Mirandula*, Mr. Boyle and others have made experiments to this effect: a quantity of very pure gold being placed in the eye of a glass furnace, it was found at the end of two months not to have lost any sensible part of it's weight; though it had

† And long before Dr. *Pococke*, *Moryson*, whose *Travels* were printed in the year 1596, mentions at p. 247, in his Journey from Aleppo to Constantinople, "Two long chairs like cradles covered with red cloth, to hang on the two sides of our camel (which chairs the Turks used to ride in, and sleep upon camels' backs; but we bought them to carry our victuals)." *Hanway* likewise, in his *Travels*, vol. i. p. 190, mentions *kedgwoays*, which "are a kind of covered chairs which the Persians hang over camels in the manner of panniers, and are big enough for one person to sit in." Comp. p. 249, and under כררי II. below.

|| Note (c) on *Boerhaave's* Chemistry, vol. i. p. 74.

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been

* See above under כר VII. and *Savary*, Lettre 5^{me} sur l'Egypte, tom. ii. p. 67.

† Not having the Doctor's own work by me, I am obliged to cite from the *Compendium of Modern Travels*, vol. ii. p. 41.

been all along kept in continual fusion, inasmuch that other bodies would have thus been dissipated in a much less time." Applied to afflictions, Isa. xlviii. 10. Comp. Eccus. ii. 5.

כר כור Comp. under כור.

VIII. As a N. כור, *A kind of furnace or stove.* occ. Zech. xii. 6. So Vulg. Caminum. As a N. masc. plur. without the ו, כורים Furnaces. occ. Lev. xi. 35; where Mr. Harmer, Observations, vol. i. p. 267, &c. (whom see) thinks it signifies a small kind of temporary furnaces, such as the Arabs still use for placing their pots in to boil their meat. Comp. Niebuhr, Voyage en Arabie, tom. i. p. 188.

IX. As Ns. כור and כיר *A round shaped vessel for washing, a laver.* See Exod. xxx. 18. xl. 30. 1 K. vii. 30. 2 Chron. iv. 6, & al. freq. Also, *a round pot or caldron for boiling meat in.* occ. 1 Sam. ii. 14.

X. As a N. כור rendered *A scaffold.* occ. 2 Chron. vi. 13, *For Solomon had made a כור of brass—five cubits it's length, and five cubits it's breadth, and three cubits it's height.* It appears therefore to have been square, and consequently had not it's name from it's form, but from it's affording room to the person who was upon it to go round and round, as he thought proper. And perhaps this was what the LXX aimed at by rendering it Βασιν. The Syriac Version explains it by עמדת (from the Greek Σταδιον) *a stage.* It is elsewhere in Scripture called עמוד *a stand.* 2 K. xi. 14. *And behold the King stood על העמוד upon the stand, as the manner was, or according to custom;* so it is denominated עמוד *his,* i. e. the King's stand. 2 Chron. xxiii. 13. Comp. 2 K. xxiii. 3.

XI. As a N. fem. מכרות, plur. in Reg. מכרתי. See under כר I.

כר I. *To dance round and round in circles.* It occurs not as a V. but as a Participle Hiph. occ. 2 Sam. vi. 14, 16; where David's performing this service before Jehovah was emblematically acknowledging his supreme power both in the heavens and in the earth, in opposition to the agents of nature, the powers of the air or heavens, which were the objects of the heathenish worship. See what Da-

vid says himself in the Psalm he delivered on this occasion. 1 Chron. xvi. 23, & seq. Hence plainly the Greek χορος *a company of persons dancing with musick and singing* (whence Lat. and Eng. chorus, also choir and chorister), and the V. χορεύω *to dance in this manner.*

It has already been observed under כר that this religious service of dancing was used both by believers and idolaters, as it is by the latter even to this day; and I cannot forbear remarking that in Herodian (lib. v. cap. 13, edit. Oxon. 1678.) we meet with a remarkable instance of it's being celebrated by the emperor Elagabalus in honour of his Syrian or Phenician idol, from whom he took his name, and whom he had then lately brought to Rome. For περί τῆς τῆς Βαμῆς EXOPETEN ὑποπανοδακτοῖς ἡχοῖς ὀργάνων γυναικὲς ἐπιχωροῖς EXOPETE συν αὐτῷ, περιβεβονία τοῖς Βαμοῖς, κυμβάλα ἢ τυμπάνα μετα χειρὸς φερόντα. He danced round the altars to the sound of all kinds of instruments; and the women of his country danced with him, running round the altars, and carrying cymbals or tabrets in their hands." Comp. 1 Sam. x. 5. 1 Chron. xv. 28. See also Exod. xv. 20. Jud. xi. 34. 1 Sam. xviii. 6. And observe that Michal, David's wife, instead of despising him for his zeal in playing and dancing before Jehovah, ought, in imitation of the holy women mentioned in these last cited texts, to have come forth to meet him, and to have joined in the solemnity; but for her contemptuous behaviour on this great occasion she was curst with barrenness. 2 Sam. vi. 23.

II. As a N. fem. plur. מכרות. occ. Isa. lxvi. 20. It is rendered in our translation *swift beasts*, and by the Vulg. Carrucis Cars; but denotes, I think, such panniers or baskets as have been above mentioned under כר IV. And מכרות is here in the reduplicate form, because these baskets were in pairs, and slung one on each side of the beast. The LXX render the Heb. word by Σκιάδιον, q. d. *shaded vehicles*, by which perhaps they meant baskets or cradles of this kind: for Thevenot, who calls them Councs, says that over them they lay a cover, which keeps them both from the rain and sun; and Maillet describes them as covered cages hanging on each

each side of a camel *. *The Complete System of Geography*, vol. ii. p. 435, 6, speaking of the wandering *Arabs* in the kingdom of *Morocco*, says, "When they remove to a new habitation, they put their wives and children into large osier-baskets or panniers, thrown over the backs of their camels, and covered with a coarse cloth, by which means they are kept from sight, sun and dust, and yet have air enough to breathe in." I shall only add that Dr. Russell† mentions "the women of inferior condition about Aleppo, being in their journeys commonly stowed on each side a mule, in a sort of covered cradles."

DER. Latin *Curru*, *Carrum*; Eng. *A cur*, *cart*, *chariot*. Perhaps Latin *Curro* to run, whence Eng. *Current*, *Curru*; French *Courir*, Eng. *Courier*, *Courant*.

כרב

As a N. masc. sing. כרוב, plur. כרובים and כרבים, *A Cherub*, plur. *Cherubim* or *Cherubs*,

In briefly explaining these important words, it shall be my endeavour to give the reader some satisfaction as to the following particulars.

I. What was the form of the artificial cherubs in the Tabernacle and Temple.

II. Of what these cherubs were emblems, and with what propriety.

III. What is the ideal meaning of the word כרב; whence I shall be led,

IV. To explain some other scriptural applications of the terms כרב and כרבים.

V. I shall produce some of the heathen imitations of the sacred cherubic emblems. And

Lastly, I shall answer some objections to the explanation of them here proposed.

I. Then as to the form of the artificial cherubs in the Tabernacle and Temple.

Moses was commanded, *Exod.* xxv. 18, 19, *Thou shalt make two cherubs: of beaten gold shalt thou make them at the two ends of the mercy-seat. And thou shalt make one cherub at the one end, and the other cherub at the other end: מן הכפרת: out of the mercy-seat (margin Eng. Translat. of the matter of the mercy-seat) shall ye make the cherubs at the two ends thereof. All which was accordingly performed, Exod. xxxvii. 7, 8; and these cherubs*

were with the ark placed in the *Holy of Holies* of the Tabernacle, *Exod.* xxvi. 33, 34. xl. 20; as those made by *Solomon* were afterwards in the *Holy of Holies* of the Temple, 1 K. vi. 23, 27.

We may observe that in *Exodus* *Jehovah* speaks to *Moses* of the cherubs as of figures well known; and no wonder, since they had always been among believers in the *Holy Tabernacle* from the beginning. (See *Gen.* iii. 24. *Wisd.* ix. 8.) And though mention is made of their faces, *Exod.* xxv. 20. 2 *Chron.* iii. 13; and of their wings, *Exod.* xxv. 20. 1 K. viii. 7. 2 *Chron.* iii. 11, 12; yet neither in *Exodus*, *Kings*, nor *Chronicles* have we any particular description of their form. This is however very exactly, and, as it were, anxiously supplied by the Prophet *Ezekiel*, ch. i. 5, *Out of the midst thereof i. e. of the fire infolding itself*, ver. 4.) *And the likeness of four living creatures or animals. And this was their appearance. דמות אדם להנה. I formerly thought that this last Hebrew expression could not mean that they, i. e. the four animals, had the likeness of a man; which interpretation, I then apprehended, would make the Prophet contradict himself (comp. ver. 10.); but that it imported that the likeness of a man in glory, called ver. 26, דמות כמראה אדם the likeness as the appearance of a man, and particularly described in that and the following verses, was with them. But on attentively reconsidering the words דמות אדם להנה (ver. 5.), and observing how דמות is applied, ver. 13, my present opinion is, that they may mean that the four animals had the likeness or resemblance of a man in the erect posture and shape of their body†. Ver. 6, *And there were four faces to one (דמות or similitude), and four wings to one, כרבם to them. So there were at least two compound figures. Ver. 10, And the likeness of their faces; the face of a man, and the face of a lion; on the right side, to them four; and the face of an ox on the left side, to them four; and the face of an eagle to them four. Ezekiel knew, ch. x. 1—20, that these were cherubs. Ver. 21, Four faces לאור to one (cherub) and four wings to one. This text also**

* See *Harmer's Observations*, vol. i. p. 445.

† *Natural Hist. of Aleppo*, p. 89.

† Comp. *Vitrunga* in *Apocalypse* ch. iv. 6, 7, p. 184, edit. 2dæ.

proves that the Prophet saw more cherubs than one, and that each had four faces and four wings. And we may be certain that the cherubs placed in the *Holy of Holies* were of the form here described by the Priest and Prophet Ezekiel; because we have already seen from Exod. 1 K. and 2 Chron. that they likewise had faces and wings, and because Ezekiel knew what he saw to be cherubs, and because there were no four-faced cherubs any where else but in the *Holy of Holies*; for it is plain from a comparison of Exod. xxvi. 1, 31. 1 K. vi. 29, 32. and 2 Chron. iii. 14, with Ezek. xli. 18, 19, 20, that the artificial cherubs on the curtains and vail of the Tabernacle, and on the walls, doors and vail of the Temple, had only two faces, namely those of a lion, and of a man.

For it must be observed further, that, as the word כרוב is used for one compound figure with four faces, and כרובים in the plur. for several such compounds (see Exod. xxv. 18, 19. xxxvii. 8. 1 K. vi. 23—26.), so is כרוב applied to one of the cherubic animals, as to the ox. Ezek. x. 14. (comp. ch. i. 10.)—to the coupled Cherub, or Lion-Man, Ezek. xli. 18.—and כרובים to several of the cherubic animals, as to several oxen, 1 K. vii. 36. (comp. ver. 29.)—to several coupled Cherubs, Exod. xxvi. 1. 1 K. vi. 32, 35, & al. I proceed to shew

II. Of what the Cherubs were emblems, and with what propriety.

That the cherubic figures were emblems or representatives of something beyond themselves is, I think, agreed by all, both Jews and Christians. But the question is, of what they were emblematical? To which I answer in a word, *Those in the Holy of Holies were emblematical of the Ever-blessed Trinity in covenant to redeem Man, by uniting the human nature to the Second Person; which union was signified by the union of the faces of the Lion and of the Man in the cherubic exhibition, Ezek. i. 10. Comp. Ezek. xli. 18, 19. The Cherubs in the Holy of Holies were certainly intended to represent some beings in heaven; because St. Paul has expressly and infallibly determined, that the Holy of Holies was a figure or type of heaven, even of that*

heaven where is the peculiar residence of God. Heb. ix. 24. And therefore these Cherubs represented either the Ever-blessed Trinity with the Man taken into the Essence, or created spiritual Angels. The following reasons will, I hope, clearly prove them to be emblematical of the former, not of the latter.

1st. Not of angels; because (not now to insist on other circumstances in the cherubic form) no tolerable reason can be assigned why angels should be exhibited with four faces apiece.

2dly. Because the Cherubs in the Holy of Holies of the Tabernacle were, by Jehovah's order, made out of the matter of the mercy-seat, or beaten out of the same piece of gold as that was, Exod. xxv. 18, 19. xxxvii. 9. Now the mercy-seat made of gold and crowned, was an emblem of the divinity of Christ. (See Rom. iii. 25, and כפרת under כפר X.) The Cherubs therefore represented not the angelic, but the divine nature.

3dly. That the cherubic animals did not represent angels is clearly evident from Rev. v. 11. vii. 11, where they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the Cherubs on the great day of atonement. (Comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.) And this cannot in any sense be referred to created angels, but must be referred to Jehovah only; because

5thly. The High Priest's entering into the Holy of Holies on that day, represented Christ's entering with his own blood into heaven, to appear in the presence OF GOD for us, Heb. ix. 7, 24. And

6thly, and lastly. When God raised Christ (the humanity) from the dead, he set him at his own right hand in the heavenly places, FAR ABOVE, ΤΗΕΠΑΝΩ*, all principality and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. i. 21.), angels

* When the High-Priest entered into the Holy of Holies, and sprinkled the sacrificial blood on and before the mercy-seat, he was below or under the Cherubs; and therefore, if the Cherubs were emblematical of Angels, he could not represent Christ ascended into heaven, far above all Angels; as St. Paul however assures us he did. See Mr. Bate's Enquiry into the Similitudes, p. 104.

and



Described Exod. XXV, 18-22. XXXVII, 7-9. Lev. XVI, 2. Num. VII, 89.
1 Kings VI, 23-28. VIII, 7. 2 Chron. III, 10-13. V, 8. Ezek. I, 5-11. X, 20-22.

and authorities and powers being made subject unto him (1 Pet. iii. 22.)

If it should be here asked, since it appears that one compound Cherub solely was the representative of the ever-blessed Three with the Man united to the Second Person—why then were there two of these in the Holy of Holies? I answer, Had there not in this place been two compound Cherubs, it would have been naturally impossible for them to represent what was there designed; for otherwise, all the faces could not have looked inward toward each other, and down upon the mercy-seat, and on the interceding high-priest sprinkling the typical blood of Christ (see Exod. xxxvii. 9.), and at the same time have looked outwards toward the Temple. לבית (Vulg. ad domum exteriorem, to the outer-house), 2 Chron. iii. 13. Or in other words, the Divine Persons could not have been represented as witnessing to each other's voluntary engagements for man's redemption, as beholding the sacrifice of Christ's death, typified in the Jewish Church, and at the same time as extending their gracious regards to the whole world. See Isa. liv. 5, and Sparman's Enquiry, p. 382, edit. Edinburgh.

Though I have said, page 292 of the 2d edit. of this Lexicon, Note†, that the Cherubim are never, so far as I can find, by believers called Aleim; yet 1 Sam. vi. 20, seems to deserve a more distinct consideration than I have there given it.

* I once thought that Ezek. x. 20, taking כרוב in the sense of a substitute (as in Gen. xxx. 2. l. 19.), afforded a good argument for the Cherubim being Emblems of the Aleim. But on attentively considering that Jacob, by seeing the Angel who wrestled with him, Gen. xxxii. says ver. 31, I have seen the Aleim face to face (comp. Hos. xii. 4 and 5.); and that Moses and the Elders, Exod. xxiv. 9—11, saw the Aleim of Israel, and there was under his feet as it were a paved work of a sapphire stone; and as it were, the body of heaven in his clearness; and on comparing these texts with Ezek. i. 26. x. 1, 20, I am now inclined to think that the God-Man in Glory, called the Glory of the Aleim of Israel, ver. 19, is also styled the Aleim of Israel, ver. 20, as being their visible representative: and consequently that כרוב in this verse denotes under as to place or situation, and that the two Cherubim are at the beginning of the verse called in the singular כרוב the living Creature, because perfectly similar to each other; but at the end of it, it should be observed that they are mentioned as plural.

Beth-shemesh was a town or city of the tribe of Judah, belonging to the priests (see Josh. xv. 10. xxi. 16.), and that the inhabitants were believers appears from their sacrificing to Jehovah, 1 Sam. vi. 15. Now as the Philistines (1 Sam. iv. 6, 7, 8.), when they understood that the Ark, of which the Cherubim were inseparable appendages, was come into the camp of Israel, were afraid, for they said אללהים the Aleim is come into the camp. Who unto us: Who shall deliver us out of the hands האלהים האמריים of these mighty Aleim? so, in like manner, when the ark came to Beth-shemesh, and the men of that place had been smitten, because they had looked into, or rather upon it, the men of Beth-shemesh said, יהוה אלהים יהוה THIS holy Jehovah Aleim, and to whom יעלה shall HE go up from us? 1 Sam. vi. 20. Do not then the Beth-shemites here call the Cherubim by the name of Jehovah Aleim? And thus the Teraphim, a smaller sort of Cherubim, are also called אללהים Gen. xxxi. 30, 32. comp. ver. 19, 34, and ch. xxxv. 4.

The coupled Cherub, or Lion-Man, on the vail and curtains of the outer Tabernacle, and on the vail, doors, and walls of the Temple, accompanied with the emblematic † Palm-tree, is such a striking emblem of the Lion of the tribe of Judah (Rev. v. 5.) united to the Man Christ Jesus, as is easy to be perceived, but hard to be evaded. These coupled Cherubs appropriate the Tabernacle or Temple and their vails, as emblems of Christ, and express in visible symbols what he and his apostles do in words. See John ii. 19, 21. Heb. x. 20. comp. Matt. xxvii. 51. And as the texts just cited from the New Testament afford us sufficient authority for asserting that the Tabernacle or Temple, and their vails, were types of the body of Christ; so they furnish us with an irrefragable argument to prove that the Cherubs on their curtains or walls could not represent Angels. For did Angels dwell in Christ's body? No surely. But in Him dwelleth all the Fullness of the GODHEAD bodily. Col. ii. 9. I go on to consider the propriety of the appi-

† Comp. under כרוב II,

mals in the *cherubic* exhibition representing the Three Persons of the ever-blessed Trinity. And here, to obviate any undue prejudice which may have been conceived against the *Divine Persons* being *symbolically* represented under any *animal forms* whatever, let it be remarked, that * *Jehovah appeared as Three Men* to Abraham, Gen. xviii.; that the *Serpent* of brass set up by God's command in the wilderness, was a type or emblem of *Christ, God-Man*, lifted up on the cross (comp. Num. xxi. 1—9, with John iii. 14, 15.); that at Jesus' baptism † the *Holy Spirit* descended in a *bodily shape*, like a *dove*, upon him, Luke iii. 21, 22; that *Christ* as above intimated is expressly called the *Lion of the Tribe of Judah*. Rev. v. 5; and continually in that *symbolical* book set before us under the similitude of a *lamb* ‡. All these are plain scriptural representations, each of them admirably suited, as the attentive reader will easily observe, to the particular circumstances or specific design of the exhibition. Why then should it appear a thing incredible, yea why not highly probable, that *Jehovah Aleim* should under the *typical* state order his *own Persons* and the *Union of the Manhood with the Essence* to be represented by *animal forms* in the *Cherubim of Glory*? Especially if it be considered that the *three animal forms*, exclusive of the *man* (who stood for the *very human nature* itself) are the chief of their respective genera; the *ox* or *bull*,

* This is evident from the first and second verses of that Chapter. *Jehovah appeared unto him in the plains of Mamre—and he lifted up his eyes and looked, and, lo! Three Men stood by him.* And accordingly in the course of the Chapter they are spoken of sometimes in the *singular*, sometimes in the *plural*: and the more attentively any one considers the whole chapter, the more clearly he will perceive that the *Three Men* there mentioned were no other than an appearance of *Jehovah subsisting in Three Persons*, and conversing with Abraham as their friend. And to assist the Reader's meditations on this important subject, I would beg leave to recommend to his attentive perusal the late learned Mr. *George Watson's* Discourse on Gen. xviii. and Mr. *Bat's* Enquiry into the Similitudes, p. 11, &c. To which he may, if he pleases, add my Pamphlet in answer to Dr. *Priestley*, p. 15, &c.

† See some excellent Remarks on this Appearance of the *Holy Spirit*, in the *Gentleman's Magazine* for Nov. 1750, vol. xx. p. 511.

‡ See *Vürings* in *Apocalyp.* ch. v. 6, 7.

of the tame or graminivorous; the *lion*, of the wild or carnivorous; and the *eagle*, of the winged kind.—But this is by no means all. For as the *great agents* in nature, which carry on all it's operations, certainly are the fluid of the heavens, or, in other words, the *fire* at the orb of the sun, the *light* issuing from it, and the *spirit* or *gross air* constantly supporting, and concurring to the actions and effects of the other two; so we are told, Ps. xix. 1, that שְׁמַיִם מְכַפְּרִים כְּבֹדָה בְּלִי הַשָּׁמַיִם (are) the means of declaring, recounting, or particularly exhibiting the glory of God, even his eternal power and godhead, as St. Paul speaks, Rom. i. 20. And accordingly *Jehovah* himself is sometimes, though rarely (I presume for fear of mistakes), called by the very name שְׁמַיִם שְׁמַיִם *Heavens* in the Old Testament, see 2 Chron. xxxii. 20. (comp. 2 K. xix. 15. Isa. xxxvii. 15.) Dan. iv. 23. or 26; as he is more frequently expressed by Οὐρανός *Heaven* in the New. See Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27||. Yea not only so, but we find in the Scriptures both of the Old and New Testament, that the persons of the eternal Three and their economical offices and operations in the spiritual are represented by the three conditions of the celestial fluid, and their operations in the material world. Thus the peculiar emblem of the *Word* or *Second Person*, is the שְׁכֵן or *Light*, and He is and does that to the souls or spirits of men which the material or natural light is and does to their bodies. See inter al. 2 Sam. xxiii. 4. Isa. xlix. 6. lx. 1. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36, 46. The *third Person* has no other distinctive name in Scripture, but רוּחַ in Hebrew, and Πνεῦμα in Greek; (both which words in their primary sense denote the *material spirit* or *air in motion*;) to which appellation the epithet ἅγιος, *holy*, or one of the names of God is usually added: and the actions of the *Holy Spirit* in the spiritual system are described by those of the *air* in the natural. See John iii. 8. xx. 22. Acts ii. 2. Thus then the *Second* and *Third* || Comp. *Greek and Eng. Lexicon* under Οὐρανός; III.

Persons

Persons of the ever-blessed Trinity are plainly represented in Scripture by the material light and air. But it is further written, *Jehovah thy Aleim* is a consuming fire. Deut. iv. 24. Comp. Deut. ix. 3. Heb. xii. 29. Psal. xxi. 10. lxxviii. 21. Nah. i. 2. And by *fire*, derived either immediately or mediately from heaven, where the typical sacrifices consumed, under the old dispensation. Since then *Jehovah* is in Scripture represented by the *material heavens*, and even called by their name, and especially by that of *fire*; and since the *Second* and *Third Persons* are exhibited respectively by the two conditions of *light and spirit*; and since *fire* is really a condition of the heavenly fluid as much distinct from the other two as they are from each other; it remains that the peculiar emblem of the *First Person* (as we usually speak) of the *Eternal Trinity*, considered with respect to the other two, be the *fire*.

Bearing then in mind, that the *personality in Jehovah* is in Scripture represented by the *material Trinity of Nature*; which also, like their divine antitype, are of *one substance*; that the primary scriptural type of the *Father* is *Fire*; of the *Word*, *Light*; and of the *Holy Ghost*, *Spirit*, or *Air in motion*; we shall easily perceive the propriety of the cherubic emblems. For the *ox* or *bull*, on account of his horns, the curling hair on his forehead, and his unrelenting fury when provoked, (see Ps. xxii. 13.) is a very proper animal emblem of *fire*; as the *lion*, from his usual tawney gold-like colour, his flowing mane, his shining eyes, his great vigilancy, and prodigious strength, is of the *Light*; and thus likewise the *eagle* is of the *Spirit*, or *air in action*, from his being * chief among fowls, from his impetuous motion (see 2 Sam. i. 23. Job ix. 26. Jer. iv. 13. Lam. iv. 19.), and from his towering and surprising flights in the air (see Job xxxix. 27. Prov. xxiii. 5. xxx. 19. Isa. xl. 31, and Bo-

chart, vol. iii. p. 173). And the heathen used these emblematic animals, or the like, sometimes separate, sometimes joined, in various manners, as *representatives of the material Trinity of Nature*, which they adored. These particulars Mr. Hutchinson has proved with a variety of useful learning, vol. vii. p. 381, & seq. and any person who is tolerably acquainted with the Heathen Mythology, will be able to increase his valuable collection with many instances of the same kind from modern as well as ancient accounts of the pagan religions. And this I shall endeavour in some measure to do below under my Vth head.

Thus then the faces of the *ox*, the *lion*, and the *eagle*, representing at *second hand* the Three Persons of *Jehovah*, the *Father*, the *Word*, and the *Holy Spirit*; and the union of the divine *Light* with Man being plainly pointed out by the union of the faces of the *lion* and the *man* (see Ezek. i. 10. xli. 18), we may safely assert, that the *Cherubim of Glory* (Heb. ix. 5.) in the *Holy of Holies* were divinely instituted and proper emblems of the *Three Eternal Persons in covenant to redeem man*, and of the union of the divine and human natures in the person of *Christ*. And we find, Gen. iii. 24, that immediately on *Adam's* expulsion from *Paradise*, and the cessation of the first or *Paradisical* dispensation of religion, *Jehovah Aleim* himself set up these emblems, together with the *burning flame* *המחפפת* rolling upon itself, to keep the way to the tree of life; undoubtedly, considering the services performed before them, not to hinder, but to enable man, to pass through it. I come

III. To enquire into the ideal meaning of the word כרב. And here it is to be observed, that כרב never occurs as a Verb in the Hebrew language, nor is ever applied to any thing from whence we can collect it's ideal meaning, as an *uncompounded* word. We have already seen that the *sacred imagery*, to which it is most usually applied, was emblematical of the *Great God*, and our *Saviour Jesus Christ*. Tit. ii. 13. Accordingly the Hebrew כר is one of the highest epithets known in that language, and signifies great in power, wisdom and glory, or whatever

* ΑΡΧΟΣ ΟΙΩΝΩΝ, as Pindar calls him, Pyth. i. lin. 12, and ΟΙΩΝΩΝ ΒΑΣΙΛΗΑ King of birds, Olymp. xiii. lin. 30. So Horace, ode iv. lib. 4, lin. i. &c.

Qualem ministrum fulminis alitem,
Cui Rex Deorum regnum in aves vagas
Permisit ———

whatever can be termed perfection. "*Nomen formale magnificentiæ & dominii.* It is the formal name of *Magnificence, or Majesty, and Dominion.*" says *Marius de Calasio*; doubtless, therefore, it is applicable to the true God; and we find it in fact so applied in the Heb. Scriptures. Psal. xlviii. 3. (comp. Prov. xxvi. 10.) and in the Chaldee, Ezra v. 8. Dan. ii. 45.

כ is indisputably a Particle of *likeness or similitude*; and we have shewn that each compound Cherub in the Holy of Holies was a *similitude, or substitute, of the Majesty on High, or in the (Heavens)* as St. Paul speaks, Heb. i. 3. viii. 1. But what is more rational than to suppose that in a language so inimitably descriptive as the Hebrew, כרב should also be descriptive of the emblems to which it is applied? And if we consider it as a word compounded of כ *Like*, and רב *the Majesty*, what can be more so? For then it will literally signify an *Emblem or Representation of the Majesty*. And notwithstanding what some have asserted, the Hebrew Bible abounds in such compound words, as Mr. Bate* has fully proved, and the attentive reader may easily observe. When כרב is applied to one of the *animal forms* in the Cherubim, it may literally be rendered an *emblem of a great one*: for in both the material and eternal Trinity, none is greater or less than another, but the whole three Conditions or Persons are coagent together, and coequal. And this may lead us

IV. To explain some other scriptural application of the words כרב and כרבים.

For we read, Ps. xviii. 11. 2 Sam. xxii. 11, And he (Jehovah) rode upon כרב a Cherub, and did fly, yea he did fly (Sam. was seen) upon the wings of רוח the Spirit. ver. 12, He made darkness his secret place, &c.—Where nothing can be plainer than that one of the conditions of the material Heavens, namely the רוח or Spirit, is itself called כרב a Cherub or Emblem of a great one, i. e. of the immaterial Spirit. The Targum explains רוח in this passage of the Psalms by רוחא the whirlwind.

In the second edition of this Lexicon,

p. 295, I have said that where Jehovah is described as ישב הכרובים dwelling in the Cherubs, we are to understand the term כרבים as denoting the celestial, not the artificial, Cherubs; but since in 2 Sam. vi. 2, the word עליו may most obviously and easily be referred to the Ark, and consequently the latter part of this verse be best translated—the Ark of the Aleim, where is invoked the name of Jehovah of Hosts, ישב הכרובים עליו, inhabiting the Cherubs upon it, it is evident that in this text ישב הכרובים imports Jehovah's dwelling in, or being present with, the artificial Cherubs which were on the Ark; and in the same view the expression may be understood in all the other places where it occurs; namely, 1 Sam. iv. 4. 2 K. xix. 15. 1 Chron. xiii. 6. Ps. lxxxi. 1. xcix. 1. Isa. xxxvii. 16.

There is yet another application of the term כרב which seems to require particular notice; namely, when it is said of the King of Tyre, Ezek. xxviii. 14, את כרב ממשח חסוכך ונתחך Thou (art) the anointed Cherub that covereth: and I have set thee (so). Eng. Transl. These words, I think, relate to that Prince in his political capacity. For it seems evident from ver. 15, that the King of Tyre, though now a blasphemous apostate, ver. 2, 9, was once a believer, and a worshipper of the true God, as his predecessor Hiram also appears to have been, from 1 K. v. 1—7. 2 Chron. ii. 1—12; that he had only a mountain and holy place dedicated to God's service, ver. 14, 18; and that at least the principal Sanctuary or Temple was, like that of Solomon (2 Chron. iii. 6.), adorned with precious stones, ver. 13, 14; and that † here it was that this impious Prince, after his apostasy, set himself in the seat of God to receive divine honours, ver. 2, 16. But still the title of the anointed Cherub that covereth, ver. 14, is mentioned, not as what he had impiously assumed to himself, but as a character with which God had invested him, whilst a believer. He was set up as a King by God (נתחך, saith Jehovah), and, as such, he was a type of Christ in his regal office; so he was a Cherub, an Emblem or

* Enquiry into Similitudes, p. 213.

† See a remarkable citation from *Philostratus* relative to the King of Babylon b. low under כרוב II. Repr.

*Representative of a Great One; anointed as Kings in general were, and *still are to this day with the typical oil; and in virtue of his royal character, a coverer or protector, as all Kings are or ought to be to their subjects. Comp. Lam. iv. 20. Ezek. xxvi. 16, 17. Dan. iv. 9, 18, 19. or xii. 21, 22.*

This interpretation of the passage is confirmed by the Targum thereon, which runs thus: *את מלך מרמא למלכו יהובית לך רבוהא Thou (art) a King made great, or exalted to a Kingdom, and I have given to thee Greatness; where not only the Heb. כרב is explained by מלך a King, but there seems moreover in the words מרמא and רבוהא an allusion to the same term כרב considered as a compound of כ like, and רב a Great One. But however this be, yet if the exposition above given of Ezek. xxviii. 14, be just, that text will of itself shew that the ideal import of כרב was well understood in the time of the prophet Ezekiel, not only by the Jews, but by their Gentile neighbours. I am now in the*

V. Place to produce some of the *heathen imitations* of the sacred Cherubic emblems.

But here it should be carefully remembered that the institution of the *Cherubim* was, as above intimated under the 1st and 2d general head, far prior to the giving of the law by Moses, and was even coeval with the cessation of the first or Adamical Dispensation of Religion, and with the removal of Man from Paradise; for we read Gen. iii. 24, *So he drove out the man, וישכן and placed (in a Tabernacle) את הכרובים THE Cherubim or Cherubs (so Targ. Onkelos, כרובים LXX TA χερουβιμ, and Geneva English Translation, THE Cherubim ?)*

and the flame of fire, turning or rolling upon itself (called אש מלכוכה the fire catching or infolding itself, Ezek. i. 4.) to keep the way to the tree of life. Now what in reason can be meant by THE Cherubim here mentioned, but such as were well known to the Israelites by that name at the time of Moses' writing? And what these were we have seen under the 1st head. It is true indeed that the Jews in general have in this text, though without any authority from Scripture, made the Cherubim, Angels; but that some of the Jews, even || since the time of Christ, understood them here to mean two Cherubs similar to those in the Mosaic Tabernacle, is evident from the Targums of Jerusalem and of Jonathan Ben Uziel on the place. The former runs thus: "And he thrust out the man, and caused the glory of his presence to dwell of old at the east of the garden of Eden above רבוהא תרין the two Cherubim." The latter thus: "And he drove and thrust out the man; from which time he caused the glory of his presence to dwell of old between רבוהא תרין the two Cherubim." And since the design of the Cherubs thus set up by Jehovah Aleim, and of the services to be performed before them, was no less than to preserve the way to the true Tree of Life (comp. Rev. ii. 7. xxii. 14); and since they are indeed mentioned (Gen. iii. 24.) as the sum and substance of the second or patriarchal dispensation, as the § Jesus truly confess the ark with the mercy-seat and cherubim to have been of the whole Levitical service; there can be no doubt but these sacred emblems were carefully preserved by Adam and his believing posterity to the time of Noah, and ¶ from him to Moses. After the flood, indeed, the worship of the Heavens gradually spread and prevailed among mankind: but as it is certain from history, sacred and profane, that the apostates to this worship observed in effect the same ceremonies, and performed the same services (though in process of time miserably corrupted) to their false Gods, as had been by divine institution performed to Jeho-

|| See Walton, Prolegom. xii. 11, 13.

§ See below towards the end of כרב.

¶ See note under עקב above referred to.

valh;

* See (inter al.) *The Ceremonies and Prayers at anointing the Kings of England.*

† See Note under כרב I.

‡ But Coverdale's Bible of 1535, *Cherubes*; our present authorised Version, *Cherubims*; Cassiodore de Reyna's Spanish, *Cherubines*; Diodati's Italian, *de Cherubini*; Martin's French, *des Cherubins* (both with the indefinite article). One great source of all these mis-translations seems to be the Vulgate's having retained the original Hebrew word *Cherubim* without a definite Article (in which indeed the Latin language is deficient), or any other word, corresponding to the Heb. כרב and Septuagint TA.

vah; so we meet with very many and remarkable traces of the *Cherubic* exhibition, among the Gentiles throughout the world. Some of these I now proceed to lay before the reader. The order I shall observe is, to place those first wherein the greatest number of animal forms appear.

1. CHEMENS or ZEMES, or, as * *Morinus* calls them, CHEMIM, or CEMIM. These were *West-Indian* idols. Their name is plainly taken with little variation from שמים or שמי *The heavens*. Some of their worshippers are said to have regarded them much in the same manner as *Maimonides* (de Idololatriâ) says the first idolaters did the *heavenly bodies*; namely, as the messengers, agents or mediators of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jucanna* (יהוה כנא *Jehorah the Machinator*. Qu? See the texts cited under כן I. and כנן). In *Picart's Ceremonies and Religious Customs*, &c. vol. iii. p. 142, is a remarkable figure of one of these *Chemens* or *Zemes*, having the body of a man with a serpent wreathed about his legs, and the head of some bird at his middle, and having five heads; those of a lion, of an eagle, of a stag, of a dog, and of a serpent; and in his right hand a trident.

2. SERAPIS, an *Egyptian* idol. His name may be derived from the Heb. שרף *to burn*, or compounded of שרף and אש *Fire*, or ש *Substance*, and so denote the burning fire, or substance. The *Egyptians* or rather the *Greeks* from them in their confused way, have said, that *Serapis* was the same as *Osiris*, or the *Sun*; but it seems more probable that under this name they worshipped the whole expanse of the heavens, or, according to *Ennius's* description,

Hoc sublime candens, quem invocant omnes Jovem.
This glowing height which all invoke as *Jove*.

And no doubt by *Serapis* was signified more than one of the natural, even as by the שרפים *Isa. ch. vi.* were typified more than one of the divine agents. For this † idol was "represented under the form

* De Ling. Primæv. pag. 133.

† See *Macrobi's Saturnal.* lib. i.; *Pierii Hieroglyph.* lib. xxxii.; and *To he's Pantheon.* In the last of these is a print of *Serapis*, at p. 335.

of a man, with a kind of irradiation (or, as some say, a † basket, denoting plenty), upon his head, near whom lay a creature with three heads, a dog's on the right side, a wolf's on the left, and a lion's head in the middle: a snake, with his fold encompassed them, whose head hung down into the god's right hand, with which he bridled the terrible monster." And thus monstrously, though at the same time evidently, did the *Egyptian* idolaters corrupt the divinely instituted *Seraphic*, or, which are the same, *Cherubic* emblems. (See below שרף III.). And here we have again five heads, and the human form separated from the others.

3. The *Egyptians* are said to have given their supreme God four assistants; 1st. *Horus*, under the form of a boy; 2dly, One distinguished by a dog's face; 3dly, One under the form of a hawk, whom they call *Thaustus* (from the Heb. תא Qu?), and signalized with *Hammon's horn*; 4thly, A formidable lion ||.
4. "In an island near *Bombay* (belonging to the *Portuguese*, and called *Elephanto*, from a huge artificial elephant of stone, bearing a young one upon it's back) is an idolatrous temple of a prodigious bigness, cut out of a firm rock. It is supported by forty-two pillars, and open on all sides except the east, where stands an image with three heads, adorned with strange hieroglyphics, and the walls are set round with monstrous giants, whereof some have no less than eight heads. §" The three-headed image just mentioned in the island of *Elephanto*, is a great bust with three human heads, and four hands (comp. *Ezek. i. 8.*), of which the two on the right side hold each a serpent (cobra capella), at one of which the head

† See *Adonfaucou*, *Antiquité Expliquée*, vol. iv. p. 297, and *Shaw's Travels*, p. 358.

|| See *Wittsi Egyptiaca*, lib. i. cap. 9. § 1; and *Hutchinson's Works*, vol. vii. p. 385.

§ *Gordon's Geographical Grammar*, p. 261, 12th edit. and *Sir John Maunde-ville*, who travelled into the East in the 14th century, speaking of the *East-Indians*, says, "Some worshipping Ydoles—made of lewed Wille of Man, that Man may not fynden among kyndely thinges; as an Ymage that hath four bodies, on of a Man, another of an *Hori*, or of an *Ok*, or of sum other *Best* that no Man hath seyn afore kyndely disposicioun." *Voiage and Travaille*, p. 198, edit. 1725.

on that side seems to be smiling. See *Nicbuhr Voyage en Arabie*, tom. ii. p. 25, &c. who has given a particular description of the temple of *Elephanto*, and a plate of this *three-headed* bust. In his 6th and 9th plates are other smaller figures with *three human heads*.

5. *Orpheus*, who was the great introducer of the rites of the heathen worship among the *Greeks*, being charged with having invented the very names of the gods, and declaring their generation and their several actions, wherein he was for the most part followed by *Homer*, is yet said to have been totally silent in his Theology, as to any thing intellectual, as unspeakable and unknown, and to have made one of his principles to be a *dragon*, having the *heads* both of a *bull* and of a *lion*, and in the midst the *face* of a *god** (i. e. a human one) with *golden wings* on his shoulders.—*Timotheus* adds, that the some *Orpheus* also wrote that all things were made by *one Godhead*, with *three names*, and that this *God* is *all things*†.

6. *DIANA*, a *Roman* idol. The name seems to be derived from the Heb. די sufficient and מן labour, activity, and primarily to denote the *expansion* or *heavens*, from their *incessant labour*. (Comp. under מן II.) This idol “was called *Triformis* and *Tergemina*, i. e. *Three-formed* and *Triple*, and was represented with *three heads*; † the head of a *horse* on the right side, of a *dog* on the left, and a *human head* in the midst; whence some call her || *three-headed* and *three-faced*. § Others ascribe to her the likeness of a *dog*, a *bull*, and a *lion*. ¶ *Virgil* and ** *Claudian* also mention her *three countenances*.” *Tooke's Pantheon*. *Ovid* likewise †† repeatedly mentions the *three*

* See *Cudworth's Intellect. Syst.* vol. i. p. 298. edit. Birch.

† *Universal Hist.* vol. i. p. 32, 33.

‡ See *Pi.rii Hieroglyph.* fol. p. 48; and *Orpheus* in *Argonaut.* lin. 973—7.

§ *Τριμορφος* & *τριπρωων*. *Cornut & Aletmidor.* 2 *Oneiroc.*

¶ *Perph.* ap. *Ger.*

¶ *Tergeminamque Hecaten, Tria Virginis Ora Dianæ.* *Æn.* iv. lin. 511.

** *Ecce præcul ternis Hecate variata figuris.*

†† *Tuque, triceps Hecate* —

Metam. lib. vii. lin. 194.

Per triplicis vultus, arcanaque sacra Dianæ.

Heroid. epist. xii. lin. 79.

heads or *faces* of the Colchian *Hecate* or *Diana*, but without determining their species. In *Montfaucon's Antiquité Expliquée*, tom. i. p. 150, plate 50. she is represented by *three women* joined at their backs. And Mr. *Spence*, in his *Polymetis*, plate xiv. fig. 1, presents us with such a *triple Hecate* or *Diana*, which has not only *three female heads*, but *three bodies*; and p. 102, he says, “this way of representing her was very common among the ancient figures of this Goddess.”

7. *PROSERPINE*, another *Roman* idol, or, as they called her, Goddess. The name is from the Greek *Προσερπηνή*, which seems a plain compound of the Heb. פרץ to break in pieces, or פזר to disperse, and פני the forms. Accordingly she was reckoned one of the *infernal Goddesses*; but *Orpheus* (*Hymn.* *Eis Προσερπηνή*) styles her *Ζωή και Θάνατος*, both *Life* and *Death*, and says of her,

— φέρεις γὰρ αὐτὴ καὶ φέρει φθορὰς

Thou both producest and destroyest all things.

Which like a true Greek he assigns as the reason of her name *Φερεσφορεία*. He prays,

— καρπὸς δ' ἀνατίσται ἀπὸ γαίης.

From earth send forth the fruits.

He also calls her, *κερσεσσα* horned, and *ευπεργής* splendid.

Some have said *Proserpine* was the same as the last-mentioned *Hecate* or *Diana*, and indeed she seems to have originally denoted the whole *celestial fluid*, which, in it's different conditions and by it's active impulses (denoted by *horns*, comp. under יו IV. and קן II.), doth indeed produce and destroy all things. To this also agreeth †† the account produced by *Porphyry* and *Eusebius*, which this Goddess is said to have given of herself. “I am called, says she, of a *three-fold* nature, and also *three-headed*. Many and various are my forms, and *three* my symbols; I bear

†† Thus rendered into Latin by *Gyraldus*, *De Diis Gentium*, Syntag. vi.

Natura triplicis dicor, Lucina, puella Taurica; itemque triceps missa e caelo aurea Phæbe, Quam multa variant formæ, quam trinaque signa, Quæ terna simulacra fero, terræ, æeris, ignis, Quippe meis atri. terrarum est cura molassii.

three

three similitudes or images, of the earth, the air, the fire."

Here then are a *threefold* image and *three heads*, which, as they were to represent the earth, air, and fire, probably were, one a human, another a bird's, perhaps an eagle's, and the third a bull's, or some horned animal's.

8. **TRIGLAF.** "The Vandals had a God called *Triglaf*; one of these was found at *Herlungerberg*, near *Brandenburg*. He was represented with *three heads*.—This was apparently the * *Trinity of Paganism* †."

The species of heads here are not mentioned; but if they were not all † human, may we not from the sacredness of the cherubic animals, particularly of the lion and the eagle among the northern nations, presume that these made part of this compound idol?

9. "RODIGAST, an ancient German idol, bears an ox's head upon the breast, an eagle upon it's head, and holds a pike in it's left hand ||."

Here were three of the Cherubic heads, the ox's or bull's, the eagle's, and the man's, with the rest of the figure, human.

The name *Rodigast* may be a compound

* **TRIUM DEAT**, or *Lord in Trinity*, was worshipped in a most magnificent temple at *Upsal* in Sweden with human sacrifices (only indeed on extraordinary occasions), and was in general acknowledged by all the northern heathens, from whom we ourselves are descended. See *Motraye's Travels*, vol. ii. p. 357, London edit. 1723.

† *Memoires de Brandebourg*, by the King of Prussia, p. 255, small French edit. 1751.

‡ As those were of the Chinese idol *San Pao*, concerning which *Navarette*, in his account of China, book ii. ch. x. and book vi. ch. xi. has the following remarkable testimony; remarkable, I mean, as coming from a Popish missionary: "This same sect (of *Foe*) has another idol they call *SAN PAO*. It consists of *Three* equal in all respects. This which has been represented as an image of the most blessed Trinity, is exactly the same with that which is on the high altar of the monastery of the Trinitarians at *Hamid*. If any Chinese whatsoever saw it, he would say the *SAN PAO* of his country was worshipped in these parts."—O shame to Popery! Comp. *Baudier's Hist. of the Court of the King of China* in Lord Oxford's Collection of Voyages, fol. vol. ii. Capt. *Hamilton*, in his *New Account of the East Indies*, vol. ii. p. 307, speaking of the idols of Japan, says, "One has *three faces*, and he is the father of the sun, moon, and stars."

|| *Banier's Mythology*, vol. iii. p. 381. Comp. *Montfaucon, Antiq. Explan.* vol. iv. p. 410.

of the Heb. רָעַר *to tremble*, and נָנַשׁ *to shake*, and so denote the tremulous motion of the שִׁחִים of conflicting airs, which was perhaps intimated by the pike in the idol's left hand.

10. * One of the idols of *Tabasco* in *Mexico* was a strange figure, with the head and body of a man, the legs and feet of a goat, and three dogs heads about his middle, Comp. below 14. and 24.

11. † **DOLICHENIUS** is thought by some to be the same as the sun. The name is perhaps derived from the Heb. דָּלִיָּה *to draw forth*, i. e. the light, and כֵּן *to machinate*. But by this idol must have been denoted a plurality of agents or conditions. For in digging the port of *Marseilles* was found a groupe of marble eleven or twelve feet high, representing the God *Dolichenus* (in a † human form I suppose, as nothing is said to the contrary), standing upon a bull, below which was an eagle displayed.

Here we have plainly three of the cherubic forms.

12. **MITHRA**, or **MITHRAS**, according to Dr. Hyde, Relig. Met. Pers. cap. 4, denoted the sun or solar light, and was || represented by a man, sometimes winged, in the habit of the Persian kings, kneeling or standing on a bull, which he is represented as holding by the horns, or stabbing. This Dr. Hyde explains of the sun now about to leave behind him the sign Taurus, or the Bull, half-dead as it were, and at this season of the year (namely in April) fertilizing the earth, and causing the whole vegetable world to spring and flourish. And probably this might be what the latter Persians meant by this hieroglyphical figure. But might not the more ancient ones rather intend to exhibit therein the Mediator Light kindly interposing and stopping the Fire's rage denoted by the Bull? For the Persian name § *Mihra*, which the Greeks corrupted into *Mithra*, signifies

* *Ceremonies and Religious Customs*, vol. iii. p. 167.

† See *Banier's Mythol.* vol. iii. p. 275.

‡ The statue was like that of a Roman warrior. *Universal Hist.* vol. xvii. p. 578, Note. See the figure in *Montfaucon*, tom. i. p. 5, plate 18.

|| See the plate in Hyde, cap. 4, and *Montfaucon*, planches 215, 216, 217.

§ Hyde, Relig. Vet. Pers. cap. 4, ad init.

love,

love, compassion, mercy; and *Mithras* is sometimes styled *Μεσιτης*, or the *Mediator*. And perhaps the *human form* was unciently designed to intimate the incarnate Saviour, who was more or less the expectation and desire of all nations. But however this be, in the above exhibitions of *Mithras*, we have at least two of the cherubic emblems; and if we consider the wings with which he was sometimes furnished as borrowed from the *Eagle*, three of them; and *Mithras* was sometimes called *Τριπλᾶσιος* or *Triple* *. † *Montfaucon* gives us two figures of *Mithras*, each of which has a *human body*, a *lion's head*, and four wings on the shoulders, two extending towards heaven, and two descending towards the earth. (Comp. Ezek. i. 11.) In both these a *serpent* also makes part of the imagery.

13. GRYPHIN, perhaps from Heb. גרף to gripe. † *Apollo*, or the *Sun*, represented in a *human shape* with rays about his head, was sometimes attended by *gryphins*, which have the head of an eagle, and the rest of their form like a lion, and wings of a monstrous size. The god himself was sometimes called *Gryphenius*. || *Gryphins* were among the *Indians* sacred to the sun; and it seems from a passage in *Plutarch's Symposium*, and by a medal of *Gallienus*, as if the *Egyptians* paid them symbolical worship on that account. *Gryphins*, says *Pierius*, of many and various forms, appear not only in *Egypt*, but in § *Greece* and in all *Italy*, and to the utmost bounds of the *Roman* empire.

And to this head may, I think, be referred the *Chinese dragon* (compounded of a bird, a wild beast, and a serpent) "to which the Emperor and his Maudarins pay a deep worship, by prostrat-

ing themselves to it often, with their faces quite to the ground, and burning incense and other rich perfumes upon it's altars*."

14. CHIMÆRA. *Hesiod*, in his *Theogonia*, or *Generation of the Gods*, among the rest reckons *Chimæra*, the daughter of *Echidna*, who was a monster, unlike to all, both gods and men, resembling, in her upper parts, a black-eyed nymph, in her lower, a dreadful serpent. This seems a fanciful description of the primeval darkness, when first mixed with the light. See Gen. i. 2, 3, "This *Echidna*, says the † poet, brought forth *Chimæra*, breathing terrible fire, horrible, great, swift, and strong. (See Gen. iii. 24. Ezek. i. 4, 13.) She had three heads, one of a bright-eyed lion, the second of a goat, the third of a strong serpentine dragon; before, a lion; behind a dragon; in the middle, a goat;."

15. SPHINX, an idolatrous emblem, well known, not only to the || *Egyptians*, but also to the *Greeks*. § The *Sphinx* was repre-

* *Complete System of Geography*. vol. ii. pag. 234.

† Η δὲ χίμαιρα εἶδος, συνίσταται ἐκ αἰμακίλου ποτε, δυνὸς τε, μεγάλου τε, ποδακίου τε, καὶ λέοντος. Τῆς δ' οὗ τρεῖς κεφαλῆς· μία μὲν χαιροποιῶν λέοντος, ἡ δὲ, γυμναστή, ἡ δὲ, οὐροῦ καὶ λέοντος δυνάμειο. Πρὸς δὲ λωτῇ, οὐκ ἔστιν δὲ ἐρεμνῶν, μίση δὲ χίμαιρα, ἀπὸ τοῦ ποταμοῦ ποταμὸς ἵστος αὐτοῖς ἐρεμνῶν. Θισιαν. lin. 319, &c.

Comp. *Homer*, II. vi. lin. 180, &c. Θισιαν γένος.

‡ Though the *Greeks*, who were remarkably fond of reducing every thing to their own country and language, have made *χίμαιρα* signify a she-goat, as if from *χίμαρος*; a goat; yet perhaps that sense of the word is rather to be deduced from the figure of the *Chimæra*, which was in part goat-like; and it seems probable that the true derivation of *χίμαιρα*, *Chimæra*, is, as Mr. Bate, Enquiry into the Similitudes, p. 186, has remarked, from τῆς τῆς creature, and τῆς τῆς representation (see Ezek. i. 1.), and so it denotes the representative creature; to wit, of the τῆς, or beavens (sprung in some sense from the mixture of primeval darkness with the light. See Gen. i. 6—8.), and of their light, activity, and vivifying power, intimated by the lion, goat, and serpent respectively.

|| See Bochart, vol. i. 143.

§ See *Tooke's Pantheon*, and *Pierii Hieroglyph*. p. 14. *Ausonius* thus describes the *Sphinx*:

Terruit Aniam Volucris, Leo, Virgo, triformis Sphinx, Volucris pennis, pedibus Fera, fronte Puella:

And on a reverse of *Marcus Aurelius* we see *Minerva* mounted on a *Sphinx*, which exactly answers this

* See *Cudworth's Intellectual System*, vol. i.

p. 288, edit. Birch.

† *Antiquité Expliquée*, tom. ii. p. 368, 369, planche 215

‡ *Pierii Hieroglyph*. fol. edit. p. 216.

|| *Voss. De Orig. et Prog. Idol.* lib. iii. cap. 100.

§ We are informed by *Dionysius*, Perieges. that there was the image of a dragon in *Apollo's* temple at *Delphi*.

—ήχη Δρυκοῖς
Δρυφῶνς τριπόδας θ' ἢ τετραπύκιδας ὄλως.
Lin. 284, 5, οὐτ. Wall.

represented with the head and breasts of a woman, the wings of a bird, the claws of a lion, and the rest of the body like a dog, or, as some say, a lion. *Hesiod* makes her the daughter of *Chimæra*, probably because she succeeded that idol in the Pagan worship; whence in fact we find that among the Egyptians and Greeks, images compounded of several forms grew much more common than those with several heads.

Is not the name *Sphinx* derived from the Heb. שפץ *Abundance* and כח *Strength*, so denoting either the abundant strength of the heavens, or rather that strength of theirs which affords abundance to man, which is also intimated by the female breasts in the figure? Comp. under כח V. These *Sphinxes*, says * *Pierius*, you may see every where placed before the temples. Comp. *Spearman's Letters* on the *Sep-tuagint*, p. 124.

16. To the above particulars may be added the general testimony of *Tacitus* in relation to the Egyptians. † "They worship, says he, most kinds of animals and compound images." As an excellent comment on which words, I cite the following passage from the late learned Lord President *Forbes* ‡: "Many Egyptian monuments shew two, sometimes three heads of different creatures to one body; in vast number of gems, particularly those called || *Abraçus*, human bodies, have the heads sometimes of dogs, sometimes of lions, sometimes of eagles or hawks, &c. and no one can doubt that each of these representations was symbolical."

Come we now to such emblematic idols among the heathen wherein at least two of the *Cherubic*, or similar forms appear.

17. § In the Sanctuary of the temple of

this description. (See *Aelian* on Medals, dial. ii. series 2d. fig. 22.) Was not this a manifest perversion of the appearance of the God-Man above the *Cherubim*, Ezek. i. 26?

¶ Hieroglyph. p. 14.

† *Ægyptii plerique animalia, effigiesque compositas venerantur.* Hist. lib. v. cap. 5. Comp. *Forphy.* De Abstin. lib. iv. cap. 9; and *Minucius Felix*, § 28, p. 144, edit. *Davies*, and Notes.

‡ Tracts, vol. i. p. 197, edit. *Edinburgh*.

|| See *Montfaucon*, tom. iv. liv. 3; *Mosheim*. Institut. Hist. Eccles. p. 101, Not. (u) edit. *Helmstad*, 1723; *Shew's Travels*, p. 355, &c.

§ See *Lucian* De Dea Syra, tom. ii. p. 901, 2, edit. *Bened.* and *Univ.* Hist. vol. ii. p. 234.

the Syrian goddess at *Hieropolis* were the statues of (*Jupiter* and *Juno*) Ζευς and Ἥρα, as the Greeks were pleased to call them, though *Lucian* assures us the inhabitants had other names for them. These statues were of gold, in a human form. *Juno* sat upon lions, and *Jupiter* was supported by bulls.

18. *ASTARTE* (in Heb. עשתרת which see below), a Syrian idol, was* represented as a woman, with a bull's head or horns, as we learn from *Sanchoniathos*.

19. *ISIS*, an Egyptian female idol, was in like manner figured with † bull's horns, and her ‡ head was moreover adorned with the feathers of a vulture, which is nearly allied to the eagle. Comp. below 52.

20. *MOLECH*, the abomination of the *Moabites* and *Ammonites*, had the head of a calf or steer, and the body and arms of a man. Comp. under מלך II.

21. || *APIS*, of the Egyptians, was a bull, with horns like the moon on it's increase. In his forehead he had a white square shining figure, and the effigies of an eagle on his back. The name *Apis* may be a derivative from the Heb. חם *heat* or אש *to heat*, and אש *fire* or ש *substance*. He was sacred both to the sun and moon §.

22. *APIS*, or *SERAPIS*, who was not only ¶ worshipped by the Egyptians, but in Greece, especially at *Athens*, and also at *Rome*, is represented on a Roman medal having this inscription, *SECURITAS REIPUB.* The Security of the Commonwealth, in the form of a bull, having two stars over his head and back, with an eagle and two garlands, one of which it seems to present to the bull.

23. *JUPITER AMMUN*, or the Sun, was figured by some of the Egyptians, and by the *Ammonians*, with a ** ram's (instead of a bull's) face. Comp. under מן VII. and כח II.

* See *Voss.* De Orig. et Prog. Idol. lib. ii. cap. 41.

† See *Herodotus*, lib. ii. cap. 41, & *Voss.* lib. 9. cap. 12.

‡ See *Tooke's Pantheon*, p. 336, 7.

|| See *Herodot.* lib. iii. cap. 23, and *Tooke's Pantheon*. *Apis* was worshipped till the time of the Emperor *Vespasian*. See *Sueton.* in Tit. cap. 5.

§ See *Jablonski*, *Pantheon Ægyptiacum*, lib. iv. cap. 2, p. 181, 2.

¶ *Tooke's Pantheon*, p. 336, 7.

** *Κριον, serapion*, *Herodotus*, lib. ii. cap. 42.

24. MENDES of the *Egyptians*, and PAN of the *Greeks*, had the **face* and legs of a *goat*, and the body of a *man*. Comp. above 10. 14. and under 10 IV.
25. † The *Egyptians* placed under the throne of the *Sun*, lions with their manes dreadfully bristling, in imitation of the solar rays.
26. † DIANA; of whom above, 6. † In her temple of *Olympia* was seen a winged figure, with the right side like a *panther*, the left like a *lion*.
27. † HERCULES, by whom, as we learn from the *Orphic* hymn, was anciently meant the *Sun*, or rather, the *solar Light*, was commonly represented in a *human* form, clothed with a *lion's* skin; the § *human* form, as usual, intimating the expected Saviour. Comp. under 10 V.
28. ADAD. The *Sun*, whom the *Assyrians* called *Adad*, that is, says my author, *One* (perhaps from the *Chaldee* דר *one*, eminently *one*) is by them sometimes figured as a *man*, riding upon a *lion*, and surrounded with rays ¶.
29. ** The *Hieropolitans*, who are descended from the *Assyrians*, place several flying eagles near the image of *Apollo*, or the *Sun*, whom they represent in a *human* form.
30. JUPITER among both the *Greeks* and *Romans* was generally attended by an eagle sometimes placed on the top of his sceptre, sometimes bringing him thunder-bolts, and on which he sometimes rode. Hence the eagle is continually called by the poets, the bird and minister of *Jove*.
- I shall now produce some of the principal proofs of the sacredness of each *Cherubic* animal, when separate.
31. MNEVIS. †† Besides *Apis* (mentioned above, 22), who was kept at *Memphis*, the *Egyptians* of *Heliopolis*, or

the city of the sun, called by Jer. ch. xliii. 13, בית שמש, worshipped another bull, consecrated to the sun, and called *Mnevis*, Μνεvis. The name may be a derivative from the Heb. מנה *to distribute*, and אש *fire*; and so denote the fire either as distributing light throughout the whole material system, or rather perhaps as distributing (by the joint assistance of the light and spirit) things into their respective places and orders, &c. and secondarily dispensing food and other natural blessings to man. Comp. under מנה IX.

32. PACIS. * At the city of *Hermunthus* likewise, in the magnificent temple of *Apollo*, the *Egyptians* worshipped a bull, consecrated to the *Sun*. *Pacis* seems a plain compound of the Heb. פך *to dissolve*, and אש *fire*, or ש *substance*, so imports the dissolving fire or substance.
33. BAAL. The *Sun* was by this name worshipped under the form of an animal of the ox or beeve kind, by the idolaters of several other nations, as well as by the *Egyptians*. So we expressly read of the † *Heifer Baal*, Tobit i. 5. Comp. Rom. xi. 4 and the LXX in Hosea ii. 8. *Baal* was equivalent to *Molech*. Comp. Jer. xix. 5, with Jer. xxxii. 35. See above, 20.
34. "The † Gauls worshipped a brazen bull."
35. † Of all living animals the *Pagan East-Indians* have the greatest veneration for a cow, to whom they pay a solemn address every morning, and at a certain time of the year they drink the stale of that worshipful animal, believing it hath a singular quality to purify all their defilements." "These people believe there is something so divine in a cow, that happy is the man who can get himself sprinkled with the ashes of a cow burnt by a *Bramin*, or the man who happens to lay hold of a cow's tail in the agonies of death §."

* Αιγυπτιακόν, *Herodotus*, lib. ii. cap. 46.
 † *Pierii Hieroglyph.* p. 1.
 † *Pierii Hieroglyph.* p. 11.
 † See *Tooke's Pantheon*, and comp. *Pierii Hieroglyph.* p. 10.
 § See *Spearman's Letters on the Septuagint*, p. 88. &c.
 ¶ See more in *Macrobi Saturnal.* lib. i. cap. 23.
 ** *Macrobi Saturnal.* lib. i. cap. 17.
 †† *Strabo*, lib. xvii. p. 1158, edit. *Amstel.*; *Voss.* lib. iii. cap. 74.

* *Macrobi Saturnal.* lib. i. cap. 21. Comp. *Strabo*, lib. xvii. p. 1171, edit. *Amstel.*
 † *Josephus.* De Bel. lib. iv. cap. 1 § 1, mentions a place in *Galilee* (where the fountains of *Daphne* or *Dane* ran into the lesser *Jordan*) called τὴν νεῦον βοῶν, the temple of the golden heifer.
 † *Univers. Hist.* vol. xviii. p. 351.
 † *Gordon's Geograph. Gram.* p. 259.
 § *Complete Syst. of Geography*, vol. ii. p. 304. Comp. *Niebuhr, Voyage*, tom. ii. p. 14, 18.

"The

"* The East-Indians likewise set on a pillar a little cow of wood or stone in a great many places."

36. † "As formerly the Egyptians, so now the Indians, who inhabit the kingdom of Cutchin, worship an ox in a peculiar manner for God, and call him *Tamberan*." May not this name be from תם *perfect*, and ברא *to create*, so denote the *perfection of the creation*? or is it not rather from חם and בר *to purify*, and signifying the *perfection of the purity*, i. e. the *celestial fluid in the highest degree of purity*, and from which they expected *purification from sin*? Comp. 35, and under בר X. and see Job xxxvii. 11. Cant. vi. 10.

37. † "On the frontiers of Bengal is an ox of a prodigious size, which stands on the high road, and has two rubies for it's eyes. The Indians of that country seldom set out upon a journey, without first invoking that animal. Those of the kingdom of Var anoint or daub their horses with the fat of a new slain ox. Those of Melipaur carry some bull's hair along with them, and tie it to the necks of their horses, thinking it to be an excellent preservative. Others who also worship oxen, first kill them, then break their bones to pieces, and therewith make a kind of ointment to rub themselves withal, as Marcus Paulus assures us."

38. || JAGARYNATS temple in the East-Indies has in the middle of it an ox, cut in one entire stone bigger than the life.

* Conformity of the East-Indians with the Jews, &c. ch. 9.

† Caesar Scaliger in Voss. lib. ix. cap. 14.

‡ Conformity of the East-Indians with the Jews, &c. ch. 9.

|| Complete Syst. of Geography, vol. ii. page 324.

"The figure of this idol is only an irregular pyramidal black stone, of about four or five hundred weight, with two rich diamonds near the top to represent eyes, and the nose and mouth painted with vermilion." Is not the name *Jagarynat* originally derived from יר (Chald.) a *beep*, and רץ *to return*? And is not the black pyramidal pillar an emblem of the spirit or gross air returning from the circumference to the solar fire, intimated by the ox in the middle of the temple? The Canaanites appear to have had several יר, or temples to the spirit under this attribute of רץ *The returner*. See Josh. xv. 59. xix. 38. Jud. i. 33. And it is observable that in the two latter texts יר רץ is immediately joined with יר רץ *The temple of the Sun or Solar Light*. Comp. under יר IV. See Encycloped. Britan. in JAG-GERNAUT,

The Japanese sacrifice a Buffalo on the eve of every extraordinary enterprize.*

39. The lion was dedicated to the Sun, as *Pierius*, Hieroglyph. in *Leo*, continually teaches us: † *Macrobius*, to nearly the same purpose, says, that the Mother of the Gods, that is, the Earth, in the form of a woman, was represented as carried by lions, animals endued with great strength and heat, which, adds he, is the nature of the heavens, in whose circumference is contained the air which carries the earth. So the *Orphic Hymn* to the mother of the Gods,

ταυροφονον ζηνεσσον ταχυνδρεμον δζμμα λεοντων

The bull-destroying lions to thy car
Thou joimest—

40. † *Cræsus* dedicated a golden lion to *Apollo* at *Delphi*.

41. || *Arnobius* upbraids the heathen, saying, "We see, among your gods, lions, with a stern countenance, daubed over with vermilion, and called frugiferi, i. e. corn-producers." This the solar light eminently is in a physical sense.

42. § The Egyptians consecrated to *Vulcan* a lion, because he is a fiery animal.

43. ¶ The *Iscopolitans* in *Egypt* worshipped a lion, as an emblem of the sun.

44. ** At *Dundera*, anciently *Tentyra*, in *Egypt*, is standing part of a temple or palace of surprising dimensions. Two lions of white marble, as big as horses, stand about half the length of their bodies out of the wall. The side is above 300 paces long, filled also with sculptures of the same kind, and has three lions jutting out, of the same size with the former.—The columns——have each on their cornice a capital, composed of four women's heads, with their head dress, set back to back, and appearing like the faces of a double *Janus*.—The tradition of the country is, that this was a temple of *Serapis*, which seems to be confirmed by a Greek inscription, wherein the name of that deity appears. Comp. above, 2.

* Sir George Staunton's Embassy to China, p. 289.

† Saturnal. lib. i. cap. 21.

‡ Herodotus, lib. i. cap. 50.

|| Adversus Gentes, lib. vi.

§ Voss. lib. iii. cap. 53.

¶ *Ælian*. De Animal. lib. xii. cap. vii.; Voss. lib. iii. cap. 74.

** *Univers. Hist.* vol. i. p. 453, 4.

45. One

45. * One of the idols of *Tabasco* in *Mexico*, was a *lion*.
46. † *YAGHUTH* and *NASR*, whom the *Arabians* pretend to be *antediluvian* idols (as, considering that the *Cherubic* emblems were set up from the fall of man, they might not improbably be), were worshipped by them under the forms of a *lion* and of an *eagle*.
47. *The eagle*. "Let a man, says † *Pierius*, peruse the histories of the *Assyrians*, *Medes*, or *Persians*, or the records and glorious achievements of the *Greeks* and *Macedonians*, or of the *Romans*, who afterwards eclipsed them all—what will he meet with among these more frequently than the *eagle*, what more honoured, what more sacred?—To this bird alone, by the consent of all ages and augurs, is the honour given of always portending prosperous events."
48. § The *Persians*, long before the *Romans*, consecrated an *eagle* with the wings expanded.
49. *Martinus* (Lexicon Etymol. in *Aquila*) proposes the derivation of the *Greek* name of an eagle, || *αετος*, from *αω* to breathe (from which verb, says he, *αηρ* the air is derived), because it is sacred to *Jupiter*, who is allegorically the air.
50. ¶ The *hawk*, under which genus was also comprehended the *eagle*, was among the *Egyptians* sacred, and, from it's swift flight, the emblem of *wind*, or of the air in motion.
51. ** *Diodorus Siculus*, lib. i informs us, that the inhabitants of *Thebes*, in *Egypt*, worshipped an *eagle*, because, says he, they thought it a royal bird, and worthy *Jove*.
52. †† *JUNO*, that is, the air, was an-
- * *Ceremonies and Religious Customs*, &c. vol. iii. p. 167.
- † *Hyde Relig. Vet. Pers.* cap. 5, p. 132, 3. See *Univers. Hist.* vol. xviii. p. 394, 5.
- ‡ Hieroglyph. lib. xix. 175. Comp. *Joseph. De Bel.* lib. iii. cap. 6. § 2; and the Rev. and learned *William Jones's* *Physiological Disquisitions*, p. 282.
- § *Pierii Hieroglyph* lib. xix. p. 175. Comp. *Voss.* lib. iii. cap. 76, and *Xenophon*, *Cyropæd.* lib. vii. ad init.
- || *So Voss.* lib. ix. cap. 17.
- ¶ See *Voss.* lib. ix. cap. 11; and lib. iii. cap. 87; and *Strabo*, lib. xvii. p. 1167. edit. *Amstel.*
- ** See *Voss.* lib. iii. cap. 100.
- †† See *Univ. Hist.* vol. i. p. 483. Qu. Is not the Roman name *Juno* from the Heb. *יונו* the precursor, on account of the air's compressing force?

ciently worshipped with human sacrifices, at a city of *Upper Thebais* in *Egypt*; under the form of a *vulture*, a species of bird (as observed above, 19.) nearly allied to the *eagle*.

53. * Many *vultures* sat in the temple of the *Genius* of the *Roman* people, and that of *Concord*.
54. † At the famous temple of *Apollo* at *Delphi*, were two *golden eagles*; for which the *Greeks*, and from them the *Romans*, being ignorant of the true, have assigned a ridiculous reason.
55. ‡ The rotunda before the temple (supposed to have been the *Sun's*) at *Balbec* appears to have been covered and embellished with the figures of *eagles*. You are no sooner under the portal, but looking up you see the bottom of the lintel enriched with a piece of sculpture hardly to be equalled. It is a vast *eagle* in bas-relief, and carrying a § *caduceus* in his pounces.
56. || Over the door of the temple of the *Sun*, at *Palmyra*, you can just trace out a spread *eagle*, as at *Balbec*, with some *angels* or *cupids* accompanying it on the same stone; and several *eagles* are seen upon stones that are fallen down.
57. ¶ Among the *Tensas*, a people of *Mississippi*, two *eagles*, with extended wings, hang in the closet or tabernacle of the temple of the *Sun*, and look towards him.
58. ** In the apotheosis of the *Roman* emperours, as soon as fire was put to the funeral pile, an *eagle* was let loose, which seemed to carry the emperour's soul into heaven.
59. "Within the inclosures of the temple of the *Syrian* goddess (see above, 17.) they kept *oxen*, *horses*, *lions*, *bears*, *eagles*; all
- * *Voss.* lib. ix. cap. 28, from *Dio*.
- † See *Pierii Hieroglyph.* lib. xix.
- ‡ See *Univ. Hist.* vol. ii. p. 266, 268.
- § That is, two serpents entwined about a rod, which serpents, thus supported by the eagle, were probably emblems of the light and fire, supported by the spirit. See *Cooke's* *Enquiry into the Patriarchal and Druidical Religion*, &c. p. 56, 2d edit.
- || *Univers. Hist.* vol. ii. p. 275. Comp. *Wall's* *Sacred Geography*, vol. iii. p. 128.
- ¶ *Ceremonies and Religious Customs*, vol. iii. p. 86.
- ** *Herodian*, lib. iv. § 3, cited *Pierii Hieroglyph.* lib. xix. and *Voss.* lib. iii. cap. 76.

A u

which

which were no way noxious to men, but all sacred and tame.*

60. As to the *human* form in the *Cherubim*, it seems quite needless to produce instances of that being idolized among the heathen; since it appears in far the greater part of their idols throughout the world.

I come now, in the

VI. and LAST PLACE, To answer some objections which may be made to the explanation of the *cherubic* emblems above proposed.

But as several of these have been already obviated, I shall have the fewer to consider under this head.

1st, then, it may be suggested, That the above explanation of the *Cherubim* favours that *idolatry* or *image-worship*, which is so expressly forbidden in the second commandment, and in many other passages of Scripture. In answer to this objection I would observe first, that if it have any force at all, it holds as strongly, at least, against the supposition of the *Cherubim's* representing *created spirits*, as it does against the doctrine which teaches that they were emblematical of the *three divine persons with the man in union*. For that they were exhibited with *faces* and *wings* we learn from Exod. xxv. 20, &c. and that they had the *likeness* of a *compound animal* Ezekiel expressly declares.

But indeed the objection drawn from the second commandment immediately vanishes on attentively reading the words of it; Exod. xx. 4, *Thou shalt not make † לך to thyself any graven image*, &c. Ver. 5. *Thou shalt not bow down to them*, &c. Now the *Cherubim*, whatever they represented, were not made by the people to themselves, i. e. out of their own head or imaginations, and for their own *uninstituted* use; but were formed by God's express command, according to a divine pattern, by men divinely inspired for that purpose. See Exod. xxv. 18, &c. xxxi. 1—11. xxv. 9, 40. Comp. 1 Chron. xxviii. 6, 11—19. And as to the use made of them, the people were so far from *bowing down to*, or *serving the four-faced Cherubs*, placed in the Holy of

Holies, that they could not even see them, because they were always separated from the outer tabernacle or temple by a thick † vail (see Exod. xxvi. 31, &c. 2 Chron. iii. 14.); and no one but the *High Priest*, and he only once a year, was permitted to enter the Holy of Holies (see Lev. ch. xvi.); and when he did enter therein, according to God's appointment, and in order to sprinkle the typical blood upon the mercy-seat before the *Cherubim*, it was expressly ordained, Lev. xvi. 17, that *no man* (not even a Levite or a Priest) *should be in the tabernacle of כבוד* i. e. in the outer tabernacle, or holy place. Nor

2dly, Will the *Cherubim*, set up by God's express appointment, and the service he ordained to be performed before them, give the least countenance to the image-worship common among the Papists? Till they can produce a *positive* and *clear* command from God to erect, bow down to, and serve the images of Christ, the Blessed Virgin Mary, and other saints, the second commandment remains in full force against them: They do make to themselves graven images, or likenesses, and worship them, and therefore, notwithstanding all their well-known evasions and distinctions on this subject, are but too justly charged with being idolaters.

A 3d objection may be taken from the hymn of the *Seraphim* (which is another name for the *Cherubim*; see under שרפים III.), in Isa. vi. 3; and from the like hymn of the *cherubic* animals, Rev. iv. 8. In Isaiah they cry one to another, *Holy, holy, holy (is) Jehovah of hosts; the whole earth is full of his glory*. In Rev. *They rest not day and night saying, † Holy, holy, holy Lord God Almighty, which was, and is, and is to come*. But surely the answer to this objection is as satisfactory as it is short; namely, that the emblems are in these passages represented as confessing to the realities, and proclaiming the glory of that *Holy, holy, holy Lord, Three Persons or Aetern, and One Jehovah*, in the knowledge of whose *Power, Unity, Personality*, and *Union with Man*, they were

† See under כבוד II.

‡ Or rather, *Holy, holy, holy is the Lord God Almighty.*

Ἄγιος, ἅγιος, ἅγιος, Κύριος, ὁ Θεός; ὁ παντοκράτωρ.

intended

* Univ. Hist. vol. ii p. 886.

† So כבד to yourselves. Deut. iv. 16. Exod. xxx. 27. Comp. Exod. xxxii. 8. Amos v. 26.

intended in the most striking and convincing manner to instruct mankind.

4thly, It may be further objected, that the *four animals*, as well as the *four-and-twenty elders*, *fell down before the Lamb*, Rev. v. 8, and worshipped God, *προσκύνησαν τῷ Θεῷ* Rev. xix. 4. "Now it is scarce to be conceived, if these four beasts were representatives of the Divine Persons, that they could with any propriety, or without the greatest solecism, be said and described to *fall down before* and *worship* other emblematical representations of the same divine nature and perfections. And therefore, whatever these beasts were emblems of, they could not be *Cherubim* in Mr. H.'s sense of that word: it being as contrary to the rational explanation of a vision to say that one emblem of the divinity should worship another emblem of it, as it is contrary to the reason of mankind, and to all our notions either of the godhead or of worship, to say that the Trinity worshipped the Trinity, or any one person in the Trinity." Thus have I given the objection it's full force, by stating it in the strong and well chosen words of Dr. Sharp (on Cherubim, p. 305). And very plausible indeed it must appear to those who have not been accustomed to consider the emblematical representations with which both the Law and the Prophets, as well as this Book of Revelation, abound. But let it be carefully observed that these representations in Rev. ch. v. and xix. are not only visional but *hieroglyphical*, and therefore must be explained according to the analogy of such *emblematical* exhibitions; and as at ver. 6, *the lamb, as it had been slain, having seven horns and seven eyes, standing in the midst of the throne, and of the four animals, and of the four-and-twenty elders*, is evidently *symbolical of the Lamb of God* now raised from the dead, and invested with all power, knowledge, and providence, both in heaven and in earth; so the *four animals falling down before him*, ver. 8, and, as it is expressed, ch. xix. 4, *worshipping God who sat upon the throne**, must, in all reason, be explained *symbolically* likewise; not from any abstract or metaphy-

* Comp. Rev. xxi. 23, with Rev. xxii. 5, and consider ver. 3.

sical notions we may have framed to ourselves of *worship* in general, but from the *specific and peculiar circumstances* of the case before us†. Thus likewise, when in 1 Chron. xxix. 20, *All the congregation worshipped Jehotah and the king, namely David*, the *worship* to both is expressed by the same strong phrase—*לשמונתו* *prostrated themselves to*, LXX *προσκύνησαν* yet surely no one will say that the people meant to *worship* David as God, but only to *acknowledge* him as king‡. So Adonijah, who had contested the crown with Solomon, *came* *וַיָּשָׁא* and worshipped King Solomon (1 K. i. 53.), not as God doubtless, but as king, thereby *surrendering his own claim to the throne*. However "contrary therefore it may be to the reason of mankind, and to all our notions either of the godhead or of worship, to say that the Trinity worshipped the Trinity, or any one person in the Trinity," i. e. with divine worship, as a creature worships his Creator; yet it is by no means contrary to the rational and scriptural explanation of an *emblematic* vision, to say that the *hieroglyphical emblems of the whole* *emblematised Trinity fell down and worshipped the hieroglyphical emblem of the God-man*, or *God who sat upon the throne*; since such *falling down, prostration, or worshipping* was the usual *symbolical* act, as it still is in the East, not only of divine worship, but of *acknowledging the regal power* to be in the person so worshipped, and these acts of the *cherubic animals* in Rev. v. 8. xix. 4, meant nothing more than either a cession of the administration of all *divine power* to Christ *God-man*, or a declaration of the divine persons, by their *hieroglyphical representatives*, that *He must reign*, till all his enemies were made his footstool||. Comp. Mat. xxviii. 18. 1 Cor. xv. 25. But,

5thly,

† "EMBLEMATA PROPHETICA INTERPRETANDA SUNT SECUNDUM ORATIONIS CIRCUMSTANTIAS," says the truly learned and judicious Vitringer, Comment. in Isa. xi. 6, p. 331, col. 1, ad fin.

‡ "Pari gestu, animo distincto," says Grotius. So the other Persian conspirators, *ΠΡΟΚΕΡΤΝΕΟΝ* *παρὶ Δαρείου* *ὡς βασιλέα*, *Worshipped Darius as king.* Herodot. iii. 86.

|| Bp. Newcome, to whom the public is obliged for what he modestly entitles his *ATTEMPTS* towards

5thly, and lastly, As a sequel and confirmation of the preceding objection, it may be urged, that in Rev. v. 8, 9, *the four animals*, as well as the four-and-twenty elders, confess to the Lamb, saying, *Thou hast redeemed us to God by thy blood*; but * this can relate only to some members of the Church of God in this world. It can refer only to MEN. — Now let us for a moment admit the validity of this objection, and see the consequences of it. For if this be so, then I say that the *four cherubic animals* mentioned in the fourth chapter, which are evidently the same as those in the fifth, must also represent *men*; and, as the emblematic exhibition of the throne, and of the four animals in the fourth chapter, is plainly similar to that in the first and tenth of Ezekiel, it follows that the animals in Ezekiel's vision likewise represented *men*. But the Prophet (ch. x. 1—20.) *knew these to be Cherubim*, i. e. such *four-faced cherubs* as were in the Holy of Holies (as above proved under my 1st head.) From the interpretation of Rev. v. 8, 9, above laid down, then, the conclusion will be, that the *Cherubim of Glory* in the Holy of Holies represented MEN; which, for five of the reasons given under my 11d general head against their representing *angels*, is *absurd and impossible*.

Let us now return to Rev. v. 8, 9, and re-

an improved Version, &c. of the twelve Minor Prophets, and of Ezekiel, says in his Note on Ezek. i. 10, "Cherubim cannot represent Jehovah; because Rev. iv. 8, and v. 8, 9, they pay worship in heaven." But what heaven? Even that mentioned Rev. iv. 1, 2, namely, not the place we commonly call heaven, but the *visional heaven*, which John, *being in the Spirit*, saw under the form of a temple, in which a door was opened. And, to borrow the expressions of that excellent commentator Vitringa on Rev. iv. 1, "What is here said is to be understood mystically. For heaven here, as in other places of the Revelation (ch. xi. 19. xii. 1, &c.), denotes the *whole church of the elect of God*, which under the new dispensation is governed by Christ the heavenly king after a heavenly manner; and together with Jerusalem, which is above, forms one house of God, the upper part of which is in heaven, the lower on this earth." In this *mystical Heaven* the cherubic representatives, Rev. iv. 8, 9, do not pay worship, but *proclaim the glory of their principals*, as observed in answer to objection 3d above: and in this same heaven they also surrender the administration of all divine power to the Lamb who had been slain, or acknowledge it to be vested in Him, as in answer to objection 4th.

* See Taylor's Hebrew Concordance under כרב

mark, *nearly* in the words of a late learned † writer, that "if the grammar of the 8th verse be strictly examined, the text says, *every one of them had harps and golden phials*; where the words in the Greek are *ἐχάρτες ἱναγος*, in the masculine gender, and may certainly refer to *πρεσβύτεροι* the elders, the more immediate antecedent, *only*, and not to *τετρα* or the *four animals*, which is of the neuter gender. And so the words, *Thou hast redeemed us* (ver. 9.) may be the words of the *elders alone*, and not of the *animals*, who only ratify all, and give their assent by saying *Amen* ‡." ver. 14. Comp. Rev. iv. 8—11.

Thus have I endeavoured, in as narrow a compass as I could, to present the reader with what appears to me the true, because the *only consistent*, explanation of the *cherubic emblems*, which the § Jews truly confess to be the *foundation, root, heart, and marrow of the whole Tabernacle, and so of the whole Levitical service*. I pretend not however to have gone through every particular relative to this glorious and extensive subject. This would require a considerable volume. And for further satisfaction I must beg leave to refer the truly candid and serious to the sixth and seventh volumes of Hutchinson's Works, to Lord President Forbes's *Thoughts concerning Religion*, in his Tracts, vol. i. p. 190, edit. Edinburgh; to the learned Spearman's *Enquiry after Philosophy and Theology*, chap. vi.; and especially to an excellent Treatise of the late Rev. Julius Bate, entitled ¶ *An Enquiry into the occasional and standing Si-*

† Mr. Spearman in his *Enquiry after Philosophy and Theology*, p. 381, edit. Edinburgh.

‡ The learned Herman Witsius, in his *Egyptiaca*, lib. ii. cap. 13. § 35, shews, even without insisting on the strict grammatical construction, that *ἑκάστη*, &c. may relate to the *elders only*, and produces Num. xiii. 1, 2. (compared with Num. xxii. 3.) and Jer. xxi. 7. (compared with Jer. lii. 11.) as similar instances from the Old Testament.

§ "Quomododum etiam ipsi Hebræi fatentur,—quod Fundamentum, Radix, Cor & Medulla totius Tabernaculi, atque adeo totius Cultus Levitici, fuerit Arca cum Propitiatorio & Cherubinis (ut Cosi scribit, Par. i. Sect. 28, & ibi R. Jehudab Mascatus) — & ad eam referreantur & respiciebant." Buxtorf, Hist. Arce Federis, p. 151.

¶ Printed for late Withers, at the Seven Stars, near Temple Bar, Fleet-Street, London.

miltudes

multitudes of the Lord God, &c. The learned Reader may also meet with some pertinent observations in *Noldius's Particles*, Annot. 322.

כרה

With a radical, but mutable or omisable, ה
To cut, cut up, penetrate.

- I. *To dig, cut out*, with a spade or other instrument, as a well, a pit, a sepulchre. See Gen. xxvi. 25. 1. 5. Exod. xxi. 33. 2 Chron. xvi. 14. As a N. fem. כרה *A digging* כרה כרה literally, *Folds or cotes of digging* seem to mean such *holes or caves* as the shepherds *dug* in the rocks or mountains to shelter themselves and their flocks from the weather, especially from the extreme heat. occ. Zeph. ii. 6. Comp. Cant. i. 7. And for the further illustration of Zeph. ii. 6, I remark from *Harmer*, Observations, vol. iii. p. 60, "That the eastern shepherds make use of *caves* very frequently; sleeping in them, and driving also their flocks into them, at night; and especially "that the mountains bordering on the Syrian coast are remarkable for the *number of caves* in them, and that they are found in particular in the neighbourhood of *Ashkelon*." This last circumstance he proves by a citation from the Archbishop of *Tyre's* History of the Croisades. As a N. מכרה *A pit*. occ. Zeph. ii. 9. As a N. fem. in Reg. מכרה. Plur. in Reg. מכרות, and מכרות *A being digged out*, as it were, i. e. *produced*. occ. Ezek. xvi. 3, (where it is joined with מכרות *thy nativity*) xxi. 30, (where the land מכרות is equivalent to the *place where thou wast created*) xxix. 14, (where the Vulg. explains מכרות by *nativitatis sive of their nativity*, and the LXX by ἐκ τῆς γῆς ἐκ τῆς, whence they were taken.) Comp. Isa. li. 1.

II. Spoken of Water. *To dig for*. occ. Deut. ii. 6. So *Montanus*, fodietis.

III. Because this V. is often applied to *digging a pit or pitfall*, as Ps. vii. 16. lvii. 7. xciv. 13. cxix. 80. Prov. xxvi. 28; hence, the word for a *pit* being understood, it denotes *To dig a pit or pitfall*, i. e. *to devise secret mischief*. occ. Job vi. 27. Prov. xvi. 27.

IV. Spoken of the ears, by David in the person of the Messiah. occ. Ps. xl. 7. אוזניים כרות לי, literally, *Ears hast thou*

digged for me. Many interpreters have supposed in these words an allusion to the law, Exod. xxi. 5, 6. Deut. xv. 17; where the servant who loved his master, and was not disposed to leave him, was to have his ear *bored through* with an awl, and fixed to the door or door-post, and serve him till the Jubilee. But observe that in the text of the Psalm, and in the application of it by St. Paul, Heb. x. 5. Christ is introduced in the character, not of a *servant*, but of a *priest*; and further, that in the case of the servant, Exod. xxi. 6, not his ears, but only *one ear* was to be bored, and that this boring is expressed not by כרה but by רצע. The expression in Isa. l. 5, *The Lord Jehovah hath opened my ear, and I was not rebellious* (comp. Isa. xlvi. 8.) seems to come nearer to that in the Psalm; but then it must be allowed that the Psalmist's is the stronger expression, and that in this view *digging the ears* must mean removing wax or other obstructions to hearing; but, as such obstructions cannot in a spiritual sense be ascribed to Christ, it should seem that כרה *digging the ears* (like נטע *planting them*, Paul. xciv. 9.) refers to their *original conformation*; and that the former of these phrases further imports the *original aptitude* to hear and do God's will, in which the humanity of Christ was formed. And the expression according to this interpretation will in sense coincide with the Septuagint's explanation of it, ὡς ἡμεῖς ἡμεῖς—*I body hast thou prepared or adjusted for me*, which is accordingly adopted by the Apostle, Heb. x. 5.*

V. *To cut up*, i. e. meat for a banquet. occ. 2 K. vi. 23. Job xl. 25, or xli. 6; where the Vulg. coincident *shall cut in pieces*; but comp. under כר. As a N. כרה *A cutting up*. occ. 2 K. vi. 23.

On Hos. iii. 2. comp. under הכר I.

VI. As a N. with a formative א, אכר *A husbandman, one who cultivates the ground by digging, ploughing, or otherwise cutting and dividing the soil*. 2 Chron. xxvi. 10. Jer. li. 23, & al.

VII. Chald. In lth. *To be pierced, wounded, grieved*. occ. Dan. vii. 15.

* See more in the Appendix to *Merrick's* Annotations on the Psalms, No. 3.

כרע Chald.

In Aph. *To cry aloud, proclaim.* occ. Dan. v. 29. As a N. כרע *A crier, an herald.* occ. Dan. iii. 4. The Targums use this word in the same sense.

Hence the Greek *κραγαλω to cry, and κρυπτω to proclaim*; by which latter V. Theodotion renders כרע, Dan. v. 29, as he does the N. כרע by *κρυκα*, Dan. iii. 4.

כרע

Occurs not as a Verb in the Hebrew Bible, but in Chaldee and Syriac signifies, *To involve, wrap up.* Hence as a N. תכרע *An outer garment, a robe.* occ. Esth. viii. 15.

DER. R being changed into L, *Cloak.* Qu?

כרע

Occurs not as a Verb in Hebrew, but in Syriac denotes, *To prune, cut off.* Hence as a N. כרע *A vine, or vineyard, which is cultivated in that manner.* Gen. ix. 20. Exod. xxiii. 11. 1 K. xxi. 18. In plur. כרעים *Pruners, vine-dressers.* 2 K. xxv. 12, & al.

DER. Lat. *Carmen*, verse (where superfluous syllables are cut off, comp. under וטר IV.); whence Eng. *Charm, Charmer, &c.* Also, *crum* or *crumb.* Qu?

כרע

Comp. under כרע, and as a N. כרע see among the Pluriliterals.

כרע

- I. *To bow, sink down, as the knees.* 1 K. xix. 18.
- II. *To bow, sink down, as a man upon his knees.* Jud. vii. 5, 6. 1 K. viii. 54. 2 K. i. 13.
- III. *To couch, as a lion by bowing his legs under him.* Gen. xlix. 9. Num. xxiv. 9.
- IV. *To bow or sink down the head with the bulk of the body, in token of respect.* Esth. iii. 2, 5. 2 Chron. vii. 3. xxix. 29.
- V. *To bow or sink down, as females in bringing forth.* 1 Sam. iv. 19. Job xxxix. 3.
- VI. *To bow or sink down, as a person slain or wounded.* Jud. v. 27. 2 K. ix. 24. In Hiph. *To make to sink down thus.* Psal. xvii. 13. xviii. 40. Comp. Ps. lxxviii. 31.
- VII. In Hiph. *to bow or bring down, in a figurative sense, to afflict, humble.* Jud. xi. 35.
- VIII. As a N. masc. plur. כרעים *The legs of animals from their bowing or bending at the knees, or other joints.* Exod. xii. 9. Lev. i. 9, & al. Lev. xi. 21, אשר לו כרעים.

Which have benders or crouching joints above their feet or lower part of their legs, to leap withal upon the earth: such as our common grasshopper, and such as the locusts, enumerated in the next verse, have in their two hinder legs with which they leap. (See *Scheuchzer, Physica Sacra* on the place.) And this shews that the *Keri* and *Complutensian* reading לו, which also agrees with many of Dr. Kennicott's Codices, and is supported by the LXX and Vulg. versions, is the true one. Comp. *Shaw's Travels*, p. 420.

DER. *To cower or cower* (immediately perhaps from the Welsh *curria* the same), properly to sink by bending the knees. Lat. *curtus*, whence Eng. *curve, incurvate, incurvation.* Lat. *Crus, cruris*, the leg. whence *crural*. Also כרע ע having it's nasal sound, *cringe, crank* (bending), whence *crankle.*

כרע

Occurs not as a Verb in Hebrew, but in Arabic signifies, *To contract, gather together.* As a N. כרע *The belly, abdomen, where the intestines are contracted or convoluted.* So the LXX *κατασπασαν*, and Vulg. *ventrem.* occ. Jer. li. 34. The Chaldee Targums use כרע in the same sense; and observe that in Jer. fourteen of Dr. Kennicott's Codices read כרעו, and nine כרעו.

כרע

- I. *To cut off, as a branch.* Isa. xviii. 5. *To cut up, as a tree.* Deut. xx. 19, 20. 2 Chron. ii. 8, 16. comp. Exod. ix. 25. As a N. fem. plur. כרעים *Beams cut out.* 1 K. vi. 36. vii. 2, 12. As a N. masc. plur. in Regim. סכרתי *Instruments of cutting, swords.* So Eng. marg. occ. Gen. xlix. 5.
- II. *To cut off, by death, cessation, or the like.* Gen. ix. 11. xvii. 14. 1 Sam. xx. 15. Ps. xxxiv. 17, & al. freq.
- III. As a N. fem. כרעה *A cutting off* (so *Aquila* in Deut. *κατασπασαν*, and *Symmachus* *διασπασαν*), as of a woman from her husband by divorce, a divorce. Deut. xxiv. 1, 3. Isa. l. 1. And though the V. occurs not in this sense in the Bible, yet there is no reason to doubt but it was used in the Hebrew of Eccles. xxv. 26, or 36, *If she (thy wife) go not as thou wouldst have her, cut her off* (Gr. *αποσπασε*) from thy flesh.

IV. *To*

IV. To chew meat, cut it in pieces with the teeth. Num. xi. 33.

V. To cut in pieces, applied to sacrifices. Jer.

xxxiv. 18, *The men who have not performed כרתו דברו the terms of the purification-sacrifice, which כרתו they cut in pieces before me, העל the calf which כרתו they cut in twain.* Here the calf is plainly called כרת the purifier or purification-sacrifice, which was cut in twain. So Ps. l. 5, כרתו בריתי עלי וזה who have cut in pieces my purifier or purification-victim in sacrifice. Comp. Gen. xv. 9, 10, 17, 18. This custom of כרת ברת cutting in pieces a purification-sacrifice was used both by believers, and * heathen, at their solemn leagues; at first doubtless with a view to the great sacrifice, who was to *purge our sins in his own blood*; and the offering of these sacrifices, and passing through the parts of the divided victim, was symbolically staking their hopes of purification and salvation on their performance of the conditions on which the ברת was offered. Hence the phrase כרת ברת implies the making of a league or covenant; and doubtless a sacrifice was generally offered on these occasions. And from this custom the expression is sometimes figuratively applied, where we cannot suppose there was any actual sacrifice; as Job xxxi. 1. Hos. ii. 18. It is known even to school-boys that the Romans had the similar expressions *ferire, icere, percutere fœdus*, for making a covenant; and Ainsworth derives the word *fœdus* itself from *fœta porca*, the pregnant sow, which was sacrificed in making it, or rather, says he, from *fœdus*, i. e. *bloody*, quia sine crnore non feriebantur fœdera, because agreements (or covenants) were not struck without blood.

If the reader is desirous of seeing this important phrase כרת ברת thoroughly

explained, and cleared from objections, he will do well to consult *Bate's Scripture Meaning of Aleim and Berith*, Part II. (with the Reply in defence of it against Dr. Sharp), and *Moody's Evidence for Christianity* contained in the words *Aleim and Berith*, &c. Part II. I shall however observe here that *Homer's* phrase ὅρκια τεμνέειν to cut off, or in pieces, the oath-offerings, which he expressly says, Il. iii. lin. 245, 246, (comp. lin. 269.) were ἀγνὸς δύο δύο lambs, wonderfully agrees with the Heb. כרת ברת, cutting off a purification-sacrifice; and that if it be objected that כרת is in Deut. xix. 11, 13, or 12, 14. comp. Isa. lvii. 8. joined with חלה an oath, as well as with ברת, it may be replied, that there are many other instances, both in the Old and New Testament, of two Nouns being joined with one Verb or Participle, which is strictly and properly applicable only to one of the Nouns (see Gen. iv. 20. xlvii. 19. Exod. xx. 18. Deut. iv. 12. xxxii. 14. 2 Sam. xxi. 18. Job iv. 10. Hos. ii. 18. or 20. Zeph. i. 17. Luke i. 64. xii. 54, 55. 1 Cor. iii. 2. Rev. xvii. 4. xviii. 16.); that the same mode of expression is not uncommon in the † Greek and Roman writers; and that, with regard to the particular phrase in question, *Homer* likewise, Il. iii. lin. 73, 94, 256, in the same sentence applies τεμνόντες cutting off, and τεμνόμενοι let us cut off, to φιλοτιμία friendship, as well as to ὅρκια the oath-offerings, to which latter alone it is properly applicable. As for the expression כרתים חסות Neh. ix. 38, I think with *Moody*, p. 140, that it strictly imports cutting off a faith-offering or confirmation-sacrifice (comp. Exod. xxiv. 4—8.), and so corresponds with the ὅρκια ΠΙΣΤΑ faithful oath-offerings of *Homer*. Comp. Greek and Eng. Lexicon in AMNOS.

DER. Lat. Curtus, whence French court, Eng. curt, curtation, decurtation, curtail, curtlass. Also with w prefixed, the Danish skorter, and English short, &c. Qu.?

כשב

As a N. A sheep. Gen. xxx. 32. Lev. iii. 7, & ul. Fem. כשבה An ewe. occ. 1. Lev.

† See *David's* Note 5, on Cicero De Nat. Deor. lib. i. cap. 17.

A 24

v. 6.

* See *Homer's* Il. ii. lin. 194. (on which place *Eustathius* remarks, ὅτι τὸ μὲν τὸν ὅρκον ἐπὶ τῷ θύμῳ ἐκτελέσκειν ἐν τοῖς μεγάλαις ἑσπερὶν ἔργων, By the cutting of sacrificed animals, oaths in important affairs were confirmed.) Il. iii. lin. 103, 104, 105, 107, 245, & seq.; *Virgil*, Æn. viii. lin. 641. xii. lin. 169, & seq. *Dionysius Halicarn.* lib. v. ad init.; *Livy*, lib. i. cap. 24.; and *Coed's* Roman History, book i. p. 67.; to which by all means add the learned *Bechart*, vol. ii. 325, &c.

v. 6. The word occurs not as a Verb, and the ideal meaning is uncertain.

DER. Germ. *Schuf*, Sax. *fccap*, Eng. *Sheep*.

כשה

Nearly the same as כשה, *To cover, to be covered, or inslaved*. Once, Deut. xxxii. 15; where three of Dr. Kennicott's Cod. ces read כשה. Comp. Job xv. 27.

כשל

I. *To stumble, as against an obstacle*. Lev. xxvi. 37. Ps. xxvii. 9. Jer. xlvii. 12. Nah. iii. 3.—or through weakness or faintness. Isa. xl. 30. Comp. 1 Sam. ii. 4. 2 Chron. xxviii. 15. Lam. v. 13. Neh. iv. 10. As Ns. כשלון *A stumble or fall*. Prov. xvi. 18. כשלון and מכשל *A stumbling block*. Lev. xix. 14. Comp. Ezek. xviii. 30. Jer. vi. 21.

II. *To totter, as the knees from weakness*. Ps. cix. 24. Isa. xxxv. 3.

III. *To totter, be ready to fall, in a political sense*. Isa. iii. 8. So as a N. fem. כשלה *A tottering condition of public affairs*. Isa. iii. 6.

IV. *To stumble spiritually, in the ways or law of God*. Hos. xiv. 2, 10, or 19. In Hiph. *To cause thus to stumble into sin and ruin*. See Jer. xviii. 15. 2 Chron. xxviii. 23. Mal. ii. 8. As a N. כשל *A stumbling block in a spiritual sense*. Ezek. vii. 19. xiv. 3, 4, 7, where it refers to idols, as the fem. plur. כשלות likewise doth Zeph. i. 3. Comp. Ezek. iii. 20; where it seems to denote "such a temptation to sin, and particularly to idolatry, as the man might have resisted."

V. As a N. כשל *A stumbling block to the heart or conscience, i. e. something on which it impinges, as it were, and for which it condemns a man*. 1 Sam. xxv. 31. Comp. Acts xxiv. 16, and Greek and Eng. Lexicon in *Απεσπαστος*.

VI. As a N. כשל Some instrument of throwing down buildings or their parts, as a, pick-ax, crow, or the like. But Michaelis thinks it more agreeable to the meaning of the Root to interpret it a battering engine, ram or the like. occ. Ps. lxxiv. 6.

DER. *To jostle or jostle*. Qu?

כשה

In Arabic the Verb signifies, *To discover, disclose, reveal*, and is always in the Hebrew Bible applied to some species of

conjuring, so may be thought to have particular reference to the pretended discovery of things hidden or future, by magical means. The LXX constantly translate it by *φαρμακον* a drug, or some of its derivatives; it may therefore be rendered

As a V. in Kal, *To use pharmaceutic incantments, or to apply drugs, whether vegetable, mineral, or animal, to magical purposes*. occ. 2 Chron. xxxiii. 6*. As a N. masc. plur. כשפים *Pharmaceutic incantments, sorceries*. 2 K. ix. 22. Isa. xlvii. 9. & al. Also, *Inchanters*. Jer. xxvii. 9. As a N. כשף *An chanter, sorcerer*. Deut. xviii. 10, & al. Fem. כשפה *An chanteress, sorceress*. Exod. xxii. 18.

כשה

The idea of the word seems to be *Straight, direct, right*, as opposed to *crooked, erroneous, or wrong*.

I. As a V. in Kal, *To proceed rightly*. So the LXX *εὐθως* to prosper well. occ. Eccles. xi. 6. In Hiph. *To direct*. occ. Eccles. x. 10, והתקן הכשר חכמה *And the excellency of directing, i. e. the most excellent directress (is) wisdom*.

II. As a N. כשר *A spindle or turning pin, which regulates the position of the thread from the distaff*. occ. Prov. xxxi. 19; where כשר must be the distaff, and therefore כשר is some other part of the apparatus; but what cannot be precisely ascertained without knowing the structure of the ancient spinning instruments.

III. As Ns. כשר *Right, agreeable*. occ. Esth. viii. 5. כשר *Righteousness, agreeableness*. occ. Eccles. iv. 4. v. 10, or 11. כשרות Ps. lxxviii. 7, may be rendered either *In righteousness* (so Theodotion *ἐν εὐσεβείᾳ*), or, as the Syriac Version, *In or with prosperity*. Comp. Eccles. xi. 6.

כשה

I. In Kal, *To pound, beat, or wear to pieces*. occ. Deut. ix. 21. Job iv. 20. In Niph. *To be thus pounded or beaten*. Isa. xxiv. 12. Mic. i. 7.

II. As a N. fem. כשה *A beating or pound-*

* The reader may find some account of these abominable processes, as practised by the heathen, in *Potter's Antiquities of Greece*, book ii. ch. xviii.; in *Horace*, Epod. v. and the Notes of the *Delfin* edition; in *Ovid*, *Metam.* lib. vii. fab. 2.; and *Lucan*, lib. vi.

ing,

ing. occ. 2 K. xx. 13. Isa. xxxix. 2; in which passages בית נכרה may mean the house not only where the spices were pounded for sacred and civil uses, but also where the gold and silver were beaten or stamped for coin. Comp. under כתם *Aquila* and *Symmachus* render נכרה in Isa. by *עצו ארומאטו אצו of his spices*; and the Targum in both texts by *גמורי of his treasures*.

III. In Kal, *To beat or destroy*, as an army, Deut. i. 44. In Niph. *To be thus beaten or destroyed*. Jer. xlii. 5.

כת Denotes the repetition or intenseness of the above action.

I. *To beat, pound over and over again, or into small pieces*. 2 K. xviii. 4. 2 Chron. xxxiv. 7. Isa. ii. 4. As a N. כרת is spoken of oil obtained by expression or pounding. occ. Exod. xxvii. 20. 1 K. v. 11, or 25.

II. Figuratively, *To beat in pieces, destroy by repeated beatings*. 2 Chron. xv. 6. Ps. lxxxix. 24.

DER. Cut, Lat. *cædo*, to beat, *cudo* to strike, hammer.

כת

To mark, engrave, draw, or form a representation of any thing; generally used for drawing letters or literal characters, i. e. writing, as Exod. xxiv. 4. xxxi. 18. xxxii. 15. Deut. xvii. 18, & al. freq. but sometimes applied to other marks, as Exod. xxv. 14. (comp. under IV.) Lev. xix. 28. In Josh. xviii. 6, 8, 9, it is used for delineating a country, or drawing geographical maps (see *Scheuchzer's Physica Sacra* on the place; in Ezek. xliii. 11, for drawing the plan of a house. Mr. Harmer, *Observations*, vol. ii. p. 168, Note, mentions, from *Peter della Valle*, an eastern method of writing what was soon to be obliterated on the ground, which was first strewed over with fine sand; and to this he thinks Jeremiah alludes, ch. xvii. 13. Comp. John viii. 8.

On Isa. x. 1, see Harmer's *Observations*, vol. ii. p. 289—291.

כתל

Occurs not as a Verb in Hebrew, but in Arabic signifies, *To confine, restrain*, and in Heb. and Chaldee, as a N. כהל *A wall*. So all the interpreters. occ. Cant. ii. 9. Ezra. v. 8. Dan. v. 8. The Chaldee Targums use the word in the same sense.

Mr. Harmer, in his excellent *Outlines of a New Commentary on Solomon's Song*, thinks that in Cant. ii. 9, כהל means the green wall, as it were, of a chiosk or eastern arbour; which is thus described by * Lady M. W. Montague: "In the midst of the garden (says she) is the chiosk, that is, a large room commonly beautified with a fine fountain in the midst of it. It is raised nine or ten steps, and inclosed with gilded lattices, round which vines, jessamines and honey-suckles make a sort of green wall. Large trees are planted round this place, which is the scene of their greatest pleasures."— See more in *Outlines*, &c. *Observ.* x. p. 140, &c.

כתם

I. *To mark with an engraving, impression, stamp, or the like*. It occurs in Niph. Jer. ii. 22, *Thy iniquity נכתם is marked* (so Montanus, *signata est*) before me; which the Syriac Version explains by *כתמו לחן בני חשהיכי קרמי*, thus rendered in Walton's Polyglott, "*Cicatrices tamen impresserunt in te peccata, tua coram me*, Yet thy sins have made scars upon thee before me." And this Syriac application of the Verb may serve to confirm the true sense of the Hebrew. Comp. Greek and Eng. Lexicon in *καταγραφω*.

II. As a participial N. כתם Stamped, signatum, gold namely marked with a stamp to shew its genuineness and purity, Job xxviii. 16. Ps. xlv. 10. Prov. xxv. 12. Cant. v. 11; in which last passage there seems an allusion to the golden crown worn by Solomon. Comp. ch. iii. 11.

III. As a Participle or participial N. כתם occurs in the titles of Ps. xvi. lvi. lvii. lviii. lix. lx; and is always either preceded or followed by לרד of or for David, so may imply either that these Psalms were written by the typical David, or that they were designed to be especially remarked by the real David or Beloved One, the Son and Lord of the King of Israel. See Bate's Crit. Heb.

כתן

Occurs not as a V. in Heb. but in Arabic signifies, *To adhere, stick closely*; and this seems nearly the idea of the Heb. for hence, as a N. fem. כונה, plur. כתנות

* Vol. ii. letter xxxii. p. 38. Comp. vol. iii. letter xliii. p. 6.

and

and כתף *A stait coat, an inner garment or tunic*; so all the Greek Versions *χiton*, and *Aquila, Symmachus, and Theodotion* in Lev. viii. 13. *ἱμώδης an under or inner garment*, freq. occ. It is particularly applied to the High Priest's coat or tunic that sat close to his body, which the *על or robe* did not. Exod. xxviii. 4, 39, & al. So *Josephus* (Ant. lib. iii. cap. 7, § 2.) describes this כתף as *χιτών περιγυραμένην τῷ στήθετι, καὶ τὰς χεῖρας ἀπὸ τοῖς βραχίονσι κατασφραγισμένην, a tunic circumscribing or closely encompassing (arete ambiens, Hudus) the body, and having tight sleeves for the arms.*" Hence plainly the Greek *χιτών*, and perhaps by abbreviation the Eng. *Coat*.

כתף

Occurs not as a V. in Heb. but in Ethiopic and Arabic signifies, *To bind together, to bind hard, tightly, or compactly together.* Hence

As a N. כתף, plur. כתפים or כתמם.

I. *The shoulder*; but it seems strictly to denote the head of the os humeri, or of the upper bone of the arm, with regard to which bone an eminent * anatomist observes, that "at the upper end it has a large round head which is covered with a very smooth cartilage, which is received into the cavity of the scapula (or shoulder blade), and makes a juncture per arthradiam. This head of the bone being much larger than the socket into which it is received, the part extant is strictly embraced by a ligament, one edge of which is fastened to the margin of the cartilaginous socket of the scapula, the other to the lower part of the head of this bone, thereby uniting them firmly together."—If binding strongly together then be the ideal meaning of the Heb. כתף, we see why the head of the os humeri was called by this name, and may now understand Job xxxi. 21, 22, which is thus excellently paraphrased by Mr. Scott:

"If at an orphan's head I shook my hand,
Secure the hall of judgment to command;
That hand be shatter'd, let my shoulder's ball
Disjoined from it's guilty mortise fall."

For as כתף in this passage denotes the head of the os humeri (LXX + *ὑπὸς*)

must signify the shoulder-blade into which it is inserted, and with which it is firmly connected. In a more general view we may say that כתף denotes the upper and fore part of the shoulder, as שכב the hinder or back part. See Exod. xxviii. 12. Isa. xli. 7. xlix. 22. Ezek. xii. 6.

II. *The shoulder of a beast.* Isa. xxx. 6.

III. Of buildings or the like, *A side or part resembling a shoulder.* See Exod. xxviii. 14, 15. xxxviii. 14. 1 K. vii. 39. Ezek. xl. 40, 41, 44.

IV. Of countries, *A side or border.* See Num. xxxiv. 11. Josh. xv. 8, 10, 11. Isa. xi. 14.

V. As a N. plur. כתמם spoken of the High Priest's dress, *Shoulders or shoulder-pieces.* Exod. xxviii. 7, 12, & al.

VI. As a N. fem. plur. כתמות *The shoulders or undersellers in the frame of the lavers.* occ. 1 K. vii. 30, 34.

כתף

I. Kal, *To enclose, encompass, surround.* occ. Jud. xx. 43. Ps. xxii. 13. cxlii. 8. Job xxxvi. 2, כתל, *Montanus*, Sta circa me, *Stand round me*, i. e. *Stay near me.* In Hiph. Nearly the same, *To encompass.* occ. Hab. i. 4.

II. As a N. fem. כתר *A royal crown or diadem.* occ. Esth. i. 11. ii. 17. vi. 8. Hence as a V. in Hiph. *To make a crown, or be crowned.* occ. Prov. xiv. 18, *The prudent shall make (to themselves) a crown of, or be crowned with, knowledge.* So *Theodotion*, ἐσθλὴν σοφίαν γυναικὶ.

Hence Greek *Κίθαρις a diadem.*
III. As a N. fem. כתר is applied to each of the *chapiters or circular crowns* which were placed on the top of the two columns or pillars in the porch of Solomon's temple. It sometimes denotes these *chapiters in general*; see 1 K. vii. 16, 17, 18. Jer. lii. 22; sometimes only the *diadem or hoop part*, as distinguished from the *cross-ring part* which formed the top. 2 K. xxv. 17. Comp. *למלך* under נל X.

Mr. *Hutchinson*, in his *Treatise on The Columns*, vol. xi. has shewn in general that these *chapiters* were a kind of *orries or representations* of the material system, with the planets, fixed stars, &c. And in the explanation of the several Heb. words relative to these כתרם I propose to illustrate and confirm the same truth;

* Dr. *Drake*, *Anatomy*, p. 408.

† See *Hederic's Lexicon*.

truth: to them therefore I must refer the reader; observing in the mean time that it is certain the ancients had machines similar to our *orreries*. Thus Cicero, Tusculan. Disput. lib. i. cap. 25, says, * "When Archimedes comprised the motions of the moon, of the sun, and of the five planets in a sphere, he contrived it so that a single conversion of it regulated several motions which were very different in respect of celerity; and in his De Nat. Deor. lib. ii. cap. 34, he introduces the Stoic Balbus speaking of † a sphere, which his friend Pisonius had then lately made, each conversion of which did the same with regard to the sun, the moon, and the five planets, as is done in the heavens every day and night."—"But there is an † *orrery* described by Valerius Flaccus, that seems far to have exceeded either of the former; if that Poet borrowed his thought from any work of this kind, that he had seen. He makes it serve for a lustre in the temple of Phœbus. In the midst of the temple," he says, "there stood a vast statue of Atlas; which statue supported a sphere of the heavens. The planets and constellations were represented on it, all in their proper courses, to enlighten the dome. Surely there never was a temple more properly, or more nobly, illuminated!" Thus the elegant and learned Mr. Spence (in his *Polymetis*, dial. xi. p. 180, where see more): but we perceive he had some doubt whether the Poet drew his description from a real temple of Apollo. He probably would have entertained less

* "Cum Archimedes lunæ, solis, quinque errantium motus in sphaeram inligavit, efficit—ut tarditate & celeritate, dissimillimos motus una regeret conversio."

† "Sphaeram, quam super familiaris noster efficit Pisonius, cujus singulæ conversiones idem efficiunt in sole, & in lunâ, & in quinque stellis errantibus, quod efficitur in cælo singulis diebus & noctibus." See also Dr. Davie's Note on the latter part of this chapter, and the authors there referred to.

‡—*Illi prosperi monstrata capessunt*

Limæ; non aliter quàm si radiantis adirent

Ora Dei, verasque æterni luminis Arcas:

Tale jubat per lecta micat. Stet ferreus Atlas

Oceano; genibusque tamens infrangitur Unda:

At medi per terga senis, rapit ipse nitentes

Altus equos, curvoque diem subtexit Olympo.

Pone, totâ brevior soror, densaque sequantur
Pleiades, & madidis rorant è crinibus ignes,

Arg. v. lin. 41c, &c.

scruple of this kind, had he been aware that the *chapters* on the pillars before Solomon's temple were likewise *orreries*§.

כתש

To bray, pound, beat to pieces. occ. Prov. xxvii. 22. As a N. מכתש *A mortar.* occ. Prov. xxvii. 22; where there seems an allusion to a cruel punishment, which might be sometimes inflicted anciently as it is in our days. Thus the Turks "hold that by their law a *mufsi* (or head of the law) is not to be put to death; but yet, if a *mufsi* were guilty of high-treason, or any enormous crime, it would be in vain for him to plead the privilege of the law; for he would be degraded, sent to the Seven Towers, and there *pounded alive in a mortar* ||." And Baron de Tott tells us ¶, that "the *Ulemas*, or men of the law, in general, in Turkey, are put to death by being bruised [*brayed*] in a mortar." Also, *A mortar-hole, a hole like a mortar.* occ. Jud. xv. 18, 19, *And he was sore athirst, ויקרא and he called to Jehovah—And Jehovah Aleim clave המכתש אשר בלחי the mortar-hole which (is) in Lehi* (comp. ver. 14, 17.) *and there came water out of it; and when he had drunk, his spirit came again, and he revived; wherefore he called the name thereof וקראו, i. e. the fountain of him that called, which (is) בלחי in Lehi to this day.* So מכתש does not refer to the jaw-bone of the ass, but to the place thence called *Lehi*. Comp. Harmer's Observations, vol. iv. p. 508, &c. In Zeph. i. 11, מכתש is by the Chaldee Targum rendered נחל פרוק *the brook or torrent of Kedron*: but how could this be inhabited? *Aquila* renders it τὸν ὄλκον *the mortar*, so *Valg.* *pila*, and *Theodotion* by τῷ βάθει *the depth*. *Castell* thinks it means the valley, which according to *Josephus's* Description of Jerusalem, Ant. lib. v. cap. 4, § 1, divided the upper from the lower city, and was in his time called the valley of the cheese-makers, and is by *Jerome* denominated the valley of *Siloë*.

§ See accounts of two comparatively modern *planetariums* or *orreries*, in the Gentleman's Magazine for 1785, p. 586, 758.

|| Complete System of Geography, vol. ii. p. 16. col. 2.

¶ Memoirs, vol. i. p. 28, edit. Robinson.

PLUR-

PLURILITERALS in כ.

כר See under כר

כלכל See under כל and כל

כנא Chald.

As a participle, *Of this sort, in this manner.*

The derivation of the word is uncertain; but it seems to be compounded

of כן thus, and כא what. occ. Ezra iv. 8. v. 4. 11.

כפתר

From כפה to bend, and תר to turn.

I. As a N. כפתר A round or spherical knob in the golden candlestick. Exod. xxv.

31, 33, & al. So LXX Σφαίρα, and Vulg. Sphaerula.

II. As a N. כפתור plur. in Reg. כפתור, An hemispherical or roundish porch over a door, as of the temple. occ. Amos ix. 1.

—or of a house. occ. Zeph. ii. 14.

כר See under כר

כרבל Chald.

To clothe, invest. occ. 1 Chron. xv. 27. As

a N. fem. plur. כרבלת Vests, tunics. occ.

Dan. iii. 21. Comp. under כרבל.

כרב

As a N. from כ like and רבב a carriage, as כרב from כ like, and רב great. It means, I apprehend, a kerb or ledge going round the inside of the altar, which served as a rest to carry or support any thing which the priests in ministering at the altar had occasion to place there. occ. Exod. xxxvii. 5. xxxviii. 4. The Vulgate translation of this word, by arulam an hearth, which is distinguished from the craticula aenea, or brazen grate, plainly favours the interpretation here given.

כרכם

As a N. (from כרה to cut, penetratē, and כרה to be hot, warm). The crocus or saffron. "It is, says Dr. Quincy, one of the greatest cordials of any simple the whole Materia Medica supplies, and as effectually promotes a diaphoresis." And the ingenious authors of the *New and Complete Dictionary of Arts and Sciences* say, "It is a high cordial, and a very powerful aperient, detersive, and resolvent." This account fully justifies the composition here given of it's Hebrew name, and shews the propriety and descriptiveness thereof. It is once used in setting forth the charms of Solomon's royal bride, Cant. iv. 14; where LXX Κρόκος, and Vulg. Crocus.

כרמל

Perhaps from כרה or כרה to cut off, and כל for כלה to jill, as in Job xxxii. 18. Ezek. xxviii. 16.

I. As a N. A full ear of corn, or collectively, full ears of corn, cut from the stalk. Lev. ii. 14. xxiii. 14. 2 K. iv. 42.

II. A fruitful field or country. Jer. ii. 7. iv. 26. xlviii. 33, & al. Isa. x. 18. xvi. 10. xxxvii. 24, the forest of it's (Lebanon's) fruitful field. Such a fruitful spot there actually is in a rupture of the mountain Lebanon, concerning which see *Vitringa*, and under לבנון VI.

III. Carmel. It is the name of two places; one, "a city in the Tribe of Judah, situated on a mountain of the same name, in the southern part of Palestine. Josh. xv. 55, & al." The other, a mountain to the south of Ptolemais, and the north of Dora, upon the Mediterranean. It belonged (probably) to the Tribe of Manasseh, Josh. xix. 26." Calmet. No doubt both these places had their names from the fruitfulness of their soil. See 1 Sam. xxv. 2. Jer. l. 19. Amos i. 2. Mich. vii. 14; and Bochart, vol. ii. 532, 533. Cant. vii. 5, or 6. Thy head upon thee is like Carmel; namely, on account of the various coloured ribbands, flowers, and jewels in imitation of flowers, with which it was adorned. Comp. *Vitringa* on Isa. xxxv. 2; *Lady M.W. Montague's* Letter xxix. vol. ii. p. 14, 15; and *Harmer's* Outlines, p. 111, &c.

IV. As a N. כרמל A kind of purpura or purple fish, which used to be taken near the last mentioned mount Carmel. Hence it is used for purple or crimson, 2 Chron. ii. 7, 14, or 6, 13. iii. 14. See Bochart, vol. iii. 725.

כרסא Chald.

As a N. A throne, from Heb. כבא the same, ר being inserted, as in the Chald. פנק from Heb. פנק, in Chald. שרפש from Heb. שפש. It occurs not in the absolute or emphatic form singular, but in the construct, and in the plur. כרשין. occ. Dan. vii. 9. See *Chaldee Grammar*, sect. iii. rule 9.

כרסן or כרסם

It occurs only Ps. lxxx. 14, and is rendered by some translators, To root up, to eradicate, thus the Targum יכרסנה hath dug or rooted it up, and Vulg. exterminavit; by others,

thers, *To ravage, waste*, so the LXX λαμψατο, and Jerome vastavit. But, according to either of these interpretations, I know not of what words the V. can be probably compounded. On the authority of thirteen MSS. and one printed edition כרם is the belly, Jer. . 34. (comp. under כרש); and hence a V. may very naturally signify *to ram* or *fill the belly*. *Aben Ezra* long so explained כרסמנה by יכרם—*hath filled his belly, כרם with, or from it*; which seems as probable an exposition as any I have met with; and in this few יכרסמנה may perhaps be best divided into two words, though printed as one; and for other instances of a similar kind, see under הרעב. The Syriac translation favours *Aben Ezra's* interpretation; for it renders the word by אכלו *ath eaten it*; so *Symmachus* by κατε-
 εμεγατο αὐτῆς *hath fed upon it*; and another Hexaplar version to the same purpose, κατεδουλεῖν αὐτῆς.

כ N. once, Esth. i. 6; where the LXX render it by a word derived from the Hebrew, καρπασινός, and Vulg. carbasini. But what did the translators intend by these words? *Schenchzer* in his *Physica sacra* conjectures that the Heb. כרפס may mean *cloth made of the Asbestos or Amiantus*. That this extraordinary mineral and its use were well known to the ancients is evident from the following passage cited from *Dioscorides*, lib. v. ap. 156. Λιθὸς αμιαντὸς γιννέται μὲν ἐν Κύπρῳ, συπτίρια σχίσῃ ἰσικῶς, ὃν γράζοντο ὑφασματα ποικίλιν ἐξ αὐτοῦ. ὁ τὸς ἡμῶν τῶνδε, πρὸς δεῦν, ὁ βλεβέντα ἰς αὐτὸ, φλογεται μὲν, λαμπροτέρα δὲ ἔργονται, μὴ κατακαίσιμενα. The mineral called *amiantus* is produced in Cyprus, and rescues the scissile or plumose alum: and as it is flexible, they manufacture and make it into cloth, as an object of curiosity; for *if one throws this cloth into the fire, it burns indeed, but without being consumed, and comes out more beautiful*. Pliny, Nat. hist. lib. xix. cap. 1, speaking of the same, says, "Inventum est etiam quod ignibus non absumeretur. Vivum id vocant, ardentisque in focis convivorum ex eo vidimus mappas, sordibus

exustis splendescentes igni magis, quam possent aquis. Regum inde funebres tunice corporis farillam ab reliquo separant cinere. Nasitur in desertis aduisticque sole Indię, ubi non cadunt imbres, inter diras serpentes; assuescitque vivere ardendo, rarum inventu, difficile textu propter brevitatē. Rufus de cetero color splendescit igni. Cum inventum est æquat pretia excellentium margaritarum.—Huic lino principatus in toto orbe. We meet also with a kind of linen which is not consumable by fire. They call it living (or immortal); and I have at feasts seen towels made of it, burning in the fire, and in this manner more thoroughly cleansed than they could have been by water. Of this are made the funeral vests of kings, to preserve the ashes of their bodies separate from the rest. It is produced in the desert and parched regions of India, where no rain falls, and horrid serpents abound; and is wont to thrive by heat, is rarely to be found, and hard to weave by reason of its shortness. Moreover it's red colour grows bright by fire. *When found it is in price equal to the best pearls.*—*This is the most valuable kind of linen in the whole world.*" And therefore, supposing it known at that time, was the more proper to adorn the royal banqueting place of Ahasuerus. Thus have I given at large *Schenchzer's* conjecture that כרפס might mean the cloth made of the mineral called *Asbestos* or *Amiantus*. But I must now remark, that, though we suppose this kind of cloth well known to the Persians in the reign of *Artaxerxes Longimanus*, yet it is hardly to be imagined that it could be procured in quantities sufficient to form any considerable part of that vast * veil or umbrella, which was expanded over the court of the royal gardens, which court, we are informed, was sufficient to contain all the people in *Shushan*, the metropolis (for so we ought, with *Montanus*, to render the Heb. הַבִּירָה), both great and small, and which therefore must consist of many acres. Thus *Josephus*, Ant. lib. xi. cap. 6, § 1. ΣΚΗΝΩΜΑ πηξάμενις ἐκ χρυσεῶν καὶ ἀργυρεῶν χιτῶνων, ὑφὴ λίνα καὶ

* See *Shaw's Travels*, p. 208; *Taylor's Hebrew Concordance* in כרפס, and *Harmer's Observations*, vol. i. p. 189.

σπαραξας καὶ αὐτῶν διατετασεν, ὡς πολλὰς μυριάδας κατακλινεσθαι. (Ar-taxerxes) having caused a tent, or pavilion, to be pitched, supported by golden and silver pillars, hangings of linen and purple were spread over them, so that many myriads of persons might sit down." As חור and תכלו, with which כרסם is joined, denote white and blue; so the Chaldee Targumist, the English and French Translators take this last word for the name of a colour, green. But the LXX and Vulg. whose authority seems preferable, render it, the former by *σπαραξας*, the latter by *carbasinis*, made

of fine linen; and Taylor says, "I incline to think it is callicoe," and accordingly translates the text (under) white callicoe, and blue, fastened with cords of fine linen and purple, &c. So Castell had formerly interpreted כרסם by cotton, and remarked that this interpretation was confirmed by the Syriac Version עמר דכובא *Thorn-wool*, and by the Arabic word כרסם signifying cotton. The etymology of כרסם is uncertain; but the Greek *σπαραξας*, and Latin *carbasus*, seem plain derivatives from that oriental word.

5

A Particle. It seems to be derived or abridged from כח, and before Nouns has nearly the same uses as that Particle.

1. To, unto, Gen. xxiv. 54, & al. freq.
2. With a V. of the infinitive, To, for to. Gen. i. 14, & al. freq.
3. Into. Lev. viii. 20. Cant. iv. 16.
4. Towards. Isa. li. 6. Ezek. v. 10. Jon. ii. 17. With a V. infinitive, Towards, about. Gen. xii. 15.
5. For, because of, on account of. Num. vi. 7. 1 K. xx. 7. Ps. cxix. 20. Comp. Gen. iv. 23.
6. After. Gen. vii. 10.
7. With an infinitive V. After that. Exod. xix. 1.
8. According to. Gen. i. 11, & al.
9. Of, concerning, touching. Gen. xx. 13.
10. As to, as for, כח. Lev. xi. 26. Eccles. ix. 4. Isa. xxxii. 1.
11. In respect of, for. Gen. iv. 1, 9.
12. For, instead of. Gen. xi. 3.
13. As it were. Josh. vii. 5. Lam. i. 17.
14. For, for the use of. Gen. xlvii. 12.

15. Of time, At, about. Gen. viii. 11. Josh. ii. 27. Within. Ezra x. 8.
16. Of place, it denotes nearness, At, about, before, with. Num. xi. 10. 1 K. vi. 22. Exod. xiii. 7, & al.
17. It denotes possession or property, Gen. xlviii. 5, לי מיהי *Mihi sunt*, They are to me, i. e. they are mine, & al. freq. Comp. Exod. ix. 4.
18. With, together with. Gen. xvi. 26. Exod. xiv. 28. 1 Chron. xiii. 1.
19. In, denoting the state. Isa. i. 5.
20. Of, out of, Lat. E. Isa. liv. 12. Psal. xii. 7. Exod. xxxv. 34. Lev. vii. 26.
21. When ל is prefixed to the infinitive mood, the expression is often elliptical, and must be supplied by such words as began, Ezra iii. 12. 1 Sam. xiv. 21;—could, Jud. i. 19;—can, Eccles. iii. 14. Ezra ix. 15;—might, ought, or must, Esth. iv. 2. 1 Chron. xv. 2. xxii. 5. Comp. Esth. i. 15. vi. 6. 2 K. iv. 13, 14.—is, are, or were wont, use or used. Isa. ii. 4. xxi. 1. Prov. xvi. 30. Jer. iii. 1. xlv. 19. Mic. vii. 3.
22. Redundant, or rather abridged from כח the.

etc. See 1 Chron. iii. 2. v. 2. xxix. 22. 2 Sam. xvii. 16. Job v. 2. Psal. xxi. 9. Prov. xxii. 6. Jer. xxx. 12. xl. 2. Ezek. xv. 3. Mal. ii. 12.

לֹאֵב

Occurs not as a V. in Heb. but in Arabic לֹאֵב or לֹאֵב signifies *To be thirsty*. As a N. fem. plur. תְּלֹאֵבוֹת *Droughts*. occ. Hos. xiii. 5; where many of Dr. Kennicott's Codices read תְּלֹאֵבוֹת and תְּלֹאֵבוֹת. To confirm this exposition the learned Bockhart has observed, that from this Root לֹאֵב or לֹאֵב, a part of *Africa*, was anciently called *Libya*, from it's parched *thirsty* soil, according to that of *Lucan*, lib. i.

—per calidas Libya sitientis arnas,
—Thro' thirsty Libya's burning sands.

The לֹאֵבוֹת or *Libyans* are mentioned in Scripture. 2 Chron. xii. 3. xvi. 8. Dan. xi. 43. Nah. iii. 9.

לֹאֵחַ

With a radical, but mutable or omissible, ה. I. In Kal and Niph. *To be weary, tired, wearied or tired out, to faint or fail, as from weariness*. See Gen. xix. 11. Exod. vii. 18. Isa. i. 14. Job iv. 2. הֲוֵיתָ thou not, (anon?) (if) we attempt to speak to thee, תִּלְאָחַ be weary or unable to bear it? Comp. ver. 5. In Hiph. *To make weary or faint*. Job xvi. 7. And now it (my grief, ver. 6.) hath made me weary. Isa. vii. 13. Mic. vi. 3. As a N. fem. לֹאֵחַ *Weariness*. occ. Ezek. xxiv. 12. תְּלֹאֵחַת *Labours*, (have been or are) a weariness, i.e. Great pains have been taken by Jehovah (comp. Isa. i. 14. Mal. ii. 17.) and his Prophets with this filthy pot. To this purpose the Vulg. Multo labore fudatum est. As a N. fem. תְּלֹאֵחַת *Weariness, travel*. occ. Exod. xviii. 8. Num. xx. 14. Lam. iii. 5. Neh. ix. 32. So with מ for מה *what?* prefixed (as in מה Exod. iv. 2. מִלֵּכָה Isa. iii. 15. Comp. under מ II) מִתְּלֹאֵחַת *What weariness?* occ. Mal. i. 13.

II. As a Particle denoting *defect or negation*, לֹא, as אֵין *Not*, from אֵין; and בִּלְ *Not*, from בִּלְהָ *to wear, waste away*, which see.

1. *Not*. Gen. iii. 1. & al. freq. It is written with a ו inserted, לֹאֵה Jer. xlix. 20, & al.

2. *Nay, no*. 1 Sam. viii. 19.

3. Joined to nouns, *Without*. 2 Sam. xxiii. 4. 1 Chron. ii. 30.

4. It is frequently *interrogative* (and so *affirms* in the strongest manner), even though no sign of interrogation be added, as 2 K. v. 26. Lam. iii. 38. Jon. iv. 11. Hos. ii. 2, & al.

5. It is used like a N. Job vi. 21. For now לֹא הָיִיתָ *ye are become* a not, a nothing, το μηδεν. Job. iv. 6. הֲלֵא *Is thy piety*, &c. nothing? "Adeone nihil?" Schultens, Job viii. 9. For we are of yesterday לֹא נָרַע *and know* nothing—שֶׁהָיָה יְדָעַנָּה. Comp. Obad. ver. 16, and observe that many of Dr. Kennicott's Codices there read כֵּלָה. Comp. under מַל VI. 1.

6. לֹא preceding a N. imports the *total negation* of what is expressed by the Noun, עַץ לֹא *the no-wood*, i.e. *the staff's master*, who is of a quite different and far superior nature to that of the wood, Isa. x. 15; where see *Vitrina* and Bp. *Louth*; and comp. Isa. xxxi. 8. lv. 2. Job xxvi. 2, 3. Amos vi. 13. Hos. xi. 9.

III. לֹא, compounded with ב *in, with, into*, בְּלֹא or בְּלֹאֵה

1. Of time, *In not*—i.e. *before*. Job xv. 32.

2. *Beyond, besides*. Lev. xv. 25.

3. *With not*—i.e. *without*. Num. xxxv. 23. Isa. lv. i.

4. *By not*—Deut. xxxii. 21. Jer. v. 7.

5. *In not*—*in defect of, for want of*. Prov. xiii. 23.

6. *Into (what) not*—Jer. ii. 11.

7. *For (what) not*—Isa. lv. 2.

8. *Not according to, otherwise than*. 2 Chron. xxx. 18.

9. *Not by, not by means of, without*. Job xxx. 28.

IV. לֹא, compounded with ל *with, to, of, by, for, on account of*, לְלֹא

1. *With not*—i.e. *without*. 2 Chron. xv. 3.

2. *To (who) not*—Hos. ii. 23, or 25. Job xxvi. 2.

3. *Of or by (who) not*—Isa. lxxv. 1.

4. *For not, on account of not*—Amos vi. 13.

5. *For not*—as it were *not*. Job xxxix. 16.

V. As a Particle לֹאֵה expressing *weariness* or *failing of mind from longing desire*.—O that! Would to God that! oct. Isa. xlviii. 18. lxxiv. 1. 1 Sam. xiv. 30. In this last cited text the expression is irregular and unconnected, but beautifully pathetic. For similar instances see Exod. xvi. 8.

xvi. 8. 1 Sam. xxv. 22. On Lam. i. 12, see Targ. and Vulg. O, and LXX O_i, Interject.

לִּנְחָל

I. To involve in a covering, *hide*. occ. 2 Sam. xix. 4, or 5, And the King לִּנְחָל covered his face. So the LXX ἐκρύψε το πρόσωπον αὐτοῦ. Comp. under פִּתּוּל. In an intransitive sense, To be hidden, to lie hid. occ. Job. xv. 11. As a N. לִּנְחָל Concealment, secrecy. occ. Jud. iv. 21, בלִּנְחָל In secret, secretly. לִּנְחָל used adverbially, Secretly, quietly. occ. Isa. viii. 6; where LXX ἡσυχῇ, and Vulg. cum silentio, silently.

II. לִּנְחָל Stooping. See under שָׁח.

DER. Greek Λαβῶ (2d Fut. Λαβῶ) and the Latin *lateo* to lie hid, whence Eng. *latent*.

לִּנְחָל

Occurs not as a V. in Heb. but in Ethiopic and Arabic signifies to send, and in the Hith. or passive conjugation of the former language, to serve, minister unto. From these uses of the oriental root, and from the applications of the following Heb. Nouns, I apprehend the Eng. Verb To employ, meaning either others or oneself, will very nearly express the idea of the Heb. לִּנְחָל.

I. As a N. with a formative מ. מַלְאָךְ One sent or employed by another, a messenger, a legate, an agent. As St. Austin says of Ἀγγελός in Greek (by which the LXX generally render this N.), so we may truly say of מַלְאָךְ in Heb. "*Nomen non Naturæ sed Officii*; It is a name not of Nature, but of Office." It is applied,

1. To a human agent, messenger, or ambassador. 2 Sam. ii. 5. xi. 19, 22, 23, 25. Prov. xiii. 17.

2. In Plur. To soldiers, or rather perhaps generals or lieutenants, legati. occ. 2 Sam. xi. 1; on which text see Bate's Note in his *New and Literal Translation*; but observe that twenty-four of Dr. Kennicott's Codices read המלכים the Kings, which is also the word in 1 Chron. xx. 1.

3. To a prophet. Hag. i. 13.

4. To a priest. Mal. ii. 7. Comp. Eccles. v. 5, or 6.

5. To the created agents of nature or powers of the heavens, as being Jehovah's agents or ministers. See Psal. ciii. 19, 20, 22. civ. 4. cxlviii. 2, 3, 4. Job iv. 18. Comp.

Psal. lxxviii. 49; and see Dr. George Campbell's Prelim. Dissertations to the Gospels, p. 371, &c.

6. We often read of the מַלְאָךְ Angel (and sometimes Angels) of Jehovah, or of the Aleim; that is, his agent, personator, mean of visibility or action; what was employed by God to render himself visible and approachable by flesh and blood. This מַלְאָךְ or angel was evidently a human form surrounded or accompanied by light or glory, with or in which Jehovah was present. See inter al. Gen. xix. 1, 12, 16. (comp. Gen. xviii. 1, 16, 21.) Jud. xiii. 6, 21. Exod. iii. 2, 6. Comp. Gen. xlviii. 16. And on this subject of angels the reader will do well to consult Bate's Critica Hebræa, under מַלְאָךְ, and his excellent Enquiry into the Similitudes, p. 30, &c.

7. In several of the passages referred to under Sense 5, as well as in others, מַלְאָכִים has been supposed to signify created intelligent Angels: the strongest of these texts are, I apprehend, Psal. xci. 11. ciii. 20. (comp. 2 Thess. i. 7.) Ps. civ. 4. cxlviii. 2. comp. 1 K. xxii. 19, under מַלְאָכִים III.) Job. iv. 18. Ps. lxxviii. 49; in which last text evil angels are mentioned, and are by some thought to mean evil spirits or devils (comp. 1 Sam. xvi. 14, &c.); and this opinion seems in some measure confirmed by Wisdom xvii. particularly by ver. 4, 9, 15. But the several texts above cited, together with their respective contexts, and parallel passages, the attentive reader will, no doubt, consider, and then judge for himself.

II. As a N. fem. מַלְאָכָה plur. מַלְאָכוֹת An embassy or message. occ. Hag. i. 13.

III. As a N. fem. מַלְאָכָה Employment, work, workmanship, business, affair. See Num. iv. 3. Jon. i. 8. Exod. xx. 9. xxxv. 21. Gen. ii. 2. xxxiii. 14. xxxix. 11.

DER. Lat. *Lego* to send as a deputy, whence compound *delego*, and Eng. *Legate*, *delegate*. Also French *Laquis*, Spanish *Lacayo*, Danish *Lackei*, and Eng. *Lackey*.

לִּנְחָל

Occurs not as a V. in Hebrew; but Verbs, which seem derived from this Root, in Arabic signify, To meet together, to coalesce, agree, or the like. See Castell. As a N. לִּנְחָל and לִּנְחָל A people, or nation, a number of men consociated together, and

and composing a community. Gen. xxv. 23. & al. freq. In Isa. li. 4, seven of Dr. Kennicott's Codices for the printed reading לאומי my nation, have לאמים nations, i. e. O ye Gentiles; so for the preceding word עמי O my people, two of his Codices read עמים O peoples. See Rp. Lowth's Note.

DER. *Loom*, tenacious earth; also, a loom. Qu?

לב

Occurs not as a Verb in the simple form (see below לָבַב), but the idea appears to be, *To vibrate, librate, move to and fro, or up and down*. Hence

I. As a N. לב *The heart*, from it's vibratory motion, pulsation or beating. "This motion of the heart is wonderful; it continues to the utmost period of life, day and night, without a single moment's interruption or intermission, and is performed more than an hundred thousand times every day*." Gen. xlv. 26, & al. freq. "The Scripture, saith Cocceius, attributes to the heart thoughts, reasonings, understanding, will, judgement, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." This confirms the observation that the Hebrew language describes the motions or passions of the mind by the effects they have on the body. Comp. under אָמַח V. See Gen. vi. 5, 6. Exod. iv. 14, & al. freq.

לב לב *A heart and a heart*, i. e. a double heart, or, as it were, two different hearts. Psal. xii. 3. 1 Chron. xii. 33. Comp. Deut. xxv. 13. Jam. i. 8.

לב לב *To speak according to the heart*, is, to speak what is *pleasing or comfortable*. See Gen. xxxiv. 3. Ruth ii. 13. 2 Sam. xix. 7. 2 Chron. xxvii. 6. Isa. xl. 2. But this expression, when applied to the heart of the person speaking, imports to *speaking in one's own heart*, i. e. inwardly, or to oneself. See 1 Sam. i. 13. לב לב, or לב לב—*To put the heart to, is to attend to, regard, mind or consider*. See 1 Sam. xxv. 25. 2 Sam. xviii. 3. Job i. 8. So רָעִיתָ לֵב לִי 2 Sam. xiii. 20. Comp. Ps. lxii. 11.

לב לב *To lay or take to heart*. 2 Sam. xix. 19.

Plur. לבות לבות *Hearts*. Psal. vii. 10. Isa. xlv. 18.

II. *The middle or inner part of any thing*, as the heart is of the body. Exod. xv. 8. Deut. iv. 11. 2 Sam. xviii. 14. Jon. ii. 4, & al.

III. As a N. fem. in Reg. לבת *The heart, or midst*. occ. Ezek. xvi. 30. Exod. iii. 2. But in the last quoted passage may it not signify the *brandishing flame* from it's vibratory motion? So the Fargam explains it by שְׁלִיחוּתָהּ, the LXX. (*Alexand.*) by φλογος, and the Vulg. by *flamma, flame*.

לב לב I. *To move or toss up and down*. It is spoken of cakes fried in a pan, or of pancakes. occ. 2 Sam. xiii. 6, 8, *And she took the dough, והלוש and kneaded, והללב and tossed (it) in his sight, והבשל and dressed the cakes*. In this passage it is to be observed, that לבב is distinguished both from לָשׁ to knead, and from בָּשַׁל to dress, which agrees with the interpretation of the word here given. As a N. fem. plur. לבבות *Cakes tossed and fried in a pan, pancakes*. So Montanus, Lagana. occ. 2 Sam. xiii. 6, 8, 10.

Or else perhaps the V. לבב in the above passages may refer to the *turning* of the cakes while baking, and so לבבות denote *cakes frequently turned*. Thus Rawwolt†, speaking of his entertainment in a tent on the other side of the Euphrates, says, "The woman was not idle neither, but brought us milk and eggs to eat, so that we wanted for nothing: she made also some dough for cakes—she laid them on hot stones, and kept them turning, and at length she flung the ashes and embers over them, and so baked them thoroughly. They were very good to eat, and very savoury." Do not these circumstances seem to agree with those of *Thamar's* cookery?

II. As a N. לבב *The heart*. Gen. xx. 5, 6, & al. freq. (See above לב I.) Hence as a V. in Niph. *To be ended with heart*, i. e. with wisdom or understanding. occ. Job xi. 12. comp. Exod. xxxv. 25, 26. Prov. ii. 2. viii. 5. Isa. vi. 10. xxxii. 4. xlv. 18. Dan. x. 12. John xii. 40. Luke xxiv. 25. Also in a privative sense,

* New and Complete Dictionary of Arts and Sciences.

† Cited in Harmer's Observations, vol. i. p. 248: B b

as שש, &c. in Kal, to take away, ravish the heart. occ. Cant. iv. 9, twice. On 1 Sam. xiii. 14, comp. Acts xiii. 22, and see Chaldee Targ. and Dr. Chandler's Review of Hist. of the man after God's own heart, p. 85, &c.; and to what he has written I add, that, by translating כלבבו in the most obvious and natural manner, after his (instead of his own) heart, the expression would convey a much less emphatical meaning than it has been supposed to have.

DER. Lat. *libro*, whence Eng. *librate*, *libration*. Also Eng. *leap*. Lat. *liber* free, whence *liberty*, *liberal*. Lat. *libet*, *libet*, and *Libido*, denoting inclination or desire; whence Eng. *libidinous*. Also *love*. Saxon *libban*, and *lyfian*; whence Eng. *live*. Saxon *leof*, beloved, agreeable; whence Eng. *lief* or *lieve*, and old Eng. *lever* or *liver*, rather. Perhaps Lat. *Labium*, and Eng. *Lip*.

לכא

Occurs not as a V. in Heb., but in Arabic signifies in the first conjugation to milk or stroke out the beestings or first milk, and in the fourth to suckle with the first milk; and hence, says Bochart, the name of the lioness, whose milk is thick like beestings. Comp. Castell. As a N. then לבא A lioness, properly when giving suck, ἡ τῆς σκουμῆς θηλαῖσα. Thus Ezek. xix. 2, What is thy mother? לבא a lioness; רבצה she lay down among lions, חננה she brought up her whelps among young lions. Bochart farther remarks that לבא, notwithstanding it's termination, may as well be feminine, as רסן a mare, עא she-goat, אתן a she-ass, and others; and that it has two plurals, one לבאים (as he writes it, and as many of Dr. Kennicott's Codices read), Psal. lvii. 5, ending like a masculine Noun (as עא she-goats, עא ewes, &c.) and the other plainly feminine לבאות Nah. ii. 13. Nor need we wonder, adds he, that the לבא or lioness is reckoned among the fiercest lions; as in Gen. xlix. 9. Num. xxiii. 24. xxiv. 9. Deut. xxxiii. 20. Job iv. 11. xxxviii. 39, or xxxix. 1. Psal. lvii. 5. Isa. v. 29. xxx. 6. Hos. xiii. 8. Nah. ii. 11, 12, or 12, 13; for the lioness equals, or even exceeds, the lion in strength and fierceness, as he proves from the testimonies of ancient writers, which

see in his vol. ii. 719, 720. The above cited are all the passages (except Joel i. 6.) where the word occurs. Nor do I see any text where it may not signify a lioness or lionesses actually giving suck, at which time they are peculiarly fierce and dangerous. See Buffon, Hist. Nat. tom. viii. p. 120, 12mo.

לכא See under כר

לכא

To fall, tumble. occ. Prov. x. 8, 16. Hos. iv. 14. The LXX in Prov. x. 8, render it by ὑποστρεψομεθα shall be supplanted, tripped up.

DER. Lat. *Labor*, *lapsum*, whence Eng. *lapse*, *collapse*, *elapse*, &c.

לכא

I. In Kal, To whiten, make white. occ. Dan. xi. 35. In Hiph. To be white. occ. Psal. li. 9. Isa. i. 18. Joel i. 7. In Hith. To be made white. Dan. xii. 10. As a N. לבן Whiteness, white. Gen. xxx. 35, 37, & al. freq.

II. As a N. fem. לבנה, plur. לבנים, A brick, from it's whiteness, for in the east their * bricks are of this colour. In Ezek. iv. 1, לבנה seems to denote a tile flat and thin, like a Roman brick.

Isa. lxxv. 3, מקטרים על הלבנים, Offering by fire upon the tiles which formed the flat roofs of their houses. (Comp. under לב.) This idolatrous practice is mentioned Jer. xix. 13. xxxii. 29. Zeph. i. 5; and from 2 K. xxiii. 12, it appears that the idolaters sometimes on the roofs of their houses erected altars, probably of brick or tile. See Diodati's and Bishop Lowth's Notes on Isa. lxxv. 3. As a V. To make bricks. Gen. xi. 3. & al. It is evident from the text just cited that the Tower of Babel was built of burnt bricks and asphaltus. So, according to Berossus, cited by Josephus (Cont. Appion. lib. i. cap. 19, 20.) both of Nebuchadnezzar and Nabonnedus built the walls of Babylon ἐξ οπτης πλινθος και ασφαλτου of burnt brick and asphaltus.

לכא מעשה לבנת (as) of bricks or tiles; so LXX Εργον πλινθος a tiled work; and French Translation, Un ouvrage de quarræaux. Exod. xxiv. 10. "The expression—seems to point to that sort of pavement which is

* See Harmer's Observations, vol. i. p. 175, &c. formed

formed of painted tiles (or bricks), and is common to this day in the east, according to Dr. Shaw, p. 209." Harmer's Observations, vol. i. p. 186; where see more; and on Isa. ix. 9, 10, see his Observations, vol. iii. p. 87.

As a N. מלבן occ. Jer. xliii. 9. It is rendered *brick-kila*; but surely this would hardly be placed at the entrance of Pharaoh's palace. The word more probably means *an area paved with brick or tile, a bricked area*. So the Hexaplar Versions εν τω πωλυθωπω.

Also, *An instrument for making bricks, a rectangular mould or frame in which bricks are shaped out of the clay, a brick-frame, "Forma quâ ducuntur lateres."* Cocceius. occ. Nah. iii. 14, *Go into the clay, tread the mortar, מלבן החרוץ take hold on the brick-frame*. "When the clay was well trod, tempered and mixed, the next thing was to *form it into bricks* *."

III. As a N. fem. לבנה *The white of the moon, the white illuminated lunar disc*. It answers to חמה the *solar flame*, with which it is joined in the only three passages where the word occurs in this sense. Cant. vi. 9. Isa. xxiv. 23. xxx. 26 †.

IV. As a N. לבנה A species of tree, the *white poplar*, so called from the whiteness of it's leaves, bark and wood. occ. Gen. xxx. 37. Hos. iv. 13. In both passages the Vulg. interprets it *poplar*, in the latter the LXX and Aquila render it λευκης *white* (i. e. *poplar*). So Virgil, Ecl. ix. lin. 41. 42,

— His candida populus antro
Imminet.

— Here o'er the grot
Hangs the white poplar. —

And Horace, lib. ii. ode iii. lin. 9.

— Albaque populus.

V. As a N. fem. לבנה and לבונה *Frankincense*, a resinous substance, produced from a shrub growing in the East, particularly in Arabia. It is of a *whitish* colour, and the best is nearly transparent. Exod. xxx. 34. 1 Chrou. ix. 29, & al. freq. See Bochart, vol. i. 103.

* See Dr. Chandler's Life of David, vol. ii. p. 229. Note.

† See Hutchinson's Moses' Princip. part ii. 463, &c.; and Pike's Philosophia Sacra, p. 56, 57.

Hence Greek Λιβανός, Λιβανύριος, and the barbarous Lat. *Olibanum*.

VI. As a N. לבנון *Lebanon* or *Libanus*, "a famous mountain (or ridge of mountains) which separates Syria from Palestine. This name was given it in all probability by reason of the *snow*, with which it is always covered in many places. Jeremiah speaks of the *snow* of *Libanus*, ch. xviii. 14. And Tacitus, Hist. lib. v. cap. 6, *Præcipuum montium Libanum erigit, mirum dictu, tantos inter ardores opacum fidumque nivibus*. Of the mountains (of Judea) *Libanus* is the chief; and, what is surprising, notwithstanding the extreme heat of the climate, is shaded with trees, and perpetually covered with *snow*" Calmet. Whether this of Tacitus be strictly true may be doubted. The authors of the *Universal History* informs us, in a Note on vol. ii. p. 263, that "*Rauwolf*, who visited the cedars [of *Libanus*] about *Midsummer*, complains of the rigour of the cold and *snows* here. Radzeville, who was here in *June*, about five years after him, talks of the *snow that never melts* away from the mountains. Other travellers speak to the same purpose; among whom our Maundrell (Journey, May 9.) represents the cedars as growing amongst the *snow*; but he was there in the month of *May*. From all this we might have formed a judgement that the cedars stand *always* in the midst of the *snow*: but we are assured of the contrary by another traveller (*La Roque*, Voyage de Syrie, tom. i. p. 89.) according to whom the *snows* here begin to melt in *April*, and are no more to be seen after *July*; nor is, says he, any at all left but in such cliffs of the mountains as the sun cannot come at; that the *snow* begins not to fall again till *December*; and that he himself, when he was there, saw *no snow at all*; and it is probable he speaks nothing but the truth." However, the *snow's* lying on this mountain for seven or eight months in the year, according to *La Roque's* account, is sufficient to shew the propriety of it's being called in Hebrew לבנון *white*. Thus perhaps the Alps were denominated from אלבן or דלבן (the *being dropped*) by reason of the *snows* with which they are always covered. See Bochart, vol. i. 678. But
B h 2 beside

besides the *snows* on *Lebanon*, *Maundrell* informs us (*Journev*, May 6.), as to one part of it, that "the ground, where not concealed by the snow, appeared to be covered with a sort of *white* slates, thin and smooth." And these might afford one reason for its name; even as our British isle might have been denominated *Albion* by the *Phœnicians* from חלבן or אלבן *to be white*, on account of the *white* rocks on it's south-eastern coast.

Hos. xiv. 6, *His smell as Lebanon*. Cant. iv. 15, *Streams from Lebanon*. Not only both the great and small cedars of *Lebanon* have a *fragrant smell**; but Mr. *Maundrell*† found the great rupture in that mountain, which "runs at least seven hours travel directly up into it, and is on both sides exceeding steep and high, clothed with *fragrant-greens* from top to bottom, and every where refreshed with fountains, falling down from the rocks in pleasant cascades; the ingenious work of nature. These *streams* all uniting at the bottom make a fall and rapid torrent, whose agreeable murmuring is heard all over the place, and adds no small pleasure to it."

Hos. xiv. 7. The excellency of the *wine of Lebanon* has been particularly noticed by the travellers *Rauwolf*, *Le Bruyn*, and *La Roque*, whose testimonies the reader may find in *Hurmer's Observations*, vol. iv. p. 136, &c. to which we may add that of *Niebuhr*, *Voyage*, tom. ii. p. 366: "Le vin du Mont Liban, dont le Prophète Osée a fait déjà l'éloge, chap. xiv. est encore excellent." See also Bp. *Newcome* on Hos. xiv. 7.

לבש

I. In Kal, *To put on, clothe*. Gen. xxvii. 15. xxxviii. 19, & al. freq. In Hiph. *To cause to put on, to clothe*. Gen. xxvii. 16. Exod. xxviii. 41, & al. freq. As a N. לבש and לבש *A vesture, garment*. 2 K. xi. 22. Gen. xlix. 11, & al. freq. Sometimes the word לבש is applied to *Jehovah*, who is said to be *clothed* with majesty, strength, honour, or the like. (See Psal. xciii. 1. civ. 1. Job xl. 5, & al.) To understand which expressions we must recollect the glorious manner in which he

vouchsafed to appear to his people in fire, light and clouds. See inter al. Exod. xix. 16, 17. Ezek. ch. i. As a N. fem. חלבושת *Clothing*. occ. Isa. lix. 17.

II. It is particularly applied to *putting on* defensive armour. See 1 Sam xvii. 5, 38. Hence as a N. Job xli. 4. or 13, *Who hath opened פני לבורני the face of his morion*, i. e. *his morioned face*? For instances of a similar Hebrew phraseology see Deut. i. 41. Prov. xxiv. 31. Isa. ii. 20. Ezek. ix. 1, 2. xxvi. 16.

III. In a figurative sense, *To put on, be invested*, as with salvation, 2 Chron. vi. 41. Isa. lxi. 10;—with righteousness, Job xxix. 14;—with beauty, Isa. lii. 1. These and the like expressions plainly refer to that additional *clothing* which was instituted by God, and was emblematical of the clothing of Christ, his graces and righteousness, and of those glorified bodies with which true believers shall be *clothed* at the resurrection. (Comp. Rom. xiii. 14. Gal. iii. 27. Eph. iv. 24. Rev. iii. 18. vii. 9, 13, 14. xix. 8. 1 Cor. xv. 53, 54. 2 Cor. v. 2—4.) So the opposite phrase of being *clothed* with shame, Ps. xxxv. 26, & al. refers to the nakedness of fallen man (comp. Gen. ii. 25. iii. 7, 8, 9, 10, 21.); and his exposure to the divine vengeance.

IV. It is applied to the Spirit of God coming upon, and *investing* a man, Jud. vi. 34. 1 Chron. xii. 18. 2 Chron. xxiv. 20: and admirably expresses not only the *super-added* assistance of the Holy Ghost, but the *sufficiency* and *continuance* thereof. In the same manner St. Luke, in the New Testament, recording a speech of our blessed Lord, applies the word ενδυσαι *en-due, invest*, to the Holy Spirit, Luke xxiv. 49, *Tarry ye in the city of Jerusalem until ye be endued, invested, ενδυσασθε, with power from on high*. And by a like phrase the Spirit is said to *rest upon* Christ and his disciples, Isa. xi. 2. 1 Pet. iv. 14.

לנ

As a N. *A Log*, the *smallest measure of capacity* for liquids among the Hebrews. It contained about three quarters of a pint. Lev. xiv. 10, 12, & al. It occurs not as a V. and the ideal meaning is uncertain. But have we not the traces of this Root in the Greek λγω *to cease*, in the Swedish *lagg* *extremity*, in the Teutonic, *laecken* *to*

* Complete System of Geography, vol. ii. p. 98, col. ii.

† Journey, p. 143, 2d edit. Sunday, May 9.

to be diminished, and in the Eng. *lag*, *lack*, and *leak*? See *Junius's* Etymolog. Anglic. in LACK, LAG and LEAK.

לה

I. To faint, fail. So the Targum אשחזח, and the LXX ἐξέλειπε. occ. Gen. xlvii. 13.

II. As a negative Particle, Not, as לא from לאו to fail. Once, with ה interrog. prefixed, הלה Annon? Deut. iii. 11. So Targ. הלה. Comp. under לה among the Pluriliterals. But observe that in Deut. iii. 11, eleven of Dr. Kennicott's Codices read הלה and the Samaritan Pentateuch, הלה.

לה In Hith. To make oneself very faint, to tire oneself very much. occ. Prov. xxvi. 18, הלה As he who tireth himself in throwing, &c.

Some deduce this word, as likewise לה Gen. xlvii. 13, from להל to be mad, and render them accordingly. It is not denied but this interpretation would make good sense; but I do not find such a formation of words sufficiently authorized by similar instances, and the genius and use of the Hebrew language. Cocceius renders כמלהלה by ut furiosus, as a madman, and adds, that it probably means such a madman as greatly fatigues himself, "qui se multum fatigat." Qu. there fore if it might not best be rendered a raving madman?

לה

Occurs not as a V. in Hebrew, but in the dialectical languages signifies, as a Verb, To flame, burn, inflame, kindle, set on fire.

I. As Ns. לה and להבה A flame of fire. Jud. xiii. 20. Ps. lxxxiii. 15, & al.

II. The blade of a sword, or iron-head of a spear, from their flashing or glistening. Jud. iii. 22. 1 Sam. xvii. 7. Nah. iii. 3. Comp. under ברק II.

III. As a N. fem. שלהבת A raging flame. See among the Pluriliterals in ש.

לה

As a N. Meditation, study. Once, Eccles. xii. 12. So the LXX μελετη, and Vulg. meditatio. It may be doubted whether the ל in this word be radical, and whether ה may not be considered as a N. from the Verb להגה to meditate, and so the passage in Eccles. rendered להגה And to much study (is or is annexed) weariness of the flesh.

If the ל in להגה be radical, we may thence

derive the Greek λεγω to speak, λογος a word or speech, whence Logic, logician, and Latin lego to read; whence lecture, lection, &c.

להט

I. To burn up, set on fire, kindle. Deut. xxxii. 22. Ps. cvi. 18. Job xli. 12, or 21, (where see Scott). Isa. xlii. 25. Mal. iv. 1. As a N. להט Flame, ignited vapour. Gen. iii. 24. Comp. Ps. civ. 4. Ezek. i. 4.

II. As a N. masc. plur. in Reg. להט occ. Exod. vii. 11. The LXX and Theodotion render it by φαρμακείαι enchantments by drugs. And I once thought the word might properly refer to the burning or heating of their magical drugs, which frequently made a part of their incantations, and no doubt was originally designed to do honour to, and procure the assistance of, their physical gods, the fire and air.

Thus the sorceress Canidia in Horace, Epod. v. lin. 24, orders her abominable ingredients

Flammis aduri colubis.

To be burnt in magic flames.

Ovid in like manner describes another enchantress, Metam. lib. vii. fab. ii. lin. 258, &c.

Passio Medea capillis

Bacchantum ritu flagrantés circuit aras,
Multifidasque faces in fossâ sanguinis atrâ
Tingit, & intinctas geminis accendit in aris.
Terque senem flammâ, ter aquâ, ter sulphure huius-
trat.

Interca validum posito medicamen æno
Fervet & exultat, spumisque tumentibus albet.

Furious Medea, with her hair unbound,
About the flagrant altars trots around;
The brands dips in the ditches black with blood;
And at the altars fires th' infected wood:
Thrice purges * him with waters, thrice with
flames,
And thrice with sulphur, mutt'ring horrid names.
Meanwhile in hollow brass the med'cine boils,
And, swelling big, in foaming bubbles toils.

SANDYS

And somewhat in this view I say I was formerly inclined to explain the להט of the Egyptian conjurers, but am now convinced that Bate's interpretation of it by flames is both more simple and more just;

* Old Æson, whom, by her enchantments, she was to make young again.

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and

and with him I would refer it to those artificial flames by means of which those jugglers deceived the sight, and substituted serpents for staves. See his Note on Exod. vii. 11, in *New and Literal Translation*, &c. Comp. Wisd. xvii. 7.

- III. As a participial N. masc. plur. לחים *Persons set on fire*, i. e. with rage and malice, or perhaps *setters on fire*, kindlers of mischief, incendiaries, occ. Ps. lvii. 5. Comp. לחים Ps. vii. 14. and Jam. iii. 6.

DER. *Light*, in the sense perhaps both of illumination and of levity.

לח

- II. Hith. *To be soft, mild, gentle*. occ. Prov. xviii. 8. xxvi. 22. The LXX render it in the latter passage by μαλακοι *soft*, and the Vulg. in both places, by quasi-simplicia, as it were *simple, undesigning*. Comp. Ps. lv. 23. Prov. xx. 27, 30.

Hence perhaps Eng. *A lamb*.

Schultens, however, on Prov. xviii. 8*, observes that in Arabic לח signifies to swallow down quickly or greedily, "inglutire celeriter, avidè," and hence he explains כמלהחם in Prov. by *like things or dainties eagerly swallowed*. And it must be owned that this explication gives a very good sense, and is much favoured by the latter hemistich in both passages, לחם &c. *for they also* (i. e. like things thus greedily swallowed) *descend into the inner parts of the belly*. Comp. Prov. xx. 27, 30.

לח Chald.

As a Particle,

1. The same as the Heb. לכן, *Therefore*. Dan. ii. 6, 9.
2. *Besides, except*. Dan. ii. 11. iii. 28.
3. *But*. Ezra v. 12. Comp. Dan. ii. 30.

לח

Occurs not as a V. in Hebrew, but is retained as a V. in the Ethiopic, in the sense of *growing, increasing, augmenting*. As a N. fem. לחת *A large company or assembly*. So the LXX ἑκκλησίαν, *Aquila* Ὀμιλον, and Symmachus Συνοφην. Once, 1 Sam. xix. 20.

לח

- I. *To join, add, adjoin, couple, associate*. Gen. xxix. 34. Num. xviii. 2. Esth. ix. 27. Ps. lxxxiii. 9. Isa. xiv. 1. Jer. I. 5, & al. As a N. לחת *An addition*, so *Aquila*, ὑπο-

* Comp. also Schultens's *Triga*, p. 82, & seq.

σθη, or rather (according to the LXX, who render it σφαυος, a crown) *A wreath, a dialem*. occ. Prov. i. 9. iv. 9. Comp. Eccles. viii. 15.

- II. It is applied to *binding or obliging oneself to a person by borrowing money or goods of him*. In Kal, *To borrow*. In Hiph. *To let another borrow of oneself, to lend*. Deut. xxviii. 12, will afford an instance of both applications, לחית נתיך רבים ואחיה לא תלחם *And thou shalt cause to borrow (lend to) many nations, and (as for) thyself thou shalt not borrow*, i. e. Thou shalt thus make many nations be bound to thee; but thou shalt not bind thyself, or be bound to them. So Isa. xxiv. 2, כמלה לחה *As the lender, so the borrower; or as the obligee, so the obligee*. Sometimes the word כסף *silver, or money*, is added to לח in this sense, as Exod. xxii. 25, ואם כסף תלחם את עמי *If thou shalt lend money (to) my people, or more literally, If (in or by) money thou shalt bind my people*, i. e. to thyself, the particle ב being understood (as in many other instances) before כסף. So Neh. v. 4, לחנו כסף *We have bound (for) money—our lands and vineyards*.

- III. As a N. fem. plur. לחות *Coupled figures*. occ. 1 K. vii. 29, 30, 36. From a comparison of the former part of ver. 29th, with the latter, and with ver. 36, it appears that

Lions, Oxen and Cherubs, answer to *Lions, Oxen and לחות coupled figures*, and to

Cherubs, Lions and לחות coupled figures. These לחות then were *Cherubs*, and doubtless those of the *coupled kind*, mentioned by Ezek. ch. xli. 18, 19, and having two faces, those of a lion and of a man in union. Comp. Ezek. i. 10, and see under כריב I. This is further confirmed by their being attended in 1 K. vii. 36, as in Ezek. xli. 18, by the emblematical palm-trees. See more in Bate's learned *Enquiry into the Similitudes*, &c. p. 132—35.

- IV. לח A Participle expressing the *adhesion, attention, or cleaving of the mind to any object*.

1. Of wishing, *Would to God! O that!* Gen. xvii. 18, & al.
2. Of contemplating the object as present, Gen. I. 15, לחי עיני יוסף *Assuredly, Joseph will hate us*. Also, *If, supposing such a thing*

a thing actually to happen, Ezek. xiv. 15. Mic. ii. 11.

V. As a N. fem. לוחית *The large tail of one species of the eastern sheep.* It seems to be so called from being, as it were, a kind of *appendage or addition* to the animal. occ. Exod. xxix. 22. Lev. iii. 9. vii. 3. viii. 25. ix. 19. Bockhart, vol. ii. 494, &c. cites many writers both ancient and modern who have mentioned this kind of sheep, and proves from their testimonies, that, in some, their *tails* equal ten or twelve, and in others exceed even forty pounds. See also *Scheuchzer's Physica Sacra*, and plate, on Exod. xxix. 22. *Lucas, Voyage au Levant*, tom. i. p. 192. I shall here add the curious account of these *large-tailed* sheep given by Dr. Russell, *Nat. Hist. of Aleppo*, p. 51; where, after observing that they are in that country much more numerous than those with smaller tails, he adds, "This tail is very broad and large, terminating in a small appendix that turns back upon it. It is of a substance between *fat* and *marrow*" (which, by the way, shews the reason why in the Levitical sacrifices it was always ordered to be consumed by fire); "and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort, without the head, feet, skin, and entrails, weighs about twelve or fourteen *Aleppo* † rotoloes, of which the *tail* is usually three rotoloes or upwards; but such as are of the largest breed, and have been fattened, will sometimes weigh above thirty rotoloes, and the tails of these, ten; a thing to some scarce credible. These very large sheep being about *Aleppo* kept up in yards, are in no danger of injuring their tails; but in some other places where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of the tail, to prevent it's being torn by bushes, thistles, &c. as it is not covered underneath with thick wool, like the upper part; and some have small wheels to facilitate the dragging of this board after them; whence, with a little exaggeration, the story of having carts to

* Show says it "consists of a hard solid *fat*, not inferior in taste to *marrow*." *Travels*, p. 169.

† "A rotoloe of *Aleppo* is five pounds."

carry their tails" And this contrivance, we may add, is at least as old as *Herodotus*, who expressly mentions it, lib. iii. cap. 115; where speaking of the *Arabian* shepherds management to prevent this kind of sheep from having their *tails* rubbed and ulcerated, he says *Αμαξιδας γαρ ποιουντες, υποδεσσι αυτας της ουρης, ενος ελας κτηνεος της υρην επι αμαξιδας ελας ην καταδεσυντες.* They make little cars, and fasten one of these under the tail of each sheep."

VI. As a N. לוח, see among the Pluriliterals.

לוח Chald.

As a Particle, *With*. It occurs single in the Targum, in this sense, but in the Bible only with כן preceding, כן לוח, *From*, q. d. *From with*, as the French say, *D'avec*. occ. Ezra iv. 12.

לוח

I. In Kal and Hiph. *To turn aside, decline, depart.* occ. Prov. iii. 21. iv. 21. In Niph. as a Participle לוח *Perverse, that hath turned aside or declined from the right way.* occ. Prov. ii. 15. iii. 32. xiv. 2. In Isa. xxx. 12, לוח is rendered *perverseness*, but may mean what is *turned aside or diverted* from the right owner. As a N. לוח *Perversion*. occ. Prov. iv. 24. Hence Gr. λοξος *oblique*.

II. As a N. לוח *The hazle or nut-tree* (so LXX καρυινη), probably so called from its *flexibility* or *readily turning* any way. occ. Gen. xxx. 37. In Arabic لוח signifies the *almond-tree* (see *Castell*), and several learned men have thought that the word should be so interpreted in Gen. The *almond-tree*, however, is in Hebrew expressed by a very different word, שקד, which see.

III. As a Pron. לו, with ה emphatic, prefixed, *This, this here*, spoken of an object to which one *turns*, as if it were present. It is either masc. 1 Sam. xvii. 26. Zech. ii. 4, or 8, & al. or fem. 2 K. iv. 25. לוח The same masc. occ. Gen. xxiv. 65. xxxvii. 19. So לו fem. occ. Ezek. xxxvi. 35.

DER. Lose, Old Eng. *leese*.

לוח

The idea of the word seems to be *smoothness*, or the like. It occurs not as a V. but

I. As a N. לוח, plur. לוחות and לוחות, and once (Ezek. xxvii. 5.) לוחית (formed

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as

as ששלים from שש), *A smooth table or plank of wood or stone.* Exod. xxiv. 12. Deut. ix. 9. 10. Prov. iii. 3. Cant. viii. 9. & al.

II. It is spoken of the *viridity of vegetables, or floridity of animals.* Every one knows the *smooth, bland and agreeable* feel with which these are attended.

Of vegetables, As a N. לח Smooth, fresh, green, not withered. Gen. xxx. 37, & al. It is opposed to יבש dry, withered. Num. vi. 3. Ezek. xvii. 24. xx. 47.

Of a man, As a N. לח or חלח Floridity, smoothness of complexion, as opposed to the wrinkles, dryness, and harshness of the skin* in old persons. occ. Deut. xxxiv. 7. Comp. under בלח.

III. As a N. לחי The maxilla inferior, or lower jaw-bone of an animal, from its smoothness. Jud. xv. 15, 16; where it is spoken of the jaw-bone of the ass with which Sampson slew the Philistines, from which transaction the place itself was called לחי *Ichi*, ver. 19; comp. ver. 9. 17, and under כחש.

IV. When spoken of man it may sometimes be rendered the *check*; but in those passages it seems strictly to denote the jaw-bone. See 1 K. xxii. 24. Ps. iii. 8. Lam. iii. 30.

DER. *A leek.* Gr. λειος, and Latin *levis*, smooth, Qu? whence Eng. *levigate*, *levigation*. Also, *A lea*, Qu?

לחך

To lick, lick up. See Num. xxii. 4. 1 K. xviii. 38. Ps. lxxii. 9. To illustrate the comparison, Num. xxii. 4, we may observe from *Buffon* (Hist. Nat. tom. vi. p. 204, French edit. 12mo.) that "the horse eats day and night, slowly, but almost continually; the ox or beeve, on the contrary, *eats quick, and takes in a little time all the nourishment he wants; after which he ceases to eat, and lies down to chew the cud.*"

Hence Greek λείγω (by which or it's compound εκλείγω the LXX constantly render the Heb. V.) French *lecher*, and Eng. *to lick*. Also *A leech*. Qu?

לחם

The radical idea of this word may, I think, with the late learned Professor + *Robertson*, be expressed by the Latin *couseruit*,

* Freshness. Bate.

+ See his *Clavis Pentateuchi*, No. 379, and 2105.

inseruit, and in Eng. by *insert*, *join*, *lay*, *put* or *engage together*, as the V. likewise signifies in Arabic.

I. As a N. לח Food, victual, in general, which is added to or inserted into the body for the sustenance of life, whether of men; see Gen. iii. 19. 1 Sam. xx. 27. Job xx. 14. Ps. xli. 10. cii. 5. Prov. xxxi. 14. Comp. Dan. v. 1.—or of other animals, Ps. cxxvi. 25. cxlvii. 9. Prov. vi. 8 xxx. 25. Hence as a V. in Kal, *To eat*. Vesci. occ. Job xx. 23. Ps. cxli. 4. Prov. iv. 17. ix. 5. xxiii. 1, 6. לחמי רשע Eaten up, consumed, with burning heat. occ. Deut. xxxii. 24. Comp. under אכל II. and בער II.

לחם is applied to that part of the sacrifice which was burnt upon the altar; and which is called לחם the food of God. See Lev. iii. 11, 16. xxi. 6. Comp. Mal. i. 7, and *Lowth's* Note there.

Zeph. i. 17, לחם Their carcasses (so Targ. נבלתהו), literally, *Their food*, what might be so for the wild beasts of the field, and the fowls of the air. See Jer. vii. 33. xix. 7.

לחם Fruit, what is eatable, of a tree, Jer. xi. 19, *Let us destroy the tree* בלחם with his fruit, i. e. the Prophet with his prophecies or doctrine. Comp. Mat. vii. 16; and see *Noldii* Particul. Heb. Anno. 684. Chald. As a N. לחם An eating, a feast. occ. Dan. v. 1. Comp. Job xx. 23.

II. As a N. לחם Bread, which was and is the principal part of the food of men in almost all countries, particularly of the eastern nations, who, Dr. *Shaw* observes (*Travels*, p. 230), "are great eaters of bread; it being computed that three persons in four live entirely upon it, or else upon such compositions as are made of barley, or wheat flour. Frequent mention is made of this simple diet in the Holy Scriptures." So *Nicbuhr*, *Voyage en Arabie*, tom. i. p. 188, tells us that "the principal nourishment of the Orientals in general is fresh-baked bread, and that therefore they take especial care not to want for meal when they travel in the Desert." freq. occ. Hence

III. Bread-corn. occ. Isa. xlviii. 28. Comp. Isa. xxx. 23. Num. iv. 7. Job xxviii. 5. Eccles. xi. 1, and Bp. *Lowth's* Note on *Prælect. x. De Sacra Poesi* Heb. p. 120, edit. Oxon. 8vo. and p. 211, edit. *Götting*.

IV. In

IV. In Kal, *To engage in fighting, to fight*, לחץ

Manum seu prælum conserere. occ. Ps. xxxv. 1. lvi. 2, 3. Comp. Jud. v. 8. In Niph. *To be engaged in war or battle, to fight*. In this form it occurs very frequently; and with ל following, it denotes *To fight for one, or on his side*. Exod. xiv. 14, 25. Josh x. 14. (Comp. Ps. lvi. 3.) But followed by ב Num. xxi. 1, & al. freq.—by ע Deut. xx. 4. 2 K. xiii. 12.—by על Deut. xx. 19. 2 K. xii. 17. Jer. xxxiv. 23.—by ל Jer. i. 19. xv. 20.—by מ Ps. xxxv. 1. Jer. xxi. 4, 5, it signifies *To fight against or in opposition to another*. As a N. f. m. מלחמה *Engagement, battle, war*. Gen. xiv. 2, 8, & al. freq. מלחמת The same. occ. 1 Sam. xiii. 22.

From this Root may be derived not only the *Islandic lem*, and northern English *to lamme, beat*; and Greek *λοιμαίνω to destroy, ravage*, *λοιμός a pestilence*, *λαιμός the gullet*, *λαιμαζω or λαιμασσω to gorge or eat immoderately*, but also the Etruscan *Lucumo*. For the ancient "Etruria was divided into twelve tribes or cantons, called in the Tuscan language *Lucumonies*: each of these was governed by it's own Prince or *Lucumo*, and over the whole a King presided.—As the Etruscans were, a very warlike nation, and spoke at first a language not very different from the Hebrew or Phenician, the word *Lucumo* might possibly have denoted a warrior or captain. The Hebrew לחץ had undoubtedly such a signification." *Universal History*, vol. xvi. p. 38.

לחץ Chald.

Occurs not as a V. but as a N. fem. plur. in Reg. לחנות *Concubines*. So *Theodotion Παραιοιροι*, and *Vulg. Concubinæ*. occ. Dan. v. 2, 23. The Targum uses the N. לחנות, לחנות, and לחנות in the same sense. Perhaps they are all derivatives from the Heb. לח *smooth, delicate*, or the like.

לחץ

I. *To press, squeeze, crush*. It is used both transitively or intransitively. See Num. xxii. 25. 2 K. vi. 32.

II. Metaphorically, *To crush, oppress*, as an enemy doth. Exod. iii. 9. Jud. i. 34, & al. Comp. Exod. xxii. 21. xxiii. 9. As a N. לחץ *Oppression*. Exod. iii. 9, & al.

Denotes a low hissing, whistling, or whispering sound, and may be a word formed by an Onomatopœia, like the English words just mentioned, the Greek ψιθυρίζω, and French chucheter and siffler.

I. In Hith. *To whisper together*. occ. 2 Sam. xii. 19. Ps. xli. 8. So LXX, ψιθυρίζω. As a N. לחץ *A whisper*, i. e. a whispering or secret prayer. occ. Isa. xxvi. 16. Also, *A low whispering voice*, such as their conjurers used. occ. Isa. iii. 3; on which text observe that the prophet and עוסק the diviner are mentioned in the preceding verse, and that the *Vulg. renders לחץ נבן by prudentem eloquii mystici, skilled in mystic speech*. Comp. Isa. viii. 19. xxix. 4.

II. In Hiph. *To make a soft whistling sound, to whistle*, in order to charm serpents, and render them harmless. occ. Ps. lviii. 6. As a N. לחץ *Such a charming or incantation of serpents*. occ. Eccl. x. 11. Jer. viii. 17. Comp. Ecclus. xii. 13.

That serpents might be charmed and rendered harmless by musical sounds, was well known to the ancients, both Greeks and Romans, as the reader may find abundantly proved in *Bochart*, vol. iii. 385, & seq. He also cites *Texeira*, a Spanish writer, who, in the first Book of his *Persian History*, says that "in India he had often seen the Gentiles leading about enchanted serpents, making them dance to the sound of a flute, twining them about their necks, and handling them without any harm. "To this testimony I shall subjoin another passage or two from modern writers. Thus when the Author of *The Conformity of the East-Indians with the Jews and other ancient Nations*, ch. xxviii. "Their (the Indians) enchantments, or at least such as I have any knowledge of, have not very much in them, and extend no farther than to taking of adders, and making them dance to the music of a flute. They have several kinds of adders, which they keep in baskets: these they carry from house to house, and make them dance whenever any body will give them money. When any of these reptiles get into the houses, they get these Indians to drive them out: these have the art to bring them at their feet

feet by the sound of their flutes, and by singing certain songs; after which they take them up by handfuls, without receiving the least hurt." To which is added in *Picart's Ceremonies and Religious Customs of all Nations*, vol. iii. p. 268, Note, "As to serpents, it is very probable they may be delighted with musical sounds, and that the whole enchantment of the Bramins may centre there. *Baldæus*, Author of the Description of *Coromandel*, in Dutch, relates that he himself was an eye-witness to this conjuration with serpents *."

So the judicious *Niebuhr*, *Voyage en Arabie*, tom. i. p. 152, speaking of the Egyptian amusements. "Other persons make serpents dance. This perhaps will appear incredible to those who do not know the instinct of those animals: but certain species of serpents appear to love music; on hearing the drum they naturally rear their head, and the upper part of their bodies; and this is what they call dancing †."

- III. As a N. masc. plur. לחשים Some female ornaments, probably so called from their yielding a low, whistling or tinkling sound. We are told by *Pitts* (p. 99, 100.) that the women of pleasure at *Cairo* wore their hair in tresses behind reaching down to their very heels, with little bells or some such things at the end, which swung against their heels, and made a tinkling sound as they went. Supposing the Jewish ladies to have had such a fashion, I should rather think it referred to by this word לחשים, than, as *Pitts* himself does, by the Hebrew עכסים; but I presume he relied on the Eng. translation of this latter term by "tinkling ornaments about their feet." For the citation from *Pitts* I am obliged to *Harmer's Observations*, vol. ii. p. 385; and agree with the excellent Author of that work, that "it is extremely difficult, if not impossible, to give a sure explanation of the female ornaments mentioned in the third of *Isaiah*." A Lexicon-writer, how-

* I have likewise heard a gentleman of veracity, who resided many years on the coast of *Coromandel*, affirm, that he himself saw an Indian by the sound of his flageolet bring out a very dangerous serpent who had hid himself in a garden.

† See also *Complete System of Geography*, vol. ii. p. 306.

ever, is bound to do his best; and it may be added, that the above-cited account of *Pitts* is confirmed by *Niebuhr*, *Voyage en Arabie*, tom. i. p. 133; and comp. *Hasselquist's Travels*, p. 58. occ. *Isa.* iii. 20. But, after all, לחשים may perhaps mean, as the *Vulg.* and our translators render it, ear-rings. *Vitrings* observes that if this be not its signification, then we must say, that the prophet has omitted this capital article of female decoration, since there is no other word in his list to express it. A kind of ear-rings might be thus called from being made in such a manner as on the motion of the head to yield a low tinkling sound.

לש

- I. To hide, involve, inwrap, wrap up or over. occ. 1 K. xix. 13. 1 Sam. xxi. 9. *Isa.* xxv. 7. בלש In covert, covertly, secretly. occ. *Ruth* iii. 7. 1 Sam. xviii. 22. xxiv. 5. As a N. לש A covering. occ. *Isa.* xxv. 7.
- II. As a N. masc. plur. in *Reg.* לש Conjuring secrets or tricks, sleights, Prestigiæ. occ. *Exod.* vii. 22. viii. 7, 18; in the two former of which passages *Aquila* renders it *ἑρμαιοὺς sly tricks*, and *Symmachus* *ἀποκρυφῶν secrets*. Comp. under לחש II.
- III. As a N. לש A kind of gum. The LXX and *Vulg.* render it *Stacte*, which is the purest kind of myrrh, distilling from the tree of its own accord: but this is expressed by a different word, שז, which see. And the most probable interpretation of the N. לש seems to be that of *Junius* and *De Dieu*, who take it to mean *ladanum* or *labdanum*, which, "is a balsam or gum oozing out of the leaves of the *cistus* tree, which is common in *Cyprus*, and some parts of *Arabia*. *Dioscorides* saith it is pulled off the beards of goats †, who feeding upon those leaves, the viscous juice by degrees gathers and hardens into little lumps upon the hair. *Mons. Tournefort*, in his *Voyage to the Levant*, describes the method of gathering this gum, in *Candia*. He says it is brushed off the shrub, in a calm day, by a sort of whip, to which it adheres; and after it is scraped off the straps, it is made into cakes of different sizes." Dr. *Quincy's Dispensatory*. The above account

† Comp. *Herbodotus*, lib. iii. cap. 112, edit. *Gale*; and *Pliny*, *Nat. Hist.* lib. xii. cap. 17.

is

is sufficient to shew that this gum might with great propriety be called by the Hebrew name *ל* (q. d. *the inwrapper*) from its viscosity and stickiness. occ. Gen. xxxvii. 25. xliii. 11. The Greek name *λιδανον* or *λαδανον*, and the Latin one *ladanum*, seem derivatives from *ל*.

Hence perhaps Lat. *Lethum*, and Old Eng. *Lethe*, death.

IV. To this Root may perhaps be best referred the N. *לסל*, which occurs Jer. xliii. 9, and by the context denotes a *hiding place*, a *vault*, or something of that kind. So the Hexaplar Versions, except the LXX, render it by *κρυψις*, and the Vulg. by *Crypta*; both which words are from *κρυπνω* to *hide*.

לסל

Occurs not as a V. in Heb. but in Arabic signifies, *To adhere*, or *stick close to the ground*. As a N. fem. *لَسَاوَر* A species of *poisonous lizard* called in Arabic *Wachra*, and remarkable for *adhering closely to the ground*. Thus Bochart, vol. ii. 1074, where see more. Once. Lev xi. 30. The LXX render it *Καλαίσωτης*, and Vulg. Stello, *a Newt*, which may confirm the interpretation here given.

לש

I. In Kal, *To whet*, *sharpen*, or *set an edge on* a tool or instrument of metal. occ. 1 Sam. xiii. 20. Ps. vii. 13. lii. 4. So Gen. iv. 22, *Tubal-Cain*, the seventh from Adam in the line of Cain, was *לש כל* a whetter or sharpener of every instrument of copper and iron (so Montanus, *acuentem omne artificium æris & ferri*). This account implies great skill in metallurgy. For though we should with Mons. Goguet suppose that *copper might be found in a pure unmixed state, yet still the discovering and fusing and forging of iron, and the setting of an edge on copper, so as to make it fit for a tool or instrument (which the modern artist finds it very difficult to do) shews that *Tubal-Cain* had great knowledge in his art. But for further satisfaction on the subject of ancient metallurgy I with great pleasure refer the curious reader to the learned, sensible, and entertaining account given by Mons. Goguet, in his *Origin of Laws*, &c. vol. i. book ii.

* Comp. *Berbaave's Chemistry by Shaw*, vol. i. p. 12. and Notes.

ch. xiv. p. 140, &c. edit. *Edinburgh*, 8vo †.

I. In a figurative sense applied to the eyes, *To sharpen them*, *make them look sharp and glistening*, as with anger. occ. Job xvi. 9.

לכד

I. *To take*, as a city or town, in-war. Deut. ii. 34. & al. freq. Comp. Jud. vii. 24.

II. *To take*, by lots. Josh. vii. 14. Comp. 1 Sam. xiv. 41, 42.

III. *To take or catch*, as in a pit, snaring net, or the like. Isa. xxiv. 18. Jer. v. 26. xviii. 22. I. 24. As a N. fem. in Reg. מלכרת A trap, a gin. occ. Job xviii. 10.

IV. *To take*, or *catch*, as a wild beast doth his prey. Amos iii. 4.

V. In Hith. *To catch or take hold on each other*, as the scales of the leviathan, Job xli. 9, or 17;—as the superficial parts of water in freezing, Job xxxviii. 30. Comp. Eccles. xliii. 20.

לל

Occurs not as a Verb, but the idea is evidently, *To wind*, *to turn*, or *move round*, or *out of a rectilinear course*.

I. As a N. masc. plur. לללים *Winding-stairs*. So the LXX *Ἑλμας*, and Vulg. *Cochleam*. occ. 1 K. vi. 8.

II. As Nouns, לל and ללל, *The night*, q. d. *the dectatrix*. freq. occ. It seems properly to denote the dark condensed air on the back part of the earth, which was and is the principal cause of it's continual deviation from a rectilinear to a circular course.

We are informed by *Moses*, Gen. i. 3, *Then God said, Let light be, and light was*. Ver. 4, *And God saw the light, that (it was) good* (proper to perform the important offices intended for it), *and God divided between the light and between the darkness* (reciprocally changed the conditions of the celestial fluid by his own immediate power, as the sun and moon afterwards mechanically did, and still do, ver. 18.) Ver. 5, *And God called the light day* (יֹמִי the bustler), *and the darkness called he night* (לַיְלָה): *and there was evening and there was morning, one (the first) day*. From the evening being mentioned first, it is apparent that the first push or action of the Spirit, when

† Comp. *Heioid, Opera & D'es*, lin. 140, 150 *Annual Register for 1784*, 5. *Antiq.* p. 78.

God

God divided between the light and between the darkness, was on the evening or western * side or edge of the earth, or in other words, that the earth was *impelled* or *pushed forward* from west to east. But the consequence of the division just mentioned must be, that the earth would *decline* from a rectilinear path the moment it began to move. For since it is an unvaried law of nature (confirmed by every possible experiment and indeed by every breath we draw) that the grosser air constantly tends to rush into the finer, and will press against any intervening obstacle with a force proportionable to the different degrees of fineness on the one side and on the other; hence it is evident, that the air, being by the interposition of the earth made more gross on the back part thereof, than on that which was turned towards the centre of light, must, as soon as the light began to act, have pressed on the said back part with a considerable force, and caused the earth to *deviate* from a right-lined course into an *intermediate* one, between the directions of the perpendicular and lateral impulse above mentioned; and as the same forces are now constantly kept up by the natural and mechanical action of the celestial fluid, the earth must continue to move forward not in a right line, but (since the two forces approach to an equality) in an orbit nearly *circular*†.

III. As a N. fem. ללית Some *night-bird*, the noctua, strix, or *screech-owl*. occ. Isa. xxxiv. 14.

IV. As Particles לל and ללל. See among the Pluriliterals.

ללא

Occurs not as a V. but it's radical meaning seems nearly the same as that of לל, namely *to wind*, or *turn round*. So בן and בוא, בר, בוא and חג, רגל and רגל, re-

* The evening edge of the earth is very properly called the *western*, because, as it is just entering into the darkened hemisphere, the sun always rises later to it than it does to the morning edge, which is just entering into the enlightened one, and is therefore called the *eastern*.

† For a further account of the scriptural principles of philosophy in relation to the earth's motion, see *Catcott's Veræ & Veteris Philosophiæ Principia*; *Spearman's Enquiry after Philosophy and Theology*. ch. ii.; and *Catcott*, the Son, on Creation, p. 48—52

spectively, and nearly related in sense as well as in sound. As a N. fem. plur. ללא Round loops, so called from their form. Exod. xxvi. 4, 5, & al. The LXX render it by *αγκυλας*, which from *αγκυλος*, *curtæ*, *bending*, expresses a similar idea.

למד

I. In general in Kal, *To accustom* or *habituate*, *to be accustomed* or *habituated*. occ. Jer. ii. 24. So Vulg. *assuetus*. But see under פרה III.

II. In Kal, *To learn*; like the English word *learn*, it is used both in the sense of *learning oneself*, and of *teaching others*. Deut. iv. 5, 10. Jer. xii. 16, & al. freq. As a Partic. Hiph. *Teaching*. Deut. iv. 1. 2 Sam. xxii. 35.—Hiph. *Taught*. 1 Chron. xxv. 7, & al. As a Participle in Kal and Hiph. it is particularly applied to the beeve kind as *accustomed* or *broken* to the yoke. occ. Jer. xxxi. 18. Hos. x. 11. As a N. תלמיד *One taught*, a *disciple*, *scholar*, occ. 2 Chron. xxv. 8.

III. As a N. מלמד *A goad*, by which beeves are *habituated* or *broken* to the plough, and *managed*. *Aquila* renders it ideally *διδασκῆρι*. occ. Jud. iii. 31; where *Shamgar*—*slew* of the *Philistines* 600 men with an ox-goad: and *Maunderell* in his *Journey*, &c. at April 15, informs us, that an ox-goad which he had seen them still use in that part of the world, was of such a make and strength as to be a formidable weapon. And from *Homer*, Il. vi. lin. 130, &c. it should seem that the ox-goats used in his time and country were of a similar kind; since he there describes the votaries of *Bacchus* as pursued and slain by *Lycurgus* with an ox-goad, *σειρομεναι βεπαλῆγι*. See *Bochart*, vol. ii. 385.

לן

I. In Kal and Hiph. (dropping the formative ה) *To stay*, *abide*, *remain*. See Ruth i. 16. Job xvii. 2. xix. 4. xxix. 19. xli. 13, or 22. Ps. xxv. 13. xlix. 13. Prov. xv. 31. Isa. i. 21. Zech. v. 4. In Hiph. *To cause to lodge*. Job xxiv. 7. "It is by no means confined to the night, as if it were to *stay* or *lodge* a night, or in the night only," *Bate*; unless this circumstance is either expressed, as Gen. xxxii. 13, 21. Num. xii. 8.—or implied in the context, as Gen. xix. 2. xxiv. 54. xxviii. 11, xxxi. 54. Exod. xiii. 18. xxxiv. 25.

xxxiv. 25. Jer. xiv. 8. But since this V. **לע** is often applied to the night, hence may with great probability be derived the Lat. *luna* the moon; whence Eng. *lunar, lunation, lunacy, lunatic, sublunary*. As a N. **לָלוּן** *A place to lodge or stay in.* 2 K. xix. 23. Josh. iv. 8; particularly, *A place where travellers used to stop and lodge.* It is rendered an inn. But these places were very different from the present inns among us, and, no doubt, rather resembled the *connacs, khanes, or caravanseras*, which, to this day, in the eastern countries rarely afford any other accommodations than bare walls (and sometimes not even them) and a wretched lodging. Travellers therefore in these countries are obliged to take their bedding, wine, oil, and other provisions with them. occ. Gen. xlii. 27. xliii. 21. Exod. iv. 24. Jer. ix. 2. comp. Gen. xlv. 23. Luke x. 34*. As a N. fem. **לִלְוֹנָה** *A lodge, hotel, shed.* occ. Isa. i. 8. xxiv. 20. On the former passage we may observe, that in the East they still have in their *uninclosed cultivated spots lodges or booths*, which Sir John Chardin describes as "*Places defended from the sun by soda, straw and leaves, made for watching the fruits of those places, such as cucumbers, melons, grapes, when they begin to ripen; under which also they sell the produce of such gardens.*" Thus Harmer, *Observations*, vol. i. p. 454; who judiciously adds, that "as it was so easy to get over some of their fences (namely such as consisted of unarmed plants), such *watch-houses* might be very requisite (even) in such gardens as had hedges."—Comp. *Shaw's Travels*, p. 138; *Niebuhr's Descript. de l'Arabie*, p. 139.

II. In Kal and Hiph. *To dwell or harp (as we say) upon a subject with discontent and murmurs, to grumble*, Fr. *gronder*. Exod. xv. 24. xvi. ii. Num. xiv. 29. As a N. fem. plur. **לִלְוֹנוֹת**, and in Reg. **לִלְוֹנָה** *Repeated murmurs or murmuring repetitions, grumbings.* Exod. xvi. 7, 12. Num. xiv. 27, & al.

לָלַן In Hith. *To lodge oneself, to take one's abode or resting place.* occ. Job xxxix. 28. Ps. xci. 1.

* See Preface to *Shaw's Travels*, 2d. Edit. p. 9, 11, 14, and Notes: *Mundrell's Journey*, p. 1, 2; and *Volney, Voyage*, tom. ii. p. 384.

I. *To lick up, absorb, swallow down.* occ. Obad. ver. 16. Used figuratively, occ. Prov. xv. 25. In a passive sense, *To be swallowed up.* occ. Job vi. 3; where Targ. **מִשְׁתַּלְחָה** *fail.* As a N. **לָע**, or, according to seventeen of Dr. Kennicott's Codices, **לַע** *The throat, the gullet*, q. d. *the swallow.* occ. Prov. xxiii. 2.

II. As Ns. **תֹּלַעַ**, fem. **תִּלְעָה**, *A worm.* The learned Bochart and others deduce the Nouns from **לַע** *to swallow*, on account of the rapaciousness and voracity of these little reptiles (see Deut. xxviii. 39.); but it seems more proper to place these words under **לַע**, which therefore sec.

DER. Lat. *lingo*, whence *linguis*. Also Lat. *lingua* the tongue, whence French *langue*, *language*, and Eng. *language*; also Eng. *linguist, sublingual*.

לַעַב In Hiph. *To deride, sneer.* So the LXX **μωκτικίζοντες**, and Vulg. *subsannabant*. Once, 2 Chron. xxxvi. 16. The Chaldee Targums often use the word in the same sense.

Hence plainly the Greek **λαωζή** *contumely derision*, and it's derivatives, and perhaps Eng. *to laugh*, &c. But comp. under **לַעַב**

לַעַב In Kal and Hiph. *To mock, deride, sneer, scorn.* It is a word of gesture, and is put either absolutely, as Job xi. 3, xxi. 3; or construed with **ל**, **ב** or **עַל** prefixed to the Noun or Pronoun following. See 2 K. xix. 21. 2 Chron. xxx. 10. Neh. iv. 1. In Prov. xxx. 17. it is spoken of the eye, by which every one knows that *scorn or contempt* is often signified. But more particularly "*Contempt* is expressed by raising one side of the upper lip, so as to discover the teeth, whilst the other side has a movement like that in laughter: *the eye, on that side where the teeth appear, is half shut, whilst the other remains open; however both the pupils are depressed.*" As a N. **לַעַב** *Scorn, derision, scoffing.* Job xxxiv. 7. Ps. lxxix. 4, & al. In Ps. xxxv. 16, **מִלְעָב** seems to be a N. from **לַעַב** (the **ל** being dropped, as in **מָקַב** 2 Chron. xix. 7, and in **מָקַבְוֹ** Neh. x. 31, both of them Nouns from **קָבַל** *to take*), and to this purpose the

† *New and Complete Dictionary of Arts, Article Passions in Painting.*

LXX render לעני מעו in the Ps. by *ἐξευκταρισαν μωκτηρισμον*, literally, *they sneered at a sneering*, and Vulg. by *subsannaverunt subsannatione*. As a Participle in Niph. or a participial N. occ. Isa. xxxiii. 19, לעני נלען Ridiculous (Eng. margin) *in tongue or language*, as speaking what was to the Jews mere unintelligible *ridiculous* jargon. So לעני שפדו Ridiculousness of lip, i. e. *ridiculous lips*. occ. Isa. xxviii. 11. And thus, when God did on another occasion speak to the Jews and Proselytes of all nations by *men of other tongues and other lips* (comp. 1 Cor. xiv. 21.), some *χλευαζοντες* *mocking said these men are full of new wine*. Acts ii. 13. Comp. 1 Cor. xiv. 23.

DER. Gothic *klahgan*, Eng. *laugh*.

לעו

Occurs not as a V. in Heb. but as a Noun has been supposed to signify *barbarous*, i. e. *using a barbarous or foreign language or pronunciation*. So Targum ברבראי. LXX βαρβαροι, and Vulg. barbaro. But the word seems rather (according to Mr. Bate in Crit. Heb. and in his Appendix to the Enquiry into the Similitudes, p. 281, &c.) to be a compound of the particle *ל* of (as *ל* is often used, see Noldius's Particles, under *ל*, 44.) and *עו* violence, and so to refer to the *violence* of the Egyptians towards the Israelites, or the *barbarity* of their behaviour, which was more to the Psalmist's purpose than the *barbarity* of their language; even supposing the reality of the latter in the time of Moses. Once, Ps. cxiv. 1.

לעו

To swallow down eagerly, or at once, to gulp. It occurs not in Kal, but in Hiph. Once Gen. xxv. 30, דלעשני Let me swallow down; which seems well to express Esau's hunger and greediness.

DER. (*ע* being transposed) To glut, whence *glutton*, &c.

לעו

Occurs not as a V. in Heb. but in Arabic signifies *To reject, detest*, "Abegit, procul abesse jussit." Castell. Hence as a N. fem. לענה Wormwood, so called because animals reject or refuse to eat it on account of its extreme bitterness, Deut. xxix. 18, A Root bearing—לענה wormwood. (Comp. Heb. xii. 15.) But in this as in all the other texts of the Old

Testament, it is used in a figurative sense either for what is *offensive*, odious, as Amos v. 7. vi. 12;—or for *bitter affliction*, Prov. v. 4. Jer. ix. 15 xiii. 17. Lam. iii. 15, 19.

The above cited are all the passages of Scripture where the word occurs. The LXX generally render it by words expressive of its figurative sense, but the Vulg. most usually by *absinthium* wormwood, and so *Aquila*, Prov. v. 4, ἡ αψινθιον. See Martinii Lex. Etymologicum in *Absinthium*.

DER. A loon, scoundrel. Qu?

לפד

Occurs not as a V. but no doubt the idea of the Hebrew word, as of the Græc *λαμπαω λαμπας*—*αδω, λαμπη, λαμπαω*, derived from it, is to shine, or to like. And observe that *μ* is inserted as usual before *π*, not only in these Græc derivatives, but likewise *ν* in the Chaldean *לפד*, and Syriac *לפד* a lamp; the former of which words is in *Jonathan ben Uziel's Targ.* on Exod. xx. 2, 3, applied like the Heb. *לפד* in Gen. xv. 17. Exod. xx. 18.

As a N. *לפד*, plur. *לפדים*, *לפדים*, and *לפדים*, A burning torch or fire-brand. Jud. vii. 16, 20. xv. 4, 5. Job ii. 1. Isa. lxii. 1. Zech. xii. 6, *אש לפד* *is a torch of fire or fire-brand in a cloud*. But *אש לפד* Gen. xv. 17, means a *flame* or *cone of fire* in the midst of the *smoky* cloud, the emblem of the divine presence, as at Sinai, Exod. xix. 18. So *לפד* Exod. xx. 18, are the *flames* or *flashes* of fire. Comp. Ezek. i. 13. Dan. x. 6. Nah. ii. 5. Job xli. 11, or 19.

The above cited are all the passages wherein the word occurs as an appellative Noun.

DER. Greek and Lat. *Lampas*. Eng. *Lamp*. Also Lat. *limpidus*; whence Eng. *limp*, *limpidness*.

לפד

To incline, turn aside, decline. It is used both transitively and intransitively. cc. Jud. xvi. 29. Ruth iii. 8. Job vi. 18.

DER. Greek *λαφος* (Hesych.) Latin *latus*. English *left* (hand.) Qu? *Lappet*. Qu?

לפ

The Hexaplar versions very frequently re-

* Comp. Harmer's Observations, vol. iv. p. 488 der

der the Verb and Nouns under this Root by *χλευαζω* to mock, deride, and its compound and derivatives *εχχλευαζω*, *χλευασης*, *χλευασμος*. See Montfaucon's Heb. and Greek Lexicons at the end of his Hexalpa.

- I. In Kal and Hiph. To deride, scoff, scorn. Prov. iii. 34. ix. 12. Ps. cxix. 51, & al. As Ns. *לצר* A scoffer, scorner. Ps. i. 1, & al. freq. *לצר* Scorn, a scorning, Prov. i. 22. xxxix. 8. Isa. xxviii. 14. *לצר* A scoffing of, or in, parables, "a taunting proverb." (Eng. Transl.) Hab. ii. 6. But Qu? and see under *לצר* IV. Job xvi. 20, *לצר* is by some rendered, My friends mock (are mocking) me, so Schultens, "illudores mei, sodales mei;" it may however perhaps be best to refer this text to the Root *לצר*, which see. But the Reader will consider and judge for himself.

- II. As a N. *לצר* An advocate. See under *לצר* II.

לצר In Hith. To scoff or mock, repeatedly, or continually. occ. Isa. xxviii. 22, "Give yourselves up to scoffing no more." Bp. Lowth. As a N. masc. plur. *לצרים* Great scorers, those who scoff repeatedly or continually. occ. Hos. vii. 5.

לצר Chald.

Occurs not as a V. but as a participial N. *לצר* A house-steward or butler. occ. Dan. i. 11, 16. Some interpret the word as a proper name, Melzar; but as the *ל* is prefixed, it seems rather to be an appellative.

לצר

- I. To lick or lap with the tongue, as a dog doth water or blood. occ. Jud. vii. 5. 1 K. xxi. 19. xxii. 38.

- II. As a N. *לצר* A species of insect, so called perhaps from it's licking, as it were, and destroying vegetables. From Ps. cv. 34, compared with Exod. x. 4, it should seem to be a kind of *לצר* or locust; but in Joel. i. 4. ii. 25, it is expressly distinguished from the *לצר*, and in the former text described as ravaging after it. Nah. iii. 16. however, proves that after having ravaged (and cast it's slough) it takes wing. And the characters mentioned in Joel and Nahum agree with the chafer or may bug, *βραχος*, as the LXX render it in five passages out of eight wherein it occurs. So Vulg. throughout

Bruchus the chafer. Accordingly Michaelis* thinks *לצר* means the chafer, particularly in it's vermicular state, when it is much more destructive to plants, namely, by gnawing, eating, and cankerer their roots, than after it has taken wing. Yet he does not exclude it from signifying the winged chafer, especially in Nah. iii. 16. Jer. li. 27. If *לצר* (which see) means the winged chafer, *לצר* as denoting the worm from which it springs, is very properly placed before it in the two texts of Joel above cited. Michaelis, however, objects to Bockart's derivation of *לצר* from *לצר* licking, and rather refers it to Arabic *لبر* white, as the chafer-worms in fact are† (and even the winged chafers are sprinkled with a whitish dust which easily comes off), or to Arab. *لكر* to hasten.

לצר In Kal and Hiph. To lick or lap again and again. occ. Jud. vii. 6, 7. 1 K. xxi. 19.

DER. To lick (Comp. under *לצר*.) Old Lat. Lix water or liquor in general whence *liqueo*, *liquor*, *liquidus*, and Eng. *Liquor*, *liquid*.

לצר

This Root often drops it's initial *ל*. It is a very general word, and signifies, To take, receive, accept, in almost any manner, and has even some applications which seem to extend beyond the common use of those English words; as, for instance, with the particles *ל* and *ל* following, To procure, get. Prov. ix. 7. xxii. 25. To bring. Gen. xlviii. 9. 1 K. iii. 24. 2 K. ii. 20. Comp. Gen. xv. 9. xviii. 5. Psal. lxxviii. 19. Ezek. xvii. 5. Hos. xiv. 3. To send for. 1 Sam. xvii. 31. To employ, use. Jer. xxiii. 31. To buy, or purchase. Prov. xxxi. 16. So LXX *εμπιατο*, and Vulg. emit. To take a woman, marry, Num. xii. 1. To carry or hurry away. Job xv. 12. To attract, win or gain by speech or persuasion. Prov. xi. 30. Hence as a N. *לצר* Taking, persuasive speech, or doctrine, persuasiveness. See Deut. xxxii. 2. Job. xi. 4. Prov. i. 5. vii. 21. xvi. 21, 23. Also as a V. in Kal, To be taken or taken away, or off. Gen. ii. 23. iii. 19, 23. Isa. lii. 5. liii. 8, & al. In Hith. To

* Recueil de Questions, p. 64; Supplem. ad Lex Heb. p. 1030.

† Comp. Brook's Nat. Hist. vol. iv. p. 23. *catch*

catch or *infold itself*, like fire confined in an oven; but this cannot be for any time in the open air without a miracle. occ. Exod. ix. 24. Ezek. i. 4. As a N. מלקח *Somewhat taken, capture, prey.* Num. xxxi. 11. Isa. xlix. 24, & al. As a N. masc. plur. מלקחים *Tongs*, so called from taking hold, Forcipes, which Latin word is in like manner from the old formus *hot*, and capio *to take hold.* Exod. xxv. 38. 1 K. vii. 49. As a N. masc. plur. in Reg. מלקחים *The jaws which take hold on food.* occ. Psal. xxii. 16. So Vulg. *Faucibus.*

As Ns. dropping the ל, מק *A prison, which takes and detains men.* So the French and English *prison* is from the French V. prendre *to take.* occ. Isa. lxi. 1. (But comp. under פקק.) מקח *A taking or receiving.* occ. 2 Chron. xix. 7. Fem. plur. מקחות *Things to be received for use, wares, merchandize.* occ. Neh. x. 31.

DER. Greek *Λαχω, λαγχανω* to take by lot. Eng. *Luck.* Gr. *Λακκος*, Lat. *Lacus.* Eng. *A Lake*, a receptacle of water. Lat. *Locus* a place, whence Eng. *local, locality.* &c. Latin *Laqueus* a snare, whence French *Laqs*, and Eng. *illaqueate, illaqueation.* Lat. *lacio* to allure, whence *allicio, elicio*, and Eng. *elicit.* *A Lock* for a door. Qu? From infin. לקח, perhaps Eng. *to catch.*

לקט

I. *To pick, pick up, or gather*, as stones from the earth. Gen. xxxi. 46.—the manna. Exod. xvi. 4.—herbs, plants, or flowers. 2 K. iv. 39. Cant. vi. 1.—an arrow. 1 Sam. xx. 38. In Hiph. *To pick up*, as wood. occ. Jer. vii. 18.—as meat or crumbs under a table. occ. Jud. i. 7. As a N. לקט *A scrip or satchel* into which things are gathered. occ. 1 Sam. xvii. 40.

II. *To pick up, glean*, as stalks of corn. Lev. xix. 9. (comp. ver. 10.) Ruth ii. 2, 3, & al. As a N. לקט *A gleaning.* occ. Lev. xix. 9. In Hiph. *To glean.* occ. Isa. xvii. 5.

III. *To pick up, gather*, as money in small distinct sums. occ. Gen. xlvii. 14. In Niph. *To be picked up* one by one, as men. occ. Isa. xxvii. 12. In Hith. *To be picked up or gather themselves together, one after another*, as men. occ. Jud. xi. 3.

DER. Latin *lego, lectum*, to gather, whence the compound *colligo-lectum*, and Eng. *collect, collection.*

לקט

I. *To crop or cut off; so to gather*, as fruits. occ. Job xxiv. 6, *They* (the poor distressed persons mentioned ver. 4, 5.) *crop the vineyard*, i. e. *gather the vintage of the oppressor.* Targ. יכסח *they cut off or crop.* Vulg. *viudemiant they gather.* The paraphrase of the LXX is here remarkable, and gives the general sense of the passage: *The poor labour in the vineyards of the wicked, αμισθι και ασιτι*, without wages and without food.

II. As a N. לקט *A crop of grass*, i. e. *what is cropped or eaten off by cattle.* occ. Amos vii. 1, twice. Comp. under גב III. and the authors there cited.

III. As a N. מלקש *The harvest rain*, i. e. *the rain which plumps up and prepares the corn for cutting or gathering.* These rains in Judea and the neighbouring countries * “fall sometimes in the beginning, sometimes towards the end of April.” (O. S.) Deut. xi. 14, & al. freq.

DER. Latin *Locustia*, and English *Locust*, from their cropping the fruits of the earth. See *Martini Lex. Etymol. in Locusta.*

ש

I. *To knead*, as dough. Gen. xviii. 6. 1 Sam. xxviii. 24, & al.

II. As a N. ש *A lion.* occ. Job iv. 11. Prov. xxx. 30. Isa. xxx. 6. The Rabbins will have it to signify an *old decrepit lion*; but, as *Bochart*, vol. iii. 720, 1, has well proved, this is inconsistent with the import of Job iv. 11, and of Prov. xxx. 30; to which I think we may add the only remaining passage wherein the word occurs, namely Isa. xxx. 6. The learned writer just cited observes, that both *Aristotle* and *Pliny* distinguish two kinds of lions, the one of a compact shape and curled mane, the other of a longer shape and straighter mane: the latter of these, say they, is the more fierce and courageous, and this *Bochart* conjectures to be the species called in Hebrew ש. I see no necessity however to have recourse with him to the Arabic language to explain the word. ש seems a very proper Hebrew name for a *fierce* kind of

* Dr. Shaw's Travels, p. 335, 2d edit.

lion,

lion, from his trampling upon, and as it were *kneading*, his prey with his paws. Comp. Mic. v. 7, or 8. And to illustrate Prov. xxx. 29, 30, see Isa. xxxi. 4; *Homer*, Il. xii. lin. 299, &c.; or lin. 357 of *Pope's Translation*; to which may be added part of *Dr. Brookes's description*, Nat. Hist. vol. i. p. 178. The lion "has lively sparkling eyes, with dreadful paws, and his steady pace cannot but excite the attention of the beholder; plainly shewing that he is the king of quadrupeds."

Hence the Greek Λίς, by which *Aquila* renders the Heb. לש Job iv. 11, and which *Homer* uses for a lion, Il. xi. lin. 239. Il. xv. lin. 275. & al.

III. As a N. לשן, and sometimes in Reg. לשן,

1. *The tongue* of man or animals, from it's *kneading* the food in chewing; but see the Root לשן. Exod. iv. 10. xi. 7.

2. *Tongue, language*. Gen. x. 5. Dent. xxviii. 49.

3. *A bay or arm* of the sea, from it's *form*, Josh. xv. 2, 5, & al.

4. *A piece of gold resembling a tongue*, which the French call un lingot d'or, *a little tongue of gold*; and we, corruptly from them, an *ingot* of gold. Josh. vii. 21, 24.

5. *A tongue or flame* of fire. Isa. v. 24; where see *Bp. Lowth's Note*; and comp. Acts ii. 3. Hence,

IV. לשן is once used as a V. *To accuse, speak against*, q. d. *to betongue*. Prov. xxx. 10; and once as a Participle Hiph. in the same sense; Ps. ci. 5; where the LXX render it by καταλαλῶσα *speaking against* Comp. under לשן.

לשד

Occurs not as a Verb, but the idea is, *To be wet, moist, liquid*. As a N. לשד Moisture. So the Chaldee Targum רושבי. occ. Ps. xxxii. 4. Also *Moist, liquid*; and so when spoken of oil, *Fresh*. occ. Num. xi. 8.

לשך

As a N. fem. לשכה and in Reg. לשכת *A chamber, room*. Neh. xiii. 5. 2 K. xxiii. 11, & al. freq. The word occurs not as a V. in Hebrew, nor, so far as I can find, in the dialectical languages, and the ideal meaning is uncertain; but hence the Greek λασχῆ, which, as *Vulcanius*, on *Callimachus* hath observed, properly signifies an open place, where philosophers meet to discourse, &c. See *Cocceius*, and *Herodotus's Life of Homer*, cap. 12, and 15; and

Casaubon's and Duport's Notes on Ἀδολεσχαία in *Theophrast. Eth. Char. cap. 3.*

לשך

As a N. *A kind of precious stone, a figure*. So the LXX λυγυριον, and *Vulg. ligurius*. "*Theophrastus and Pliny describe the ligurius to be a stone like a Carbuncle, of a brightness sparkling like fire.*" *Calmet. occ. Exod. xxviii. 19. xxxix. 12.*

לשך

Occurs not as a Verb in Heb. but the Syriac (in Aph.) לשן is *To turn about, twist, contort, "torsit, contorsit," Castell. Hence, perhaps, as a N. לשן The tongue, &c. which is so formed and furnished with muscles, as to be capable of the greatest variety of contortions and flexures of any member of the body. Hence as a V. לשן To speak against, q. d. to betongue. Prov. xxx. 10.*

I have above placed לשן as a derivative under ול (which see), and am dubious whether it should be considered as a radical or a derived word; but must just observe, that I find no other instance of a Verb made from a Noun, which is formed with a servile ל, as the Verb ולן must be, if the N. ולן or ולן be deduced from ול; but supposing ל in ולן radical, there are many examples of Verbs made in a similar manner from Nouns, as דחק, קץ, דחמאל, &c.

לתח

Occurs not as a V. but hence as a N. מלתחה *A wardrobe, a vestry. Once, 2 K. x. 22; where Vulg. Vestes the castments, but Targ. קמטריה the chests, for clothes namely. Comp. Zeph. i. 8. where see Lowth's Note.*

לתך

As a N. *A measure of capacity containing half a homer or cor.* So several of the Hexaplar versions ἥμιχορον, and *Vulg. dimidio coro. Once, Hos. iii. 2.*

לתע

To break in pieces, to comminute. occ. in Niph. Job iv. 10. The teeth of the young lions נתע are broken. So the *Vulg. contriti sunt.* נתע is here, according to the general opinion, put for נתעו, the ל being dropt, as it often is in the deflexions of תקל and in נתע from נתעו. Hence, as a N. fem. plur. מלתעות *The grinders, i. e. the large flat teeth which comminute the food.* So LXX Μυλας, and *Vulg. Molas. occ. Ps. lviii. 7.*

C c

PLUR.

PLURILITERALS in ל.

לריון

As a N. *The Leviathan*, from לו coupled, and הן a large serpent. See under רנהו לריון is synonymous with נחש a serpent, and with חנין Isa. xxvii. 1. comp. Psal. lxxiv. 13, 14; and חנין is used not only for a dragon or large serpent, and for a whale or aquatic monster, but in Isa. xxvii. 1. li. 9, seems particularly to refer to the crocodile. Comp. Ezek. xxix. 3. xxxii. 2. So

- I. As a N. לריון *The crocodile, a large amphibious serpent-like animal*, growing to the length of twenty or twenty-five feet, and even much more *.

For a more particular description of the crocodile, see Job chap. xl. and xli. and Bochart's excellent Comment on them, vol. iii. 769, & seq. occ. Job iii. 8: xl. 20. or xli. 1. Psal. lxxiv. 14. Isa. xxvii. 1.

Job iii. 8, *Let them execrate it, who curse the (natal) day* (comp. ver. 1.) of those who are about to, or who shall, (LXX ὁ μελλων) rouse the Leviathan; which was almost sure to be attended with immediate and horrid destruction †. See

* "Captain Norden saw, in the Upper Egypt, twenty crocodiles extended on banks of sand in the Nile. They were, he says, of different sizes, namely, from fifteen to fifty feet. Travels, p. 61, 8vo Scott's sub-note, s, to Job xli. 31.

† The crocodile, says Hasselquist, Voyages, p. 216, does inexpressible mischief to the people of Upper Egypt, often killing and devouring women, who come to the river to fetch water, and children playing on the shore or swimming in the river. In the stomach of one dissected before the English consul, Mr. Barton, they found the bones of the legs and arms of a woman, with the rings which they wear in Egypt for ornaments. Lucas, Voyage de Syrie, tom. i. p. 83, describes a horrid accident of this kind. Being at a house of an Arab Shek, in company with a Turkish Cadi, at Girge in Upper Egypt, he was carried to see a crocodile's skin, the length of which was between twenty-four and twenty-five (French) feet; and the Turk gave him the following account of the monster to whom it belonged. "This crocodile, said he, used every year to make great ravage for three weeks or a month, and he then disappeared till the following year. One cannot recount how many oxen, cows, camels, horses, asses, dogs, sheep, men, women, and children he had devoured. The people had several times pursued, without being able to take him. This very year the women belonging to the Shek went one day to fetch water from the river, a little before sun-set, according to the custom of the country. Among these women was a beautiful female slave, whom the Shek loved more than all

Job xli. 8—10; and Scott's Notes on Job iii. 8. †

In Ps. lxxiv. 14, לריון is used allegorically for the Egyptians (comp. Isa. li. 9. Ezek. xxix. 3.); and so in Isa. xxvii. 1, for other mighty oppressors of God's church. In Scheuchzer's Physica Sacra, tab. dxxxiv. may be seen a medal with Julius Cæsar's head on one side, and on the reverse a Crocodile, with this inscription: ÆGYPTO CAPTA, EGYPT TAKEN.

- II. A whale, or large fish of the cetaceous kind. occ. Ps. civ. 26. This genus are known to bring forth their young alive, to suckle them with their dugs (comp. Lam. iv. 3.), to be furnished with lungs, and a wind-pipe, and especially to make a loud noise, which, together with their enormous size, shews the propriety of the name לריון. Comp. חנה under חנה.

The above cited are all the passages wherein לריון occurs; and we need not be surprised to find the same Hebrew word

the rest. This young person seeing the place where she was to draw water already occupied by her companions, went about thirty paces higher up the river. As she was stooping, the crocodile sprang upon her, carried her to the bottom of the Nile and devoured her." Comp. Harmer's Observations, vol. iv. p. 283.

‡ The crocodile frequents the canals and rivers of this country (Baravia), and is a most voracious animal. It certainly is an object of fear, and by no very uncommon transition of sentiment, gradually becomes an object of veneration; and offerings are made to it, as to a Deity. When a Javanese feels himself diseased, he will sometimes build a kind of coop, and fill it with such eatables as he thinks most agreeable to the crocodiles. He places the coop upon the bank of the river or canal, in the perfect confidence that by the means of such offerings, he will get rid of his complaints; and persuaded that if any person could prove so wicked as to take away those viands, such person would draw upon himself the malady for the cure of which the offering was made. The worship of the crocodiles is indeed a folly among men of an ancient date; as Herodotus, in that part of his History styled Euterpe, expressly says, that "among some of the Egyptian tribes the crocodiles are sacred, but regarded as enemies among others. The inhabitants, in the environs of Thebes and the lake Moeris, are firmly persuaded of their sanctity; and both these tribes bring up and tame a crocodile, adorning his ears with ear-rings of precious stones and gold, and putting ornamental chains about his fore-feet. They also regularly give him victuals, offer victims to him, and treat him in the most respectful manner while living, and when dead, embalm and bury him in a consecrated coffin." Sir George Staunton's Embassy to China, vol. i. page 275.

denote

denote both a *crocodile* and a *whale*; for תנשמו is used in like manner for a *chameleon* and a species of *fowl*. See under נשם לו.

a Particle compounded of לו *if*, and לא *not*, *if not*, *unless*, *except*, nisi. Gen. xliii. 10, & al.

לולא See under כל VI. 6.

מ

A Particle.

It is an abbreviation of מן from מנה to distribute, &c.

From, by, Gen. ii. 2. Hos. vii. 4.

Without. Job xxi. 9. Mic. iii. 6.

At, near, toward—of place. Gen. iii. 24.

Exod. xxxiii. 6. Ruth ii. 14. Jud. vii. 1.

—of time. Exod. ix. 6. 2 K. xviii. 10.

Before, in the presence of. Num. xxxii. 22.

Jer. li. 5.

Against. Jer. iii. 20. Dan. xi. 8.

Of, concerning, for. Lev. vi. 18. Josh.

xxii. 24.

From, out of. Gen. ii. 23. xv. 4, &

al. freq.

Rather than, more than. Deut. xiv. 2.

Jud. ii. 19.

Because of, by reason of. Exod. vi. 9, &

al. freq.

According to. Ezek. vii. 27.

For want of. Jer. x. 14. li. 17. Zeph.

iii. 18.

With a Verb infinitive it is Negative,

From, lest, that not. Gen. xxxi. 29. Take

heed to thyself מרבר from speaking, or lest

thou speakest, to Jacob. Isa. v. 6. viii. 11.

xxxiii. 19.

After מ in this sense the V. infinitive דרית

to be, is sometimes understood, the N.

only being expressed. Thus 1 Sam. xv.

23. וימאסך ממלך And he hath rejected

thee from being king. So 1 K. xv. 13.

Isa. vii. 8. xvii. 1. xxv. 2, & al.

This Particle sometimes, though rarely,

admits another מ before it, in the senses

of from, out of, more than. See Gen.

xvii. 6. 1 Sam. xv. 28. Comp. under

מנה VIII.

With ער unto, or even unto, follow-

ing, it may be rendered, Both, as well.

Gen. xix. 11. They struck with blindness

מקטן ער גדל from small, even to great,

As a Particle compounded of לו *if*, and לו denoting defect, failing, from לו which see, and which is used for Nothing in Chaldee, Dan. iv. 32, or 35. And as the Particle לו is of the same import as לא, so is לו *if* לו *if not*, unless. Gen. xxxi. 42, & al.

למאול See under כל VI. 6.

or, both small and great. Comp. Dent xxix. 10. Esth. iii. 13. So with לו following, Gen. ix. 10.

II. As an abbreviation of מה *What* ? prefixed, as in מה *What (is) this* ? Exod. iv. 2; מהם *What they*—Ezek. viii 6; מלכם *What (is) to you* ? Isa. iii. 15; מהלמה *What weariness*. Mal. i. 13.

מא Chald.

From the Heb. מה, *What*. Thus למא Concerning what. Ezra vi. 8. The Targum uses מא for what ? as Jud. ii. 2. viii. 1.

מא

Occurs not as a Verb, but the idea evidently is, *To be strong, copious, vehement, or the like*.

I. As a N. מא *Strength, ability, faculty*. occ. Deut. vi. 5. 2 K. xxiii. 25. So the LXX render it by Δυναμις and ἰσχυς, the Vulg. for Fortitudo and Virtus.

II. As a N. *Very great, very numerous*. See 2 Chron. xxiv. 24. xxx. 13.

III. As a Particle, *Very, very much, vehemently*. Gen. i. 31. iv. 5.

מא repeated makes the meaning very intense; מא מא *Most exceedingly*. Gen. vii. 19. Num. xiv. 7.

מא ער *Even exceedingly, to a very great degree*. Gen. xxvii. 34. Isa. lvi. 12.

DER. Might, Mud, Qu ?

מאה

Occurs not as a V. in Heb. but in Arabic מא, or מא signifies, *To extend, dilate*. See Castell. As a N. *An hundred*, q. d. an extensive number. Gen. vi. 3. It is often written מאת like a N. fem. in Reg. and so may most properly be rendered, as a substantive, *A century*, Fr. une centaine. Gen. v. 3, & al. freq. In plur. מאות *Hundreds, several hundreds*. Gen. v. 5, 7, & al. freq. מאות *Two hundred*. Gen. xxxii. 14. As a N. fem. plur. מאות

C c 2

מנח *Centuries, companies of a hundred*
when each. occ. 2 K. xi. 4, 9, 10, 15.
DER. Saxon *Ma*, more, whence Eng. *more*, *most*.

מנח

Occurs not as a Verb, but

I. As a N. **מנח** *The least thing, any thing*,
 occ. Job xxxi. 7. But most usually Fem.
מנחה *The least thing, any thing at all*,
 or *whatever*. Gen. xxii. 12, & al. freq.
Schultens in his MS. *Origines Hebraicæ*
 takes the מ in this word to be servile,
 and the Root to be מנח which in Arabic
 signifies to *evaporate, smoke*, and as a N.
אומה *a thin pellicle*; whence in Heb.
 מנח and מנחה *Somewhat extremely*
small or slender.

II. Chald. As a N. from the Heb. **מנח**,
מנח *A blot, blemish.* occ. Dan. i. 4.

מנח

I. *To refuse.* Gen. xxxvii. 35, & al. freq.
 Comp. Jer. xv. 18. Hence Eng. *mean*,
vile.

II. Chald. As a N. masc. plur. emphat.
מנח and in Reg. **מנח** (from the Heb.
מנח *to distribute*) *Vessels, instruments*,
utensils. Ezra v. 14. Dan. v. 2, & al.
 It answers in sense to the Heb. כלי.

מנח

In Arabic signifies *to be dilated, as a wound*
 See *Castell*.

I. *To crack and peel off, as the diseased skin*
 in an elephantiasis. occ. Job vii. 5. Comp.
Bate's Crit. Heb. Michaelis, in his Re-
 cueil, Quest. xxxv. observes from the an-
 cient physicians, that in the elephantiasis,
 the skin "in some places laps over, in
 others it *chaps*. Dans quelques endroits
 elle se replie, dans d'autres elle se cre-
 vasse."

II. *To reject with contempt or disgust, as*
vile and worthless, to despise, abhor. Psal.
 cxviii. 22. Jer. vi. 30. Prov. iii. 11, &
 al. freq. It is opposed to בחר *to choose*.
 Isa. vii. 15, xli. 9, & al. In Hos. iv. 6,
 very many of Dr. Kennicott's Codices
 read מנח.

When followed by ב it might most li-
 terally be rendered, *To nauseate, to be*
disgusted at. Lev. xxvi. 15, 43, & al.
 Should not ימנח Ps. lvi. 8, be trans-
 lated? *Let them, or they shall, become vile*
or refuse. The LXX render it ἐξεδεωθη-
 σονται *they shall be despised, esteemed as*
nothing, the Vulg. ad nihilum devenient

they shall come to nothing, and the Ethi-
 opic (according to *Walton*) *they shall be*
despised.

As a N. **מנח** *Refuse, vile, rejectaneous*.
 occ. Lam. iii. 45. So **מנח** Ps. xv. 4.
 Hence Gr. *μισω* *to hate*, as the LXX
 several times render **מנח** *μισος*, a fla-
 gitious crime.

מנח

In Arabic signifies *to grow sore again, to*
rankle, as a wound, "recruduit vulnus,"
Castell. In the Hebrew Bible it occurs
 only as a Participle Hiph. *Causing to*
grow sore or rankle. Thus it is applied
 to the leprosy. occ. Lev. xiii. 51, 52.
 xiv. 44.—to a thorn. occ. Ezek. xxviii.
 24. In the former passages the LXX
 translation ἐμμενος, and Vulg. *perseve-*
rans inveterate, give the general sense,
 but not the ideal meaning of the word.

DER. *To mar, Murrain.* Old Eng. *Murr*
catarrh, French *Morve*, Greek *Μαρμα*
to waste away, whence *Marasmus*.

מנח

In general, *To dissolve, melt*.

I. In Niph. *To be dissolved, melted, as by*
 water. Nah. ii. 6, or 7 (see ch. i. 8.),
 or *consumed, as by fire*, alluding to the
 burning of the king of Nineveh's palace,
 together with himself, his concubines
 and wealth. See Bishop *Newton's Dis-*
sertations on the Prophecies, vol. i. p.
 266, 7, 8vo. Comp. Amos ix. 5, and
 מנח IV. below.

II. In Kal and Niph. *To melt or be melted*,
 as through fear. See Psal. xli. 7. Ezek.
 xxi. 15, or 20. Exod. xv. 15. Josh. ii. 9.

III. In Niph. *To melt away, be dispersed*,
 as a body of men. occ. 1 Sam. xiv. 16.
 In Kal, Transitivity. *To melt away, con-*
sume. occ. Isa. lxiv. 6.

מנח I. *To melt or dissolve very much, to*
make very soft, as the earth with rain.
 occ. Ps. lxx. 11.

II. *To dissolve, dissipate.* See Job xxx. 22.

III. In Hith. *To melt, flow or run down*,
 as the hills with wine and oil, or rather
 with milk. occ. Amos ix. 13. Comp.
 Joel iii. or iv. 18.

IV. In Hith. *To melt, flow down, as the*
hills through intense heat. occ. Nah. i. 5.
 Comp. Jud. v. 5. Ps. xcvi. 5, & al.

V. In Hith. *To melt or be melted away, as*
 through fear. occ. Ps. cvii. 26.

DER. *Mug, muggy, muggish, damp, moist.*

מנח

מנר

Occurs not as a Verb in Hebrew, but Verbs from this Root in Arabic signify, *To excel, exceed in glory, honour, or praise.* As a collective N. מנר *Precious fruits, valuable produce, delicacies.* occ. Deut. xxxiii. 13, 14, 15, 16. Plur. מנרים *Precious plants or flowers.* occ. Cant. iv. 13, 16, vii. 13*. As a N. fem. plur. מנרות *Precious things, things of value.* occ. Gen. xxiv. 53. 2 Chron. xxi. 3. xxxii. 23. Ezra i. 6. *Michaelis* in *Supplem.* observes, that in 2 Chron. xxxii. 27, two of Dr. *Kennicott's* Codices for מנרים *shields*, read מנריכ *precious fruits*, as being joined with בשמים *Spices, aromatics.*

Hence may be derived *Mayadis* a kind of musical instrument among the Greeks, of which *Strabo* (lib. x. p. 722, edit. *Amstel*) expressly remarks that the name is barbarous or foreign.

מנל See under נל XII.

מנ

I. With *Schultens* (in his MS: *Origines Hebraicae*, comp. his Note on Prov. iv. 9.) I think that the ideal meaning of this Root is, *to pour, pour forth with profusion*, and thence *to lavish, give largely*, and as it were *profusely*, *clargiri*, as it is used in the only three texts where it occurs. Gen. xiv. 20. Prov. iv. 9. Hos. xi. 8; in which last *Symmachus* ἀνδρῶσιν σέ—*shall I give thee up?* And hence מנן in Chaldee as a Particle signifies *gratis, without compensation* (see *Targ.* on Gen. xxix. 15.); and in Arabic as a V. *Not to care what one says or does, to be profuse or prodigal* as it were in this sense. “Non curavit quid diceret, faceretve.” *Castell.* To which we may add from *Castell* the Arabic N. ממנן *A wheel for drawing up water out of a river or well, and watering gardens or fields, which brings us back again to the original idea of the word.*

II. As a N. מנן *A shield.* See under נן III.

מנר

I. *To throw or cast down.* occ. Ps. lxxxix. 45. Comp. מנור Ezek. xxi. 12, or 17.

II. Chald. Nearly the same. occ. Ezra vi. 12. The Targum also uses it in this sense, as in Ezek. xxxix. 3.

* See *Harmer's Observations*, vol. ii. p. 435; and his *Outlines*, p. 341.

III. As a N. fem. plur. ממנרות *Subterraneous repositories* into which corn is thrown down; for Dr. *Shaw*† informs us, that in *Barbary*, “after the grain is winnowed, they lodge it in ‡ *mattamores*, or subterraneous magazines,—two or three hundred of which are sometimes together; the smallest holding four hundred bushels.” And Dr. *Russell*|| says, that “about *Aleppo* in *Syria*, their granaries are even at this day *subterraneous grottos*, the entry to which is by a small hole or opening like a well, often in the highway; and as they are commonly left open when empty, they make it not a little dangerous riding near the villages in the night.” occ. Joel i. 17; where *Vulg.* *Apothecæ Repositories* §.

מנ

1. *To measure* in length and breadth. Num. xxxv. 5. Zech. ii. 2, or 6. Ezek. xl. and xli. freq.—in capacity. Exod. xvi. 18. Ruth iii. 15. As a N. מנ *A measure.* Job xi. 9. Jer. xiii. 25. Fem. מדה The same. Exod. xxvi. 2. Lev. xix. 35, & al. freq. מדה *A man of* (large) measure or stature. 1 Chron. xi. 23. xx. 6; where LXX ἀνὴρ ὑπερμεγέθης *a man above the common size.* Comp. Isa. xlv. 14; where LXX ἀνὴρ ὑψηλός *a tall man*; and see *Bp Louth's Note.* So *a man* מן (for מדים) of (large) dimensions. 2 Sam. xxi. 20. And מנן *Men of* (large) dimensions. Num. xiii. 32; where LXX ἀνδρες ὑπερμεγέθεις *men above the common height.* So בית מדה *A large house.* Jer. xxii. 14.

II. As a N. fem. in Reg. מדה *A share or allotted tribute, or toll, i. e. a certain determinate proportion of the produce of the lauds, paid as a tribute or tax.* occ. Neh. v. 4. Chald. מדה and מדה The same. occ. Ezra iv. 20. vi. 8.

III. As a N. masc. מנ, or rather מנו *A long robe, a garment commensurate with the body.* occ. Lev. vi. 10, or 3. 2 Sam.

† *Travels*, p. 139.

‡ The Arabic N. مَنَّار is from the V. مَنَّار which in Chald. and Syr. as well as Arab. signifies *to bide or bury in the earth.* See *Castell* and *Shaw's Travels*, p. 13, Note.

|| *Nat. Hist. of Aleppo*, p. 18.

§ *Comp. Jer. xli. 8; Harmer's Observations*, vol. ii. p. 452; *Hirtius De Fel. African.* cap. lviii. and edit. var. p. 800, and Note; *Guthrie's General Hist.* vol. vii. 269.

C c 3

xx.

- xx. 8. Ps. cix. 18. Hence plur. in Reg. מְדוּ. occ. 2 Sam. x. 4. 1 Chron. xix. 4. As a N. masc. plur. מְדוּ, 1 Sam. iv. 12, & al. and fem. מְדוּת The same. occ. Ps. cxxxi. 2.
- מֶדֶן I. *To measure entirely or exactly*, whether as to extent or capacity. Deut. xxi. 2. Isa. xl. 12.
- II. *To be measured, i. e. lengthened out*. Job vii. 4, וּמֶדֶן עֶרֶב *Then the evening is lengthened out or prolonged*. See Scott.
- III. In Hith. *To measure oneself, i. e. to stretch or extend oneself*, as Elijah upon the widow of Zarephath's dead son, occ. 1 K. xvii. 21; where the Vulg. Et expandit se atque mensus est—*And he stretched himself out, and measured*. Comp 2 K. iv. 34.
- DER. Lat. *metior*. Eng. *to mete, meet, meed*; Gr. *Μετρον*, whence *metre, metrical*. Lat. *Modus*; whence *mode, mood, moderate*, &c. Gr. *Μόδιος*. Lat. *Modius*, a measure for corn.
- מֶדֶן See under מֶדֶן II.
- מֶדֶן See under מֶדֶן VI.
- מָה
- I. 1. As a Pron. *Who, which, what*, without an interrogation. Gen. ii. 19. Exod. ii. 4. Num. xxiii. 3.—with an interrogation. Gen. iii. 13. iv. 10. Zech. i. 9. *Whosoever*. See Num. xxiii. 3. Job xiii. 13. Prov. ix. 13.
2. As a Particle, *How? How much?* Gen. xxviii. 17. Psal. cxxxiii. 1. Prov. xvi. 16.
3. *How? By what means? In what manner?* Gen. xlv. 16. Exod. x. 26.
4. *Wherefore? Why?* Exod. xiv. 15. Psal. xlii. 12.
- II. With ב *in, by, for*, prefixed, מָה־
1. *In or by what, how*. Jud. xvi. 5. 1 Sam. vi. 2.
2. *For what, wherefore, why?* 2 Chron. vii. 21.
- III. With כ *as, according*, prefixed, מָה־
1. *How many? Quot?* Gen. xlvii. 8. 1 K. xxii. 16.
2. *So many*, Tot. Zech. vii. 3.
3. *How long?* Ps. xxxv. 17.
4. *How often?* Ps. lxxviii. 40. Job. xxi. 17; where see Mr. Scott's Note.
5. Chald. *How?* Dan. iii. 33.
- IV. With ל *for*, prefixed, מָה־
- For what, wherefore, why*. See Gen. iv. 6. xxvii. 45. Ruth i. 11. Exod. v. 4.

- V. With עַד *unto, until*, prefixed, מָה־
1. *How long*. Ps. lxxiv. 9.
2. *Until*. Num. xxiv. 22.
- VI. As a Pron. מִי (formed as מִי from כִּי &c.)
1. *Who*, without an interrogation. Gen. xliii. 22. 1 Sam. xiv. 17.
2. *Whosoever*. Exod. xxiv. 14. Eccles. v. 9. Comp. Exod. xxxii. 33.
3. It is sometimes used in a prohibitory sense, as 2 Sam. xviii. 12, *Take heed, מִי who—i. e. lest any whosoever*.—
4. With an interrogation, *Who? What?* Gen. xxiv. 65. xxxiii. 5.—*Of whom? Whose?* Gen. xxiv. 23. Jer. xlv. 28. It is generally applied to persons, but sometimes, as an interrogative, to things, as Gen. xxxiii. 8. Jud. ix. 28. x. 17. 1 Sam. xviii. 18. Mic. i. 5.
- VII. מִי, of the same Root with מָה, as מִי with מִי, an *emphatic Noun or Particle* postfixed to ב, כ, ל, and denoting *the very, ipssimum, q. d. the what which is the subject of the discourse*.
1. *In, into, through or with, the very*.—See Ps. xi. 2. Job xxxvii. 8. xvi. 4, 5. Isa. xliii. 2.
2. *As or like the very—or actually*. Exod. xv. 5. Hab. iii. 14. *Just as or when*. Gen. xix. 15. Repeated, *As—so*. Jud. viii. 18. 1 K. xxii. 4. 2 K. iii. 7. 2 Chron. xviii. 3, which I believe are all the texts wherein מִי is repeated, except Ps. lviii. 10. And since in all those texts it denotes a *similarity or correspondence* between the objects which it precedes, and must be rendered *As—so*, it seems necessary to give it a like interpretation in that very difficult verse of the Psalm. And this may justify us in explaining מִי either by *wood actually on fire, or fit for it*; and perhaps Ps. lviii. 10, may be most strictly translated *Before the (men, French on) can make your pots feel the thorn, as the fresh (or green), so the dry he (God) shall hurry (them) away*. By the green, מִי, meaning the less wicked; by the dry, מִי, the more so. For a similar expression see Ezek. xx. 47. or xxi. 3, and Mr. and Bp. Lowth's Notes on Isa. ix. 17, or 18. *Hiller*, quoted by *Scheuchzer*, renders the text nearly in the same manner, *Antequam ollæ vestrae senerint Cynosbatum, tam virentem, quam aridum, turbine auferet Deus*.

3. למו For, to, at or on, the very.—See Job xxvii. 14. xxix. 21. xl. 4.

4. מו A Pron. suffix, Him, them. See Grammar, sect. v. 5.

מחמה As a V. in Hith. To delay, dally, to stay to ask questions, what, what? how, how? To stand shill-I-shall-I, as we say. Gen. xix. 16. xliii. 10, & al.

מדל

To mix, mingle. So the LXX, Symmachus, and Vulg. It occurs as a participle paoul once, Isa. i. 22.

DER. French meler, to mix. Qu? whence pele-mele, and Eng. pell-mell.

מחר

I. To haste, hasten. Gen. xviii. 6, & al. freq. As Ns. מחרר Expeditious, ready. occ. Ezra vii. 6. Ps. xlv. 2. Prov. xxii. 29. מחר and fem. מחרה Haste. But these latter Nouns are generally used adverbially, ב being understood, In haste, hastily, quickly. Exod. xxxii. 8. Num. xvi. 46. Jer. xxvii. 16, & al. freq.

II. In Niph. To precipitate, fall headlong. occ. Job v. 13, "And the counsel of the froward in נמהוה is carried headlong." Eng. Transl. As a Participle in Niph. נמהר Hasty, precipitate, rash, inconsiderate. occ. Isa. xxxii. 4. xxxv. 4. Hab. i. 6.

III. As a N. מחר A dowry or portion of money or goods, which the bridegroom gave to his bride, or her father, as a kind of purchase of her person. This was the custom of the *Greeks and other ancient nations, and is to this day the practice in several eastern countries†. This dowry might be called in Hebrew מחר either from going before the nuptials (as it is in Greek προξ, from προ before, and ναω to go), or rather from it's facilitating or hastening the marriage itself, q. d. Expedition-money or -payment. occ. Gen. xxxiv. 12. Exod. xxii. 16, 17. 1 Sam. xviii. 25. Hence as a Verb, To endow.

* See Homer, Il. ix. lin. 146, and Dacier's and Pope's Note; Il. xi. lin. 243—5; xvi. lin. 178, 190; xxi. lin. 472; and Potter's Greek Antiquities, book iv. ch. 11; Goguet's Origin of Laws, vol. i. book i. art. i. p. 25; and vol. ii. book i. art. viii. p. 62, edit. Edinburgh; Tacitus De Mor. German. cap. 12.

† See Complete System of Geography, vol. ii. p. 19, 305; Salmon on Marriages, p. 306; Mandelst's Travels, p. 228; Modern Universal Hist. vol. viii. p. 257; Harmer's Observations, vol. iv. p. 500.

occ. Exod. xxii. 16. Comp. Deut. xxii. 28, 29. Psal. xvi. 4, Symmachus, Επιληθνησαν τα ειδωλα αυτων, εις τα οπισω σταχυναν, Their idols have been multiplied, they have hastened backward. This seems a very simple and easy version of this difficult text, if עצבות, as well as עציב, may denote idols, and אחור backwards, as well as אחור. Comp. Isa. i. 4. Jer. vii. 24. xv. 6. But the most exact and literal rendering of the present Hebrew text will be, They shall multiply their sorrows, (who) endow another (God or husband, namely). מחר properly denotes to endow, as a man does his bride or spouse; but is here elegantly applied to the idolatrous Israelites, considered as the wife of the true God, but preposterously endowing an idol or false God, as a husband. Comp. Hos. ii. י—13. Ezek. xvi. 33, 34. "The sorrow of them, that offer to another God, shall be multiplied." Geneva Translation.

DER. To marry. Qu?

מו See under מה VII.

מו

With a radical, fixed and immutable י.

It occurs not as a V. but as a N. מום A spot, a blemish, both in a natural and spiritual sense. Lev. xxi. 17, 18. 2 Sam. xiv. 25. Deut. xxxii. 5.

Hence the Greek Μωμος The same. Also Momus, the Greek and Roman name for the God of cavilling or sarcastic jesting.

מו See under מוא

מו

To consume or be consumed. So the LXX τρωμενοι, and Vulg. consumentur. As a Participle masc. plur in Reg. Once, Deut. xxxii. 24,

מו

To mix, or mingle. As a participial N. מוז Wine mixed, i. e. not with water, as with us, to make it weaker, but with spices or other ingredients, to make it stronger or more inebriating. Comp. Cant. viii. 2; and see Bp. Lowth's Note on Isa. i. 22. LXX κραμα. Once, Cant. vii. 2. Though מוז occurs not as a Verb in Hebrew, yet the Chaldee Targum uses it as such in the sense of mixing, Ps. cii. 10. Prov. ix. 2; in both which passages it answers to the Hebrew מוז. The Syriac and Arabic also use the V. מוז in the same sense. See Castell.

C c 4

DER.

DER. Gr. *μιγγω* to mix. See more under מזך

מזח

Occurs not as a Verb, so the ideal meaning is uncertain. But

As a N. מזח *a girdle or belt*, fastened round the middle of the body. So the LXX ζωνη, and Vulg. zona. occ. Ps. cix. 19. Isa. xxiii. 10; where it seems figuratively to denote "a mound, mole, or artificial dam, which contains the waters, as a girdle collects, binds and keeps together the loose raiment." Bp. Louth's Note, which see. As a N. מזח *A girdle*. occ. Job xii. 21. Comp. מזח III. IV.

מזח

It occurs not as a V. in Heb. but in Arabic, spelt with their *dhsal* or lisping ז, which is often substituted for the Heb. ז, it signifies to be corrupt or rotten as an egg, or nut, and in the fourth conjugation is applied to a hen sitting on an addle egg, or making it addle.

I. As a N. מזח, or rather מזח (see Dr. Kennicott's various readings), *A corrupt, purulent wound or sore*; so Montfaucon in Hexapla, purulentam plagam. occ. Hos. v. 13, twice.

II. As a participial N. מזח *One corruptly or spuriously born*. occ. Deut. xxiii. 2. (where the LXX εκ πορννης of a whore, Vulg. Mamzer, hoc est, de scorto natus, *A mamzer*, that is, one born of a whore) Zech. ix. 6; where the LXX αλλοθενεις strangers.

III. As a N. מזח, LXX Μαζαρη. occ. Job xxxviii. 32. Canst thou bring out Mazaroth בעתו in his season? Here מזח is evidently constructed as a N. masc. sing. of the same form as בהמות Job xl. 10. or זח (which see under בהמות II.), and as the Heb. proper names of men, מזח, מזח, מזח, &c. and being in the text joined with עש the blighting air; I suspect it denotes that *poisonous corrupting wind*, well known in Arabia by the name of *sam* or *smum*, as one of the most dreadful scourges in the hand of God, and whose season is in the heat of summer. See under שח I.

IV. As a N. masc. plur. מזח. See under מזח III.

מזח

I. To strike, or clap the hands together (so the LXX constantly render it by κρατεω,

or κρατεω, and the Vulg. by plaudo), as men. occ. Ezek. xxv. 6. It is also spoken figuratively of floods and trees. occ. Ps. xcvi. 8. Isa. lv. 12.

II. Chald. מזח or מזח To strike, smite, occ. Dan. ii. 24, 35, iv. 35, or 32. In Targum Onkelos on Exod. ix. 25, it is particularly applied to the hail's smiting every thing.

III. Chald. In Ith. To be smitten, i. e. destroyed, as a man. occ. Ezra vi. 11.

מזח

I. To wipe, wipe clean or smooth, as a man wipe a dish and turneth it upside down; 2 K. xxi. 13.—or as one wipe the mouth, Prov. xxx. 20.

II. To wipe off, as tears from the face. Isa. xxv. 8.

III. To wipe off, wipe or sweep away, as men and animals by the flood. Gen. vi. 7. vii. 4, 23.

IV. To wipe or blot out an inscription. Exod. xxxii. 32, 33. Num. v. 23, & al.

V. To wipe or blot out a name, remembrance, or the like, i. e. entirely to obliterate and destroy them. Exod. xvii. 14. Deut. ix. 14, & al.

VI. To wipe off, totally destroy, as men, Jud. xxi. 17.

VII. To wipe away sins. The idea is taken from the dissipating or clearing away clouds. See Isa. xlv. 22, and Mr. Louth's Note there.

VIII. To wipe upon or brush by, as a border. Num. xxxiv. 11.

IX. As a N. מזח *A warlike engine for battering, sweeping away or destroying walls or fortifications, a catapult, a balista*, occ. Ezek. xxvi. 9. ומזחי קבלו יתן בחמתך And an engine before him shall he place against thy walls. As a N. fem. plur. מזח *Engines of destruction, spoken of women*. occ. Prov. xxxi. 3. מזח מלכין *Engines destructive of kings*. Solomon might well write feelingly, as he frequently does, on this subject.

X. As a N. מזח, or, according to the Complutensian reading, מזח, *The fat which filleth up, and blotteth out, as it were, the interstices of the component parts of the body, as of the bones, sinews, veins, arteries, &c.* occ. Job xxi. 24. As a N. masc. plur. מזח *Fat, fat ones*. Isa. v. 17. מזח The same. occ. Ps. lxvi. 15. And in the form of a Participle Hiph. masc. plur.

plur. מטחיים *Fat things, things covered with fat.* Vulg. medullatorum *full of marrow.* occ. Isa. xxv. 6.

Hence perhaps the Lat. and Eng. *mucus*, whence *mucid, mucilage, mucilaginous.*

מחזק

To drive, plunge in, or strike deeply.

I. Spoken of arrows, *To drive in deeply, to cause to pierce deeply.* occ. Num. xxiv. 8; or, if ז with be understood before מחזק, this text may be referred to the following sense.

II. *To strike, penetrate, or wound deeply.* Deut. xxxii. 39. xxxiii. 11. Jud. v. 26, & al. freq. As a N. מחזק *A deep wound.* occ. Isa. xxx. 26.

III. *To plunge in or imbrue, as the foot or tongue in blood.* occ. Ps. lxxviii. 24.

מחזק

To break, break through. So the Chaldee Targum תברח, LXX διηλασεν *pierced through, Symmachus διηλασεν drove through, transfixed.* Once, Jud. v. 26; if מחזק in this passage be not rather a Participle fem. Hiph. from. מחזק, which see.

מחזק

Occurs not as a Verb, but the idea plainly is, *To commute, exchange or barter one thing for another.*

I. As a N. מחזק *Somewhat given in exchange or barter, the price or value of a thing.* Thus not only the LXX, but the other Greek versions of *Aquila* and *Symmachus* render it, ἀλλάγμα and ἀντάλλαγμα, *exchange, price.* Deut. xxiii. 18. 2 Sam. xxiv. 24, & al.

II. As a N. or Particle מחזק is used for *Commutation or change of time, as of to-morrow for this day.* Hence מחזק *The morrow, to-morrow.* Exod. viii. 10, 23, & al. freq. מחזק *The same* Gen. xix. 34. Comp. Num. xi. 32. 1 Chron. xxix. 21. מחזק also denotes time at a greater distance, *Time to come, hereafter.* Exod. xiii. 14. Deut. vi. 20. Josh. iv. 6.

DER. *Morrow.* Also, *Morn, morning.* Qu? מט

In general, *To slide or slip.*

I. *To slide, slip aside, as the foot in walking.* Deut. xxxii. 35. Ps. xxxviii. 17. lxxvi. 9. Comp. Ps. lv. 23; where מוט seems rather to be a N. *A slipping, lapse, and is accordingly rendered by the LXX σαλον, Vulg. fluctuationem, Montanus. nutationem.* Applied, but figuratively, to

the whole man. Ps. x. 6. xiii. 5, & al. freq. And thus Prov. xxv. 26, *A just man מט slipping, (i. e. in a moral or spiritual sense) before the wicked—making a slip or faux pas, as the French say.* In Niph. *To be made to slip.* Ps. xvii. 5.

II. In Hiph. or (according to the Keri) in Kal. It is spoken of the *swift motion* of lightning or flashes of fire. occ. Ps. cxi. 11. Comp. under דרר.

III. In Hiph. spoken of affliction or mischief. Ps. lv. 4, "For מיטו they slide mischief, upon me." (Bate) bring it upon me unexpectedly.

IV. *To be slipt or disjointed, and so disabled, as the hand, Lev. xxv. 35; where however the expression is manifestly figurative.*

V. *To slip or fall asunder.* Spoken of the firm flesh of the leviathan. Job xli. 14, or 23.—of the terraqueous globe, Ps. xciii. 1. xcvi. 10. Comp. Ps. lxxxii. 5.—of mountains, Ps. xlii. 3. Comp. Isa. liv. 10; where observe that many of Dr. Kennicott's Codices read תמוטנה—of a wooden or metalline idol, Isa. xl. 20. xli. 7.

VI. As a N. מט *A lever or pole to carry things between two, q. d. a slider.* occ. Num. iv. 10, 12. xiii. 23. So fem. plur. מטות occ. 1 Chron. xv. 15.

VII. As a N. fem. מטת in Reg. מטות, plur. מטות and מטות Properly, *The crossbar or slider of a yoke, which goes over the neck.* See Jer. xxviii. 10, 12, 13. Lev. xxvi. 13.

VIII. As a N. מטת *A couch, a rod.* Also as a Particle, *Below.* See under נטה.

מט In Hith. *To slip or fall all to pieces, to be entirely dissolved.* occ. Isa. xiv. 19. Hence the Phenicians had their מוט, *Mwt, Môt*, "which some," says * *Philo Byblius* from ἀνχονιathon, "call λωυ *Mud*, others ὑδατωδης μιξωας σφιν *the corruption of a watery mixture.*" Hence likewise may be derived the Greek *Mudaw* to be corrupt through too much moisture, Eng. *Mud*, Dutch *Modder* or *moeder*, mud, mire; whence Eng. *Mother, motherly.* Also perhaps Lat. *Muto* to change, whence Eng. *Mutable, mutation*, and in composition *commute, permutate, &c.*

* Cited by *Eusebius*, *Præparat. Evangel. lib. i. cap. 10.*

מט

מסא and מסא Chald.

To reach unto, come to or upon. See Dan. iv. 8, or 11, or 24. vi. 24, or 25. vii. 13. This Verb seems a derivative or corruption of the Heb. נטה.

מסח See under מוח

מסל

Occurs not as a V. in Hebrew, but in Arabic signifies, *To hammer, forge, beat out by hammering*, as smiths do iron. See *Castell*. As a N. מסל *A forged bar*. Once, Job xl. 13, or 18.

DER. Gr. Μεταλλος, Lat. Metallum, and Eng. Metal, metallic, metalline.

מטר

In Kal and Hiph. *To shower down, cause to rain.* Gen. ii. 5. vii. 4, & al. freq. Also in Hiph. Intransitively, *To rain.* occ. Amos iv. 7. In Niph. *To be rained upon.* occ. Amos iv. 7. But the V. is applied not only to rain, but to hail. Exod. ix. 18, 23. Comp. Eek. xxxiii. 22.—to fire and brimstone. Gen. xix. 24. Ps. xi. 6. Comp. Job xx. 23.—to the manna. Exod. xvi. 4. Ps. lxxviii. 24. As a N. מטר, plur. מטרות *Rain, a shower of rain.* Exod. ix. 33. Num. xi. 17. Job xxxvii. 6; in which last text it is twice joined with גשם; and therefore no doubt has a radical signification different from that word. מטר is a shower in general, גשם, a heavy rain or shower. Comp. גשם I. Ps. cxxv. 7, רקים למטר עשה “He (God) maketh lightnings for the rain.” Eng. Translat. Is not this strictly and philo-ophically true? Does not the lightning, by discharging the electricity from an electrical cloud, suffer its watery particles to coalesce, and so occasion rain? And is not this effect continued, if there be a series of less-electric clouds commencing from the electric one?

See under ים III. and מה VI.

See under ים III.

See under מכה

See under מצוד

See under ימר

מס

I. *To decay, fall to decay*, as a house. occ. Eccles. x. 18. In Hiph. *To be brought to decay*, as men by death. occ. Job xxiv. 24.

II. *To fall to decay, grow poor, be brought low.* Lev. xxv. 25. Ps. cvi. 43.

DER. Gr. Μικρος, Doric Μικκος, small,

Eng. meek. The Lat. maceo to be lean, macies, whence emaciate, &c. Also Lat. macer, macero, whence Eng. macerate. French maigre, whence Eng. meager.

מכר

I. *To deliver or give up to another.* Dent. xxxii. 30. It is joined with ביד into the hand or power, Jud. ii. 14. iii. 8. iv. 2, 9, & al. So the LXX once render it by παραδιδωμι to deliver up. Neh. v. 8. Comp. Nah. iii. 4, המכרת who delivereth or giveth up, i. e. to idolatry and destruction. See Targ. and comp. Rev. xviii. 23.

II. *To sell, or properly to deliver up a thing to another for a price*, Gen. xxv. 31, & al. freq. So the Greek word παραδιδωμι, by which the LXX generally render our Hebrew מכר, signifies in different flexions, both to give or give up, and to sell. In Hith. *To give up oneself, as if sold for a slave* (comp. Rom. vii. 14.); or to sell oneself for the delight one has in wickedness (comp. Isa. i. 1.), 1 K. xxi. 20, 25. 2 K. xvii. 17. As Nouns, מכר Ware, merchandise. Neh. xiii. 16. Also, *A price.* Prov. xxxi. 10. מכר A selling, sale, or thing sold. Lev. xxv. 14, 25, 27, & al.

III. As a N. fem. in Reg. מכרות, plur. in Reg. מכרות and מכרות see under כרה I, and כרה I.

DER. (כ and ר being transposed) Latin Merx, merces; whence English Merchant, mercantile, merchandise, &c. market. Also perhaps Mercurius the Roman God of Commerce.

מל

To cut or pluck off, to divide into breaks or parts, to separate.

I. *To cut off, as a flower, fruit, corn, grass,* occ. Job xiv. 2. xviii. 16. xxiv. 24. Ps. xxxvii. 2. xc. 6.

II. In Hiph. *To cut off, or cut to pieces, as an enemy.* occ. Ps. cxviii. 10, 11, 12.

III. *To cut off the foreskin, to circumcise.* Gen. xvii. 23. xxi. 4, & al. In Niph. *To be circumcised.* Gen. xvii. 11. (so the LXX περιτομήθησθε) Gen. xvii. 26, 27, & al. Hence the word is applied to the heart, Dent. x. 16. xxx. 6. Jer. iv. 4. (where see Mr. Lowth's Note; and denotes the cutting off from it all inordinate lusts by spiritual circumcision. Comp. Rom. ii. 29. Col. ii. 11. As a N. מלות Circumcision. occ. Exod. iv. 25. The Lexicons make this

this word plural, but the LXX, *Symmachus*, and the Vulg. render it as a singular, the two former by *περιτομης*, the latter by *circumcisionem*.

A late learned writer is of opinion, that *circumcision* was one of the original institutions enjoined to *Adam* and his descendants on the Fall. This he founds principally on the propriety of such a mark in the flesh, to remind men of the necessity of curbing those affections and desires by which *Adam* was seduced * (see Gen. iii. 17. 1 Tim. ii. 14.); on the frequent allusions of Scripture to the spiritual meaning of *circumcision* (comp. under לר 11.); and on the antiquity of this custom among several nations, particularly the *Egyptians*, who cannot rationally be supposed to have derived it from *Abraham*, or his descendants †.

Herodotus, speaking of *circumcision* as practised by several nations, says (lib. ii. cap. 104, edit. Gale), "Αὐτῶν δὲ Ἀργυπτιῶν καὶ Αἰθιοπῶν οὐκ ἔχω εἰπεῖν ὁκοτέρου παρὰ τῶν ἑτέρων ἐξεμαθόν· ἀρχαῖον γὰρ δὲ τι φαίνεται εἶναι." As to the *Egyptians* and *Ethiopians*, I cannot say whether of these learned it from the other; for it appears to be a very ancient custom." And though, in the further account of *circumcision* there given by *Herodotus*, there are, certainly, several mistakes, which are well refuted by the learned *Herman Witsius* in his *Ægyptiaca*, lib. iii. cap. 6, and by *Calmet* in his *Dissertation on Circumcision* (which may be found abridged at the end of the third volume of *Parker's Bibliotheca Biblica*, p. 6; &c.), yet the practice of *circumcision* seems to have been retained by some of the *Egyptians*, ΑΠ ΑΡΧΗΣ, from the beginning, as *Herodotus* expresses it, i. e. from the foundation of that people—I say by some of the *Egyptians*; for it does not appear to have been universally practised among them, but chiefly by their priests and learned men (see *Josephus contra Apion*, lib. ii. cap. 13. *Origen* in Ep.

* Sp. *Milton* rightly, Par. Lost, book ix. lin. 957, &c.

— He (*Adam*) scrupled not to eat
Against his better knowledge, not deceiv'd,
But fondly overcome with *f. mile charm*.

† See Lord President *Forbes's Works*, vol. i. p. 151—154, edit. *Edinburgb*.

ad Rom. t. ii. and in *Jerom. Homil. 5.*); and this will account for the prophet *Jeremiah's* reckoning *Egypt* among the *uncircumcised nations*, ch. ix. 25, 26.

In *The Ceremonies and Religious Customs of all Nations*, vol. iii. p. 162, 3, we are informed that the inhabitants of *Mexico* practised a kind of *circumcision* when the *Spaniards* came there. And in the *Modern Universal History*, vol. xvii. p. 105, it is remarked that "the rite of *circumcision* prevailed among almost all original and unmixed nations; and it now prevails among the savages both in the islands and continent of the *Terra Australis*." The men [of *Tongatuboo*, one of the *Friendly Islands*, lately discovered in the *Pacific Ocean*] are all *circumcised*, or rather supercised, as the operation consists in cutting off only a small piece of the foreskin at the upper part; which by that means is rendered incapable, ever after, of covering the glans. This is all they aim at; as they say the operation is practised from a notion of cleanliness." Captain *Cook's Voyage to the Pacific Ocean*, vol. i. p. 387. Comp. vol. ii. p. 161.

IV. As a N. fem. נסלה (formed with an initial נ, as נרנן *A murmur*, from נרן to murmur, נקלה *a feverish heat*, from קלה) plur. masc. נכלים, *An emmet*, or ant, so called from their *cropping off* the buds from the corn, which they lay up for their winter's provision, in such a manner as to prevent it's growth. *Pliny*, Nat. Hist. lib. xi. cap. 30, affirms this for fact in these words: *Semina arrosa condunt, ne rursus in fruges exeant e terrâ.* So *Abbé Pluche*, speaking of these little animals, "Their next prevailing passion is to amass a store of corn, or other grain that will keep; and, lest the humidity of the cells should make the corn shoot up, we are told, for a certainty, that they *gnaw off* the buds which grow at the point of the grain." *Nature Displayed*, vol. i. dial. 8. See *Bochart*, vol. iii. 588, who produces many other writers asserting the same fact. To what he has cited I shall add the following testimony from a Letter on this curious subject, published by the *French Academy*, and afterwards inserted by Mr. *Addison* in the *Guardian*, No. 156, 157, as a narrative, says he, of undoubted

undoubted credit and authority. "The corn which is laid up by ants would shoot under ground, if those insects did not take care to prevent it. They bite off all the buds before they lay it up; and therefore the corn that has lain in their nests will produce nothing. Anyone may make the experiment, and even see that there is no bud in their corn." occ. Prov. vi. 6. xxx. 25. See Buchar's excellent Comment on these passages, vol. iii. 591—602; and Scheuchzer, Phys. Sacr. It may be worth observing, that our English *emmet*, by corruption *ant*, seems derived from the Greek *αμμητος* harvest, a collection of corn. But after all, since *נ* prefixed to a Root is far more usually and properly passive, it may perhaps seem most probable that the *ant* had it's Heb. name מלה from it's remarkably insected form, q. d. The insect; as the hippopotamus that of בהמות The brute by way of eminence.

V. To divide the voice into breaks or into distinct sounds, to articulate, speak articulately, talk. It occurs not simply as a V. in this sense (see below מלל), but hence as a N. fem. מלה An articulate sound or word. occ. Ps. cxxxix. 4. So in Reg. 2 Sam. xxiii. 2, & al. freq. Plur. מלים Words, speeches. Job. vi. 26. viii. 10. מלן The same. Job. xii. 11, & al. freq. מלה A talk, a byword. occ. Job xxx. 9. As Ns. מלה and מלה A talking. So Vulg. in Jer. loquela, LXX. (Alexandr.) and Theodotion in Ezek. *λογος* speech. Jer. xi. 16. Ezek. i. 24.

VI. As a N. מל.

1. A cutting off, termination, boundary. 1 Sam. xiv. 5. Exod. xviii. 19, Be thou מל a boundary of the Aleim to the people. i. e. a mediator (*μεσσιτης*, as Moses is styled Gal. iii. 19.) between God and the people.

2. Used as a participle, *מל* being understood as usual, In the termination, extremity, border. Deut. i. 1. ii. 19. xi. 30, & al. freq.

3. At the termination, extremity. Exod. xxxiv. 3. Josh. viii. 33. ix. 1, & al. Spoken of persons, Towards. 1 Sam. xvii. 30.

4. מל מל At the termination of the face or front, i. e. on or towards the forefront. See Exod. xxvi. 9. xxviii. 25. Lev. viii. 9. Num. viii. 2, 3. 2 Sam. xi. 15.

5. מל At the extremity. Lev. v. 8. 1 K. vii. 39. And he set the sea on the right side of the house, eastward (i. e. at some distance from the front of the house which looked east) מל at the border of, or bordering on, the south. מל On my border, i. e. bordering on me. Num. xxii. 5.

Also, מל From the extremity, from off. Mic. ii. 8.

6. מל (in a Chaldee form) Towards the extremity. occ. Neh. xii. 38; where the Complutensian LXX *συναντωσα* meeting, Vulg. ex adverso opposite.

מל To cut off entirely. occ. in Niph. Ps. xc. 6.

11. In Hith. To be divided or broken in pieces. occ. Ps. lviii. 8. ידדו כמיתכללו (When) he aimeth his arrows, let them be as it were broken, shivered to pieces. So the French Translation, Que ses fleches soient comme si elles étoient rompues. And observe that not only the Keri, but forty-six of Dr. Kennicott's Codices read ידדו in the plural. Symmachus, though he preserves the sense of יתחללו, renders the passage somewhat differently, 'Ο τεινων το τοξον αυτε δορυεθητω, ως τα σπυκτομενα, Let him who stretcheth out his bow be confounded as things that are broken in pieces.

111. As a N. fem. plur. מלית Ripe ears of corn, which are cut, as it were, into a number of cells for grains. occ. Deut. xxiii. 25.

IV. As a V. מל To speak articulately, to talk, which is effected by many broken sounds or words, cut off, as it were, and separated from each other. occ. Gen. xxi. 7. Job viii. 2. xxxiii. 3. Ps. cvi. 2. Comp. above מל V.

DER. Greek *Μελος* in the sense both of a limb, and of a song, whence compounded with *ωδη*, *Μελωδια*, and Eng. *Melody*, *melodious*, &c. Greek *Μυλη*, Lat. *Mola*, Eng. *A mill*. Also perhaps *A mall*, *maul*. Saxon *Mælan*, and Old Eng. *Mell* to speak, *mellynge* conversation.

מלא

1. In Kal, To be full or filled in almost any manner. Gen. vi. 13. Exod. viii. 21, & al. freq. Also Transitively, To fill, make full. Gen. i. 22. xxi. 19. xxiv. 16, & al. freq. In Niph. To be filled. Cant. v. 2. In Hith. To fill, satiate, glut oneself. occ. Job

- Job xvi. 10, *Together עלי יתמלאן they* glut themselves upon me, i. e. with my misery. So the Vulg. *Satiati sunt pœnis meis*. As a N. מלא, and מלוא *Fulness, multitude*. See Exod. ix. 8. xvi. 33. 1 Sam. xxviii. 20. Gen. xlviii. 19. 1 Chron. xvi. 32. Ezek. xii. 19. Fem. מלוא *Fulness of the wine press, i. e. the first running*. Num. xviii. 27. Comp. Exod. xxii. 28, or 29. As a Participle or participial N. fem. *Pregnant, big with child, plena*. Eccles. xi. 5.
- II. *To fulfil, accomplish*, as counsels, petitions. Ps. xx. 4, 5.
- III. *Of time, To fulfil, complete, accomplish, or passively, To be fulfilled, &c.* Gen. xxv. 24. xxix. 21, 28. Exod. xxiii. 26, & al.
- IV. After another V. it denotes doing what is expressed by that V. *fully or strongly*, Jer. iv. 5; where LXX *μεγα* greatly, Vulg. *fortiter strongly*; Jer. xii. 6, where Vulg. *plena voce, with a full voice*.
- V. מלא אחרי *To fulfil after, i. e. to follow entirely*. Num. xiv. 24. xxxii. 11, 12. Deut. i. 36. Josh. xiv. 8, 9, 14. 1 K. xi. 6. This I take to be the true interpretation of the phrase, and that, to complete the sense, ללכת *to walk or go* is to be understood. Comp. Deut. xi. 28. xxviii. 14. Jud. ii. 19. 1 K. xxi. 26. 2 K. xxiii. 3. 2 Chron. xxxiv. 31. *Noldius* observes, Annot. 90, that a like *ellipsis* occurs 1 Sam. xviii. 27, *וימלאו למלך* And they fulfilled them to the King, i. e. to give them to the King. And in Jer. xiii. 27, is 'not בלכת or the like understood before אחרי?
- VI. מלא יד *To fill the hand, sometimes denotes simply to fill it with offerings to be presented to Jehovah, as 1 Chron. xxix. 5; but in a more appropriated sense it signifies to consecrate to the priest's office, agreeably to that significant ceremony ordained Exod. xxix. 22—25, whereby certain parts of the sacrifices were put into the hands of the priests at their consecration, and they thereby confirmed in the right of offering to God gifts and sacrifices*. See Exod. xxviii. 41. xxix. 9. xxxii. 29, &c. Comp. Heb. v. 1. viii. 3, 4. The expression is also applied to superstitious consecrations. 1 K. xiii. 33; no doubt because the like ceremony was observed in them, as is expressed 2 Chron. xiii. 9.
- A ram of consecration, i. e. a ram with parts of which the hands of the priests were filled, at their consecration*. Exod. xxix. 22.
- VII. מלא מלאת אבן literally, *To fill up fillings of stone, i. e. to fill the socket with a stone, or to set a stone in the socket or cavity made to receive it*. Exod. xxviii. 17. So ver. 20, מלאתם *Their fillings or enclosings*; and chap. xxxv. 9, אבני מלאים *Stones for filling up, i. e. stones to be set*. Comp. ch. xxxix. 10.
- VIII. Jer. li. 11, מלאי השלטים, LXX and Vulg. "Fill the quivers." And it must be owned that this would be a very good sense, if שלטים could mean *quivers*. But the best interpretation seems to be, *Repair the shields, fill up the holes that are in them, "make them completely strong and good."* Taylor's Concordance. Comp. Jer. xli. 3; and Πληρωμα, Mat. ix. 16. Mark ii. 21.
- IX. It is joined with לב *the heart*; and the heart of man is either said to be full, i. e. emboldened, Eccles. viii. 11. (where the LXX *επαρρησασθη καρδια the heart is filled*: comp. Acts v. 3); or the heart is said to fill, embolden, the man, Esth. vii. 5; where the LXX render אשר מלאו לבו by *ὁς τις ετολμησε who hath dared*.
- מלה
- With a radical, but mutable or omissible, ה.
- It is nearly related to the preceding מלא, as חמה, חמה, חבא, חבא, חמה, חמה, which see. *To fill or be filled*. occ. Job viii. 21. (comp. Psal. cxxvi. 2.) Job xxxii. 18. Ezek. xxviii. 16. As a N. מלו *Fulness, full length*. occ. Ezek. xli. 8. But observe that in Job viii. 21, sixteen of Dr. Kennicott's Codices read מלא, as threemore did originally; in Job xxxii. 18, ten read מלאות; in Ezek. xxviii. 16, three מלאו; in Ezek. xli. 8, two מלוא, eighteen מלא, and three more originally. It may therefore be justly doubted whether מלה should be made a distinct Root from מלא
- מלח
- I. In Niph. *To dissolve, be dissolved, to melt away or vanish*. occ. Isa. li. 6, *The heavens כעשן נמלחו shall be dissolved like smoke, which disperses and vanishes in the air*. Comp. Ps. lxxviii. 3. Hos. xiii. 3. Wisd. v. 14. *Aquila* renders it *ηλγησεν are comminuted*, Symmachus *ἀλισθυσιν shall melt*

melt like salt, Vulg. *liquescent shall melt*; and St. Peter, plainly alluding to this passage, 2 Ep. iii. 12, uses the Verb *λυθισονται shall be dissolved*. As a participial N. מלח *Volatile, readily diffusing its odours*, spoken of the holy incense. occ. Exod. xxx. 35.

II. As a N. מלח *Salt*, "a fossil body fusible by fire and soluble by water, so as to disappear therein*." Lev. ii. 13. Job vi. 6. Hence as a V. in Kal, *To salt*. occ. Lev. ii. 13. In Huph. *To be salted*, i. e. *cleansed with salt mixed in water*. occ. Ezek. xvi. 4; where see Scheuchzer's *Physica Sacra*.

Every one almost knows the use of salts in *cleansing* various things, and in *preserving* flesh, fish, &c. from corruption. Hence, as all the sacrifices were to typify Him *who knew no sin*, we have that command, Lev. ii. 13, *And every oblation of thy bread-offering shalt thou season with salt, neither shalt thou suffer מלח ברית Aleim, to be lacking from thy bread-offering; with all thine offerings thou shalt offer salt*. We find similar rites among the Greek and Roman heathen: the Ουλαι or Ουλοχυσται, that is, † *corn mixed with salt*, seem to have constituted an usual part of the Grecian sacrifices; which might be one reason why Homer (Il. ix. lin. 214.) calls salt, *θεϊον divine*; and why Plato (cited in *Plutarch*, Sympos. lib. vi. cap. 10.) says, *των ἁλων σωμα κατὰ νομον ἀνθρώπων θεοφιλεσάτων εἶναι*, that according to human laws the substance of salt was most agreeable to the gods." And the Roman Pliny (Nat. Hist. lib. xxx. cap. 41.), *Maxima tamen in sacris intelligitur auctoritas [salis], quando nulla conficiuntur sine molâ salis*. But the influence of salt is thought to be greatest in sacrifices, since none are performed without the salted meal." Observe the phraseology in Lev. ii. 13, מלח ברית *salt the purifier of* (i. e. appointed by) *thy Aleim*. This shews that salt, add-

ed to all the sacrifices, was a type of the purity, or sinlessness, of Christ, and of that which purifies believers. Now that which purifies believers is faith in Christ and his atonement, 2 Cor. v. 20, 21, and a consequent hope of seeing God through Him. See Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12. Salt was therefore a type of that purifying faith and hope which is the gift of the Holy Spirit, Rom. xv. 13. 1 Pet. i. 22. Eph. ii. 8. And believers themselves, in as much as they contribute to propagate these heavenly graces, and thereby purify the corrupted mass of mankind, are sometimes called salt. See Mat. v. 13. Luke xiv. 34, 35; and comp. Greek and Eng. Lexicon in Ἀλας and ὀλίζω.

As to the expression מלח ברית Num. xviii. 19. 2 Chron. xiii. 5, it may be observed, that the usual mode of confirming every solemn agreement was (for a reason which see under כרת V.) by a ברית, that is, by a purification-offering, or sacrifice; and to every sacrifice it was ordained, as we have seen, that salt should be added; so that מלח ברית a berith with salt is as strong an expression as possible for a purification-sacrifice. Theodoret on 2 Chron. xiii. 5, says, the historian calls the settlement of the kingdom (on David, namely) an eternal covenant of salt, *ἐπειδὴν καὶ Βαρβαροὶ πολλὰκις συνεσθίωντες πολεμίοις βεβαίαν εἰρητὴν φυλάττειν, ἌΛΟΣ ΜΕΜΝΗΜΕΝΟΙ*, because it is usual even with the Barbarians, after eating with their enemies, to keep peace inviolate, remembering the salt." Where, says Suicer, (Thesaur. in Ἀλας II.) Theodoret alludes to the custom of the ancients in confirming a covenant; namely, that covenants might be the more religiously observed, a sacrifice was offered, and, with the sacrifice, salt. Of both these particulars we have an instance in Virgil, Æn. xii. where at the sacrifice offered on the solemn treaty between King *Latinus* and *Æneas*, lin. 173. *Dant fruges manibus salsas*—They strow the salted corn or meal." And when God says, Num. xviii. 19, (It is) מלח ברית a berith of, or with salt, for ever before the Lord, unto thee, and thy seed with thee, the meaning is, that what is there ordered by God is of as strict obligation to the

* Shaw's Note (r) on Boerhaave's Chemistry, vol. i. p. 104, where see more.

† See *Vossius*, Etymolog. Latinum, and *Martinius*, Lexic. Etymol. in *MOLA*.

‡ See *Homer*, Il. i. lin. 449, 458, ii. lin. 410, 421; *Odys.* iii. lin. 441, 425; *Potter's Antiq.* book ii. ch. 4; *Dammi Lexic.* in Ουλαι, and Ουλοχυσται.

the people as if they had been bound to it by a purification-sacrifice solemnly offered, as Jer. xxxiv. 18. In like manner, 2 Chron. xiii. 5, God is said to have given the kingdom over Israel to David for ever, even to him and to his sons: בְּרִית מֶלַח (*it is*) a berith with salt; that is, as firmly insured by the Lord, as if the symbols of the divine presence had passed between the parts of the בְּרִית, as they did when God made promises to Abraham, Gen. xv. 17.

Although salt in small quantities may contribute to the comminuting and fertilizing of some kinds of stubborn soil, yet, according to the observation of Pliny (Nat. Hist. lib. xxxi. ch. 7.), "*Omnis locus in quo reperitur sal, sterilis est, nihilque gignit*, All places, where salt is found, are barren, and produce nothing." The effect of salt, where it abounds, on vegetation is described by burning, Deut. xxix. 22, or 23; *The whole land thereof is brimstone*, וְכֹל הָאֲרֶץ שֶׁרָפָה and salt of burning, or burning salt; *it is not sown, nor bears, nor any herb grows therein, like the overthrow of Sodom, &c.* Thus Mons. Volney, speaking of the borders of the Asphialtic Lake, or Dead Sea, says, "The true cause of the absence of vegetables and animals, is the acrid saltiness (*la salure acre*) of its waters, which is infinitely greater than that of the sea. The land surrounding the Lake, being equally impregnated with that saltiness, refuses to produce plants; the air itself, which is by evaporation loaded with it, and which moreover receives vapours of sulphur and bitumen, cannot suit vegetation; whence that dead appearance (aspect de mort) which reigns around the Lake." Voyage en Syrie, tom. i. p. 282. So אֶרֶץ מֶלַח a salt land, Jer. xvii. 6, is the same as הָרָרִים בְּמִדְבָּר the parched places in the wilderness, and is descriptive of barrenness; as מֶלַח saltiness also is, Job xxxix. 6. Ps. cvii. 34. Comp. Ezek. xlvii. 11. Zeph. ii. 9. Thus Virgil, Geo. ii. lin. 238, &c.

Salsa autem tellus, & qua perhibetur amara, Frugibus infelix; ea nec mansuescit arando, Nec Baccho genus, aut pomis sua nomina servat.

Salt earth and bitter are not fit to sow, Nor will be sown or mended with the plough.

*Sweet grapes decay there, and fruits decline
From their first generous juice, renounce their kind.*

DYDEN.

Hence the ancient custom of sowing an enemy's city, when taken, with salt, in token of perpetual desolation, Jud. ix. 45. And thus in after-times (An. 1162.) "the city of Milan was burnt, razed, sown with salt, and plowed by the exasperated Emperor Frederick-Barbarossa." Complete Syst. of Geog. vol. i. p. 822. From the mention not only of sulphur or brimstone, but of salt, in Deut. xxix. 23, (comp. Gen. xiv. 3.) we may collect that this latter, as well as the former, was employed by Jehovah in the destruction of Sodom and Gomorrah, and may thence explain what is said of Lot's wife, Gen. xix. 26, וְהָיָה כִּי יִרְאֶה וְהָיָה כִּי יִרְאֶה וְהָיָה כִּי יִרְאֶה *And she became a pillar of salt*; namely, that while she was looking with a wishful eye towards Sodom, she was overtaken by the miraculous *salsosulphureous* shower, and thereby fixed and incrustated like a statue.

III. As a N. masc. plur. מְלָחִים *Sailors, mariners, seamen*, q. d. *salt-water men*. occ. Ezek. xxvii. 9, 27, 29. Jon. i. 5.

IV. As a N. מֶלַח *An herb of a brackish or saltish taste*. occ. Job xxx. 4; where it is mentioned as growing in the desert part of Arabia. For "those deserts abound with **saline* particles, which give a *saltish* bitter taste to the few hardy plants that live there. The word denotes either in general all such *brackish* vegetables, or some particular plant of the desert that camels are exceedingly fond of. See *Schultens* and *Pococke's Specimen*, p. 79." Scott. Bochart, vol. ii. 874, 5, is of opinion, that מֶלַח means that particular shrub which the Greeks called Ἀλμυρός, and the Romans *Hulimus*. 1st. Because the Syrians still call this shrub מֶלַח. 2dly. Because the Heb. name מֶלַח and Greek Ἀλμυρός refer to the salt taste, which the Arab. writers attribute to this plant. 3dly. Because, as the מֶלַח is described to be the food of the wretched in

* Comp. Job xxxix. 6, and Scott's Note there. "Cette qualité saline est si inhérente au sol (dans tout le desert d'Arabie & d'Afrique) qu'elle passe jusques dans les plantes. Toutes celles du desert abondent en soude & en sel de Glauber." Volney, Voyage, tom. i. p. 354.

Job,

Job, so is the *Halimus* in *Athenæus*. 4thly. Because the LXX render מלח by ἄλμα. Lastly, Because it is described in Job as *cropped* עץ שח עליו upon the shrub, which exactly agrees with what the Arab writers say of the *Maluch* or *Halimus*, namely, that they ate the tops of it.

V. It denotes *dissolution of cohesion*, or *rottenness*. Thus מלח בלוי and בלוי מלח Old rags of rottenness, i. e. old rotten rags. occ. Jer. xxxviii. 11, 12.

VI. Chald. As a N. מלח Salt. occ. Ezra iv. 14. vi. 9. vii. 22. Hence as a V. מלח To be salted. occ. Ezra iv. 14. Now forasmuch as we are salted with the salt of the palace (Eng. marg.) Salt is reckoned among the *principal necessities* of man's life, Ecclus. xxxix. 26, or 31. And *Pliny* observes (Nat. Hist. lib. xxxi. cap. 7.), *Hercule vita humanior sine sale nequit digere*. It is impossible to lead a humanized life without salt." Hence by a very natural figure salt might be used for food or maintenance in general. And so our Eng. translation in Ezra. And I am well informed that it is a common expression of the natives in the East Indies, "I eat such an one's salt," meaning, I am fed by him. But this is not all; for salt among the eastern nations anciently was, as it still is, a symbol of *hospitality* and *friendship*, and that for very obvious reasons. Hence to have eaten of a man's salt is to be bound to him by the ties of friendship. The learned *Jos. Mede* observes (Works, p. 375, fol.), that in his time "when the Emperour of Russia would shew extraordinary grace and favour unto any, he sent him bread and salt from his table; and when he invited Baron *Sigismund*, the Emperour *Ferdinand's* embassadour, he did it in this form: "*Sigismund*, you shall eat our bread and salt with us." So *Tamerlane*, in his Institutes, mentioning one *Share Behraum*, who had quitted his service, joined the enemy and fought against him, "At length (says he) my salt, which he had eaten, overwhelmed him with remorse; he again threw himself on my mercy, and humbled himself before me*." And, what comes still nearer to the case

in Ezra, a modern Persian monarch upbraids an unfaithful servant, "I have then such ungrateful servants and traitors as these to eat my salt+."

To what a height the Mahometans sometimes carry their respect for salt as a symbol of hospitality and friendship, may be seen in *Herbelot's* *Bibliothèque Orientale*, Art. JACOB. BEN LAITH. On Ezra iv. 14, I add, that the Syriac Translator has preserved the Chaldee phrase, as being no doubt familiar to him, and that the Vulg. renders it, *We remembering the salt which we ate in the palace*; and on this whole subject of salt, I would refer the reader for some further useful remarks and quotations to Dr. *Cudworth*, On the True Notion of the Lord's Supper, ch. vi.

DER. Eng. *Mulch*, *Dung*. Also *Mullock*, or *Mollock*, *Filth*.

מלש

In general, To set free or loose.

I. As a V. in Kal, To deliver, rescue. 2 Sam. xix. 9. Isa. xlv. 2. Jer. xxxix. 18. Ezek. xxxiii. 5. In Hiph. The same. 1 Sam. xix. 11. Isa. xxxi. 5. In Niph. To be delivered, escape. Gen. xix. 17. Jud. iii. 26, 29.

II. To bring forth. In Kal, To lay, as eggs. occ. Isa. xxxiv. 15. In Hiph. To be delivered of, or more nearly to the Heb. to deliver a child, as a woman. occ. Isa. lxvi. 7.

III. Intransitively, To escape, get or slip away, so LXX διαγνομαί. 1 Sam. xx. 29. In Hith. To escape, leap out, as flashes of fire from the mouth of the enraged *Leviathan*. occ. Job xli. 10, or 19; where LXX διασπέντεσθαι are scattered abroad. Comp. ver. 12, or 21.

IV. In Hith. To become smooth or bald, as by the shedding or falling off of the hair. occ. Job xix. 20. ואתמלטה בער שני And I have shed (the hair), or have become bald on the skin of, or which covers, my teeth; i. e. My mustaches are, or, The hair is, shed or fallen off from my emaciated lip; which was one symptom of the Elephantiasis, Job's distemper. See *Michaëlis*, Recueil de Questions, p. 74, to whom the Reader is indebted for the interpretation of this very difficult text;

* Gentleman's Magazine for Dec. 1779. p. 604. † See *Harmer's* Observations, vol. iv. p. 458, &c. which

which the Vulg. explains by, *Et derelicta sunt tantummodo labia circa dentes meos, And my lips only are left about my teeth.* May not this paraphrase mean the lips only without the hair, and so coincide with *Michaelis's* explication? who further observes, in *Supplem. ad Lex. Heb.* p. 1512, that מלש in Arabic signifies, *To be free from hair, to make bare of hair.* Hence Greek Μελδω, Eng. *To melt, moults, mould, moulder.*

V: As a N. מלש Jer. xliii. 9. See under ש IV.

מלך

I. *To reign, be a king or monarch.* Gen. xxxvi. 31, & al. freq. In Hiph. *To cause to reign, make a king.* 1 Sam. xv. 35. 1 K. i. 43, & al. In Huph. *To be made king.* occ. Dan. ix. 1. As a N. מלך *A king.* Gen. xiv. 1, & al. freq. Fem מלכה in Reg. מלכת *A queen.* Esth. i. 9. 1 K. x. i. 4, 10, & al. freq. As Ns. fem. מלכות Plur. מלכויות (occ. Dan. viii. 22.) *A kingdom.* 1 Chron. xii. 23. 2 Chron. xi. 17. Also, *Regal power or authority, kingship.* 2 Chron. xxxvi. 20. Ps. cxlv. 13. So מלכות and מלכה 1 Sam. x. 16, 25, & al. freq. ממלכה *A kingdom.* 1 Kings xviii. 10, & al. freq. In 2 Sam. xxiv. 23. *Araunah* is expressly called המלך *the king* by a kind of agnomen. Was not this because "he was descended from the ancient kings of Jebusi or Jerusalem? If so, his humble submission to King David (see ver. 21, 22.) and his exemplary piety to Jehovah, is the more remarkable*." And as *Araunah* was surnamed the King, so among the Romans we meet with *Rupilius REX* (*Horat. lib. i. sat. vii. lin. 1.*), *Marcus REX*, probably so named because descended from some of the ancient kings of Rome †.

II. As a N. מלך *Molech or Moloch*, i. e. *The King.* So the LXX Αρχωρῆς *The Ruler*, Lev. xviii. 21. xx. 2, 3, 4; and Μολοχ Βασιλει, *Moloch the King*, Jer. xxxii. 35. It is the name of an idol worshipped by the *Ammonites*, 1 K. xi. 7, and by the apostate Israelites, Lev. xviii. 21, & al. freq. "The Rabbins assure us, that this idol was of brass, sitting upon a throne of the same metal, adorned with

a royal crown, having the head of a calf, and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire, and when it was burning hot, they put within his arms the miserable victim, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate that the idol was hollow, and within it were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a child. All these were burned together by heating the statue on the inside." *Calmet* ‡. It appears from the substance of this idol, which was § brass or copper, from it's having the head of a calf, the animal || emblem of fire, from it's being divided into seven partitions, answering to the seven planetary spheres or orbits (or according to ¶ others having seven chapels before it), and from the horrid rites performed to it, that it was intended as a representative of the solar fire. This is further confirmed by it's name מלך *King*; for as a king in his political capacity acteth where he is not, by means of others; so the solar fire in this system doth, in some sense, act where it is not, by means of the light which it is continually sending forth, and putting in motion. Add to this, that the apparent spring of material action is in the fire. It has been doubted, whether in that shocking rite of making their children pass through the fire, or (as the phrase באש העביר ought rather to have been rendered) of ** making them over in or by the fire, to Molech, they were always burnt to death, or not. Whoever will attentively consider the following passages in the Hebrew Bible, will be strongly

† See also *Selden*, De Diis Syris Syntagm. 1. cap. 6; *Godwin's* Moses and Aaron, lib. iv. cap. 2. § Comp. Ezek. i. 7. Dan. x. 6. Rev. i. 15.

|| See under כר II. V.

¶ See *Hyde's* Relig. Vet. Pers. cap. v. p. 134, edit. 1790.

** See under עבר VII. and *Vitrings*, Observat. Sacr. lib. ii. cap. 1, ad fin.

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inclined

* See *Editor's* Note on 2 Sam. xxiv. 23, in *Bate's* Translation.

† See *Vitrings's* Note A. on Isa. xlii. 19.

Inclined to the affirmative. See Ezek. xvi. 20, 21. xx. 25, 26, 31. xxiii. 3; Comp. Jer. xxxii. 35, with ch. vii. 31.

* With regard to that horrid but general custom among the heathen of offering human sacrifices, and particularly as to their sacrificing of children to Moloch, Cronus or Saturn, the Reader may, among some curious particulars, find enough to make his blood run cold in the * Authors cited in the Note. He would also do well to consult, at first hand, *Porphry De Abstemitiâ*, lib. ii. cap. 53, & seq. and *Eusebius, Præparat. Evangel.* lib. iv. cap. 16, & 17. The last-mentioned Author quotes from *Diodorus Siculus* (lib. xx.) a passage so apposite to our present purpose, that the judicious reader cannot be displeased at seeing a translation of it in this place. It relates to the Carthaginians when besieged by *Agathocles*, Tyrant of Sicily. "They imputed this calamity, says *Diodorus* to Saturn's fighting against them; for whereas they used, in former times, to sacrifice the best of their own children to this God, they had lately offered such children as they had privately purchased and brought up; and, on enquiry, some of those who had been sacrificed were found to have been supposititious. Reflecting, therefore, on these things, and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours which their ancestors paid to the Gods.

* *Plutarch, De Superstit.* towards the end, tom. ii. p. 171, edit. *Xylandr.*; *Parker's Bibliotheca Biblica* on *Leviticus*, p. 286, & seq.; *Jenkin's Reasonableness of Christianity*, vol. i. pt. iii. ch. iv. p. 339, 3d edit.; *Dr. Henry More's Explanation of the Grand Mystery*, book iii. ch. xiv.; *Cæsar, Comment. lib. vii. cap. 15.* with *Montanus's* and *Chlorerius's* Notes; *Lactantius*, lib. i. cap. 27; *Thirlby's Note on Justin Martyr*, p. 128; *Rollin's Account of the Carthaginian Religion in his Ancient History*, vol. ii.; *Universal Hist.* vol. xvii. p. 257, 262, 266, 268, 292, 8vo. edit.; *Picart's Ceremonies and Religious Customs of all Nations* (folio), vol. ii. p. 16, 129, 149, 159, 154, 155, 167, 168, 170, 171, 188, 199; *Müller's Hist. of Propagation of Christianity*, vol. i. p. 181, &c. 257, 963; vol. ii. p. 211, 214, 217, 220; *Leland's Advantage and Necessity of the Christian Revelation*, part i. ch. vii. p. 167, of the 8vo edit.; *Mallet's Northern Antiquities*, vol. i. p. 192, &c.; *Mickle's Lusiad*, Introd. p. ix. Note, and p. 314, 2d edit.; *Captain Cook's Voyage to the Pacific Ocean*, Introd. p. 69; vol. i. p. 351, 405; vol. ii. p. 21, 39, 52, 203; vol. iii. p. 6, 161.

In haste, then, to rectify their errors, they chose out two hundred of the noblest children, and sacrificed them publicly. Other persons, who were accused of irreligion, gave up themselves willingly (εὐθυσίως εἰς αὐτοὺς εἶδον) to the number of no less than three hundred. Ἦν δὲ παρ' αὐτοῖς ἀνδρίας Κρόνου χαλκῆς, ἐκτετακίως τὰς χεῖρας ὑπτίας [ἐκτεταμέναις] ἐπὶ τῆς γῆς, ὥς τε τὸν συντιθέντα τῶν παιδῶν ἀποκωλυεσθαι (read ἀποκυλιεσθαι) καὶ πίπτειν εἰς τὴν χάσμα πλῆρες πυρός. For they had a brazen statue of Saturn stretching out his hands towards the ground in such a manner that the child placed within them tumbled down into a pit full of fire." Thus *Diodorus*, whose description of the idol, and of the manner of these infernal sacrifices, it must be confessed, differs somewhat from the Rabbinical account above cited. And indeed what can be more probable than that at different times and places there should be some variations in both those respects†?

We meet with the traces of this word מלך in the Phenician and Carthaginian names *Malchus*, *Melichus*, *Himilce*, *Himilco*, *Melcarthus* the Phenician Hercules, q. d. מלך קהמל King of the city, &c.

And from the idol מלך the people of Sicily in Peloponnesus appear to have had their Ζεὺς ΜΕΛΑΙΧΙΟΣ, Jove MEILICHIOUS, mentioned by *Pausanias*, lib. ii. p. 132, as being of great antiquity, and placed in the Temple before the introduction of images, and represented by a pyramid, which is a solid figure ending in a point like fire, and thence called by the Greeks Πυράμυς from Πυρ Fire.

The same oriental מלך enters into the composition of the Roman *Mulciber*, another name for *Vulcan* the God of Fire, which may be derived from מלך the King, and בר bright, or בער burning.

III. מלכת השמים The Queen of Heaven, mentioned as an object of worship, Jer. vii. 18. xlv. 17, 18, 19. If we consider that the moon was at the beginning, Gen. i. 16, appointed to rule the night, as well as the sun to rule the day, and that she manifestly does so, since her light is greater than that of all the planets and

† *Greek and Eng. Lexicon* under ΜΟΛΟΧ.

‡ See *Bryant's New System of Ancient Mythology*, vol. i. p. 70.

stars

stars put together, and that the idolaters called the *sun* or *solar fire* not only * בעל Lord of Heaven, but also (as we have just seen) מלך or King, there can remain little doubt but by the מלכת Queen of Heaven they meant the Moon or Lunar Orb. So the Orphic Hymn addressed to the Moon begins

Κλυθι, Σία ΒΑΣΙΛΙΑ—

Hear, Goddess Queen—

And Homer in his Hymn to the Moon addresses her, lin. 17,

Χαίρε, ἀνασσα, Σία—

All hail, Queen, Goddess!—

Comp. under כן V.

It must not be omitted that in Jer. vii. 18, eighteen of Dr. Kennicott's MSS, the oldest printed copy of the whole Hebrew Bible, and the Complutensian edition, read למנחת to the frame or workmanship (Eng. Marg.) LXX τη σφατια to the host. And in Jer. xlv. 17, 18, 19, various codices, to the number of thirteen, on each verse read למנחת, and the Complutensian with remarkable fluctuation has למנחת in ver. 17, but למלכת in ver. 18, 19. And on the whole, since the LXX in all the three verses of Jer. xlv. has τη βασιλισση τα σπαρα to the Queen of Heaven, and the Vulg. throughout Regina Coeli, and since the idolatrous service performed Jer. vii. 18, is manifestly the same with that in Jer. xlv. 19, I cannot help thinking that the common printed reading למלכת is the true one in all the texts.

IV. As a V. To consult, deliberate. occ. Neh. v. 7. This seems a Chaldee sense which the Verb often has in the Targums. So as a Chaldee N. מלך Counsel, advise. occ. Dan. iv. 27, or 24.

V. מלכּ (from מלך and כח to be hot) Milcom, the abomination of the Ammonites. It is plain from comparing 1 K. xi. 5, with ver. 7, that this is another name for Molech. See also 1 K. xi. 33. 2 K. xxiii. 13. Zeph. i. 5. Comp. Jer. xlix. 3, 2 Sam. xii. 30. 1 Chron. xx. 2; in both which last texts the LXX (Vatic.) τον σφανον Μολχομ τς βασιλεις αυτων—the crown of Molchom their king. And

* Comp. under בעל III.

indeed considering that the weight of the crown was at least 32½ pounds avoirdupois, besides the precious stones, it seems more suited to an idol's than a human head. Comp. under ככר 3.

Considering how long the † Phenicians frequented the south-western coasts of this island, it is not surprising to find traces of the god מלך or מלכּ in the names of some towns; but it is remarkable that in the name of Melcomb Regis in Dorsetshire, we perceive both the Hebrew or Phenician and Latin appellation. This town belonged anciently to the King's demesne.

VI. מלך (from מלך illustrious, or a gorgeous robe, and מלך King) Adrammelech. The solar fire was worshipped under this name by the Sepharvites, who burnt their children in fire to him. occ. 2 K. xvii. 31. It was also the name of one of Sennacherib's sons, probably in honour of the same idol. occ. 2 K. xix. 37. The idol seems to have been thus denominated from his glorious appearance, or from the gorgeous robe in which he was invested, and which might be designed to represent the solar splendour.

VII. מלך (from ענן a cloud, and מלך King) Anammelech. An idol mentioned with Adrammelech, 2 K. xvii. 31, and worshipped in the same horrid manner. A nimbus or cloud of gold, or &c. seems to have been the distinguishing insigne of this idol.

מלך
The idea of the word seems to be smoothness, as opposed to rough, harsh. Hence in Arabic it denotes slipperiness, and as a V. is applied to a thing's falling by reason of its slipperiness. See Castell. Hence the Greeks seem to have had their μαλασσω to sooth, and μολισσω to soften, and the Latins their mulceo, mulsi, to sooth, and mollis soft, whence Eng. mollify.

I. As a V. in Niph. To be soothing, agreeable, pleasant, sweet, as words. occ. Psal. cxix. 103; where the LXX γλυκεια, and Vulg. dulcia, sweet.

II. As a N. מלך An advocate, intercessor, mediator, whose business it was to present

† See Bochart, Canaan, lib. i. cap. 39; and Bp. Nicholson's Hist. of England, vol. i. p. 2—7.

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the petitioner's suit, and to *smooth, sooth*, or *render favourable* the superiour to whom it was addressed. Gen. xlii. 23. *And they* (Joseph's brethren) *knew not that Joseph שמע heard, because, דמלך* The advocate (*The officer appointed for this purpose*) was *בנתח* between them. It is plain the business of this officer was not that of an *interpreter* in the common sense of that word; for it appears from several passages in this very chapter, and particularly from ver. 24, that Joseph and his brethren understood one another's language, and communed together (comp. Gen. xliii. 27, &c.), as his brethren likewise did with Joseph's steward, Gen. xliii. 19, &c. Comp. chap. xxxix. and xlv. throughout.

מלך A mediator, intercessor, is likewise used as a title of Christ (as *Μεσιτης* is in the N. T. i. Tim. ii. 5. Heb. xii. 24, & al.) Job xvi. 19, 20, *And now behold my witness (comp. Rom. i. 9.) is in Heaven, and שוהו he who is conscious to my actions, on high; מלכי my mediator, or advocate, my friend.* Job xxxiii. 23, *If there be עלי over him* (i. e. for protection), *or for him, an angel or agent* (comp. Mal. iii. 1, & al.) *מלך* a mediator, one of a thousand, to shew unto man his righteousness, *ישיר, his duty, see Schultens*): ver. 24, *Then he will be gracious unto him, and say, Deliver him from going down to the pit; I have found a propitiation.* Comp. i John ii. 2. iv. 10.*

III. As a N. masc. plur. in Reg. *מלכי* The typical intercessors between God and the people, that is, the priests. Isa. xliii. 27. Comp. Jer. ii. 8. Also, *Embassadors, who intercede between two Princes.* 2 Chron. xxxii. 31.

In *Callimachus*, Hymn. in Apoll. lin. 110, the priestesses of Ceres are called *Μελισσαι*, and in *Pindar*, Pyth. iv. lin. 106, the oracular priestess of Apollo at Delphi is styled *Μελισσα*.

IV. As a N. *מלר* Prov. i. 6, seems to denote pleasantness, sweetness of expression, an elegant saying, a bon mot. *Montanus* renders it, *facundiam eloquence*. Eng. Marg. *an eloquent speech*; *Diodati's Italian*, *i be' motti, bons mots*; French Trans-

* See *Schultens* on Job; and Dr. *Hodges's* *Elihu*, p. 119, &c. quarto edit.; and his *Miscellaneous Reflections*, 8vo. p. 303, & seq. 2d edit.; and *Küringa* on Isa. xliii. 27.

lation, *ce qui est élégamment dit, what is elegantly said.* And in the like view I would understand *מלר* Hab. ii. 6. Comp. Sense I.

מלך

To wring or pinch off. LXX, *αποκνισει*, cut or pluck off. occ. Lev. i. 15. v. 8; in which latter texts the words *ולא יחלק* but he shall not divide it asunder, relate to the whole bird, as ch. i. 17, not to the head only.

מנה See under מ 13. and מנה VIII.

מנה Chald.

The same as the Heb. *מנה*, To number, reckon up. occ. Dan. v. 25, 26. As a N. מנן A number. occ. Ezra vi. 17.

מנר Chald.

Occurs not as a V. but as a N. fem. *מנרה* The same as the Heb. and Chald. *מנרה*, being inserted after the Chaldee manner, A toll, i. e. a determinate proportion of the produce of the lands paid as a tax or tribute. occ. Ezra iv. 13. vii. 24; where it is joined with *בלו* and *הלך*, as מנרה likewise is Ezra iv. 20. Comp. *בלו* under ב 11.

מח

With a radical, but mutable or omissible, ח. To distribute, by number, order, or the like.

I. To distribute by number, to compute, reckon up, or number distinctly and by parts. Gen. xii. 16. 1 K. xx. 25. Ps. cxlvii. 4, & al. freq. On Jer. xxxiii. 13, comp. Lev. xxvii. 32. As a N. masc. plur. *מים* Numbers, or as we say, times, Lat. Vices. Gen. xxxi. 7, 41.

II. As a N. מן A particular distribution or class of things, a species or kind. See Gen. i. 11, 12, 21, 24, 25.

III. As a N. מן, A species, as the word is perhaps applied 1 K. xviii. 5, *ולא נכרת, and we may not suffer the species of beast to be cut off or destroyed.* But however this be, מן is frequently used as the name of that miraculous bread from heaven with which Jehovah fed the Israelites in the wilderness, *Manna*. At it's first falling, Exod. xvi. 15, *The children of Israel—said מן זה* this (is) a particular species, a peculiar thing, for they knew not what it (was). comp. ver. 31. Deut. viii. 3, *Who fed thee with מן that peculiar thing which thou knewest not, neither did thy fathers know.*—Thus Bate in Crit. Heb. where see more.

IV. As

IV. As a N. fem. חֲמוֹנָה, in Reg. חֲמוֹנָה, *A delineation, similitude or representation of any thing, or more accurately, An orderly and regular distribution of parts, lineaments, colours, &c. which raises in the mind an idea of the thing represented.* Exod. xx. 4. Deut. iv. 12, 15, 16, & al. Jehovah saith concerning Moses, Num. xii. 8, *With him will I speak mouth to mouth, even apparently, and not in dark speeches, וְחֲמוֹנָהּ and the similitude of Jehovah shall he behold.*—What can this similitude of Jehovah be, but מַלְאֲךְ פָּנֵי the angel of his presence, Isa. lxiii. 9, who accompanied the people in the wilderness, and in whom was the name (i. e. the nature) of Jehovah, Exod. xxxiii. 21*; even the same angel (comp. Hos. xii. 4, or 5.) as wrestled with Jacob in the form of a man, Gen. xxxii. 24,—30; on which occasion Jacob called the name of the place Peniel (i. e. the face or presence of God), for I have seen God face to face? And so Jehovah spake unto Moses, face to face, even as a man speaketh to his friend. Exod. xxxiii. 11. This is that similitude of Jehovah, Ps. xvii. 15, with which we shall be fully satisfied when we awake at the resurrection, for we shall see him (Christ) as he is. 1 John iii. 2. Comp. ver. 5, and ch. ii. 28.

V. As a N. masc. plur. מִנִּים *The strings of a musical instrument, so called from their regular disposition and adjustment to each other.* Thus the LXX and Aquila χορδῶν, and another ancient Greek version χορδων, and so the Vulg. chordis. occ. Ps. cl. 4.

VI. To distribute, allot, appoint or assign a particular lot, share, portion, or office to a person or thing. 1 Chron. ix. 29. Psal. cxlvii. 4. Dan. i. 5, 10, 11. Jon. i. 17, or ii. 1. iv. 6, 7, 8, in the four which last texts it is applied to the divine allotment or appointment; which may lead to the true interpretation of that difficult text, Ps. lxi. 8, כִּן Do thou (God) appoint mercy and truth that they may preserve him. To this purpose, Michaelis in Supplem. p. 1518, who compares Job vii. 3. Dan. v. 26, “numerans numeravit.” But long before him Montanus had rendered כִּן in Ps. as a V. by præ-

para, prepare. Also, To be allotted, assigned. Job vii. 3. As a N. fem. מִנָּה plur. מִנִּים, מִנִּית, and once (Neh. xii. 44.) מִנְאוֹת *A part, portion, share, Exod. xxix. 26. Lev. vii. 33. Ps. xi. 6. lxiii. 11. 1 Sam. i. 4. Neh. xiii. 10, & al.*

VII. As a N. מִנָּה plur. מִנִּים, *A maneh or mina, a particular weight or sum of money.* As a weight, it was equal to an hundred shekels, as appears from comparing 1 K. x. 17, with 2 Chron. ix. 16; but as money it was equal only to sixty shekels, as appears from Ezek. xlv. 12; where see Mr. Lowth's Note. Comp. under שֶׁקֶל IV.

Hence the Gr. *Mva*, and Lat. *Mina*.

VIII. As Particles of distribution, כִּן and מִן *From, &c.* The uses of these Particles before Nouns are so nearly the same with those of it's abridgment כִּי, that I may safely refer the reader to what he will find under that Particle, for the applications of these: only observe, that כִּן is once used (*Exemplum sine pari*, an unparalleled instance, says Noldius) before a V. future, in the same sense as כִּי often is before an infinitive, namely for *Lest, that not.* Deut. xxxiii. 11.

In Ps. xlv. 9, מִן makes no sense, if construed as a Particle; and the Chaldee Targum renders it *from the land of* מִן, which is mentioned also Jer. li. 27, and is thought, particularly by Bochart (Phaleg. lib. i. cap. 3), to signify a part of Armenia. On this interpretation מִן in the Psalm will be the *ivory of Armenia*, which might be so called either as being brought to Judea from Armenia†, though not produced there; or perhaps as being *fossile*, and formerly dug up there in considerable quantities. Thus the Rev. and learned William Jones‡ informs us from Sir Hans Sloane, that in Siberia, a country far to the northward of Armenia, “*Tusks of elephants* are so common and so little decayed, that they are used all over Russia for *ivory*, and are mostly to be met with in the coldest parts of Siberia.”

The Particle כִּן is also frequently used with כִּי prefixed, and a pronoun suffix, in

† See Merrick's Annotation and anonymous Note.

‡ Physiological Disquisitions, p. 421, where see more.

* Comp. Acts vii. 38. 1 Cor. x. 9.

the same senses as the simple מן. Thus מִמֶּנָּה, מִמֶּנּוּ, מִמֶּנִּי, *From of, out of, more than—her—him—me.* See Gen. xvi. 2. 2 Sam. xiii. 14. Ps. lxiii. 2. Exod. viii. 4. Psal. xviii. 9. So מִמֶּנּוּ, for מִמֶּנּוּ, *From, or of, us.* Exod. xiv. 12. Gen. iii. 22. xxiii. 6.

IX. As a N. מְנִי *Meni*, a name or attribute under which the idolatrous *Jews* worshipped the material Heavens, and by which they probably meant to acknowledge them to be the *distributers* of things into their respective sorts, places, &c. and the *dispensers* of food, provisions, drink, and the like, for the service of men and animals. This they further owned by the offering of *libations*, or *drink-offerings*, to them under this title. occ. Isa. lxx. 11. This seems a very expressive and ancient attribute; and was most probably an *Egyptian* one, known to the *Israelites* while they sojourned in that country; partly in opposition to which *Jehovah* miraculously fed his people with the מן *manna* or *peculiar bread* from Heaven. See Exod. xvi. 23, 29. Deut. viii. 3, 16, and *Hutchinson's* *Trinity* of the *Gentiles*, p. 521. *Jerome* on Isa. lxx. 11, informs us that in all their cities, and chiefly in *Egypt* and *Alexandria*, there is an old idolatrous custom, that on the last day of the year, and of the month which is with them the last, they place a table full of various kinds of provision, and a cup of sweet wine mixed with water, either in acknowledgment of the fertility of the past, or to implore the fruitfulness of the approaching year*. We find other traces of this attribute מְנִי among the idolaters. Thus *Pococke* (*Specimen Hist. Arab.* p. 92.) tells us that before the time of *Mohammed*, "*Monah Idolum venerabantur Arabes eo consilio ut pluvias opportunas impetrarent.* The *Arabians* worshipped the *Idol Monah* in order to obtain *seasonable showers.*" *Festus* relates that the *Salentines*, a people of *Italy*, threw a horse alive into the fire, in honour of *Jupiter Menzan*, i. e. *Jupiter*

* Est autem in cunctis urbibus, & maxime in Ægypto & Alexandria, Idololatriæ vetus consuetudo, ut ultimo die anni, & mensis eorum qui extremus est, ponant mensam refertam varii generis epulis & poculum multo mixtum, vel præteriti anni vel futuri fertilitatem auspicientes.

מְנִי. See *Fossius* de Orig. & Prog. Idol. lib. ii. cap. 33.

X. Chald. As a V. מְנִי *To appoint, ordain.* occ. Dan. ii. 24, 49. iii. 12. Ezra vii. 25.

XI. Chald. מְנִי

1. As a Particle, *From, &c.* as the Heb. מִן. 1. As a Particle, *From (the time) that.* Dan. iv. 23, or 26. Ezra v. 12.

2. From the Heb. מִי, *Who, what?* Ezra v. 3, 4, 9. Dan. iii. 15, & al.

3. From the Heb. מִי, *Whosoever.* Dan. iii. 6. iv. 14, or 17.

DER. *Many, mean method.* Lat. *Manus*, whence *manual*, and, compounded with *facio*, *manufacture*, &c. Lat. *Mens*, Eng. *Mental*, *mind*, *remind*; *mindful*. *Man*, either from his understanding or his dominion. Lat. *Mano* to run in a small stream, *mane* as of a horse. Greek *Μην* and Eng. *Moon*, by whose phases time is reckoned (see *Ecclus.* xliii. 6, 7.), whence *Month*. *Môn*, the *Welsh* name for the *Isle of Anglesey*. "It is proverbially said of it, *Môn, Mam Gymru*, i. e. *Môn* the nursery of *Wales*; because when other countries failed, this alone, by the richness of the soil, and the plentiful harvests it produced, was wont to supply all *Wales*. This is the *Mona* of the *Romans*, and was the chief seat of the *Druids.*" *Richard's* *Welsh Dictionary*.

מְנָה

Occurs not as a V. in Heb. but as a N. fem. מְנָה *An offering or present to God or man*, see under נָח II.

מְנָךְ

Occurs not as a V. but as a N. מְנָכָה or מְנָכָה, or, according to the *Keri*, מְנָכָה *A wreath or twisted chain or collar.* So the *Vulg.* *Torques*. occ. Dan. v. 7, 16, 29. It is observable, that *Theodotion* renders it by *Μανία*, which word seems a derivative from the *Chaldee*.

מְנֵה

In Kal, *To withhold, prohibit, restrain, keep back, retain.* Gen. xxx. 2. Num. xxiv. 11. Job xx. 13, & al. freq. In Niph. *To be withholden, &c.* Joel i. 13, & al.

DER. Greek, *μεινός* small, *μεινύω* to diminish. Lat. and Eng. *Minor*; whence *minority*. Lat. *Minuo*, *commينو*, *diminuo*; whence English *Minute*, *minish*, *comminue*, *diminish*, &c.

מְנֵר

Occurs not as a V. in Heb. and the ideal meaning

meaning is uncertain, but as a N. מור (always joined with מורג and compared to the staff of an uncommonly large spear) *A weaver's beam or roller*, to which in the ancient art of weaving it is probable the threads of the warp were fastened. Some take this to be a word borrowed by the Israelites from the Egyptians, who were in very early times (see Gen. xli. 42.) famous for the art of *weaving*. occ. 1 Sam. xvii. 7. 2 Sam. xxi. 19. 1 Chron. xi. 23. xx. 5.

From this Root the Roman Goddess *Minerva*, called also *Pallas*, and by the Greeks Αθήνη *Athene* (from מתן which see), appears to have had her name. Accordingly Abbé *Pluche* informs us, *Hist. du Ciel*, vol. i. p. 208, 9, that she was sometimes represented among the Athenians with a מור or *weaver's beam* in her right hand, as appears by some figures of her still remaining. She was in after times regarded as the inventress and patroness of *spinning and weaving*, and supposed to have instructed men in those arts. But did not the ancient heathen mean something very different and of much higher import by the names they gave to this Goddess? With them was she any other than the *tremulous, active, vivifying, intelligent air or ether?* (Comp. under מתן II). And by the titles *Athene* and *Minerva* did they not intend to acknowledge the *celestial fluid* as the independent former of those wondrous threads, or fibres, or rather of those innumerable and infinite simal fibrils, which compose the *curious texture* of vegetable and animal bodies, and of which in particular those amazing and by human art inimitable webs, the barks, leaves, and flowers of plants, and the skins and various membranes of animals, are woven?

מסח

With a radical (see Ps. vi. 7. Josh. xiv. 8.) but mutable or omissible, ה.

It denotes the *disunion or dissolution of the texture or consistence* of any thing.

I. *To melt or dissolve*, as by heat. Psal. cxlvii. 18. In Niph. *To be thus melted or dissolved*. Exod. xvi. 21. Ps. lxxviii. 3. As a N. masc. plur. מסים *Meltings*. occ. Isa. lxiv. 1, or 2.

II. *To melt, dissolve*, as by moisture or wet. Isa. xxxiv. 3. Comp. Ps. vi. 7.

III. *To be loosed or disunited*, as bands. Jud. xv. 14.

IV. In Kal or Hiph. *To cause to waste away or dissolve* insensibly, and by slow degrees, as a moth fretting a garment. Ps. xxxix. 12. In Niph. as a Participle נמס *Wasted, decayed*, spoken particularly of cattle. occ. 1 Sam. xv. 9.

V. It is often both in Niph. and Hiph. applied to the heart, but, properly speaking, (denotes not it's *melting* (which surely is not philosophically true), but it's *losing* through fear or terrour that *consistency, strength and firmness* on which the vigour of the animal depends. See Deut. i. 28. Josh. v. 1. 2 Sam. xvii. 10. Ezek. xxi. 7. Nah. ii. 11, & al.

VI. *To melt, be melted, or consume away*, as a snail. occ. Ps. lviii. 9.—as a man with misery and affliction. occ. Job vi. 14, למס מרערו חסר Eng. Translat. *To him that is afflicted* (Marg. melteth) *pity (should be shewed) from his friend*. But it must be remarked that twenty-three of Dr. Kennicott's Codices here read למס; and, according to this reading, the text may be rendered *To him who despiseth his friend (it is) a reproach, and he will forsake the fear of God*. Thus the supposed ellipsis in the common reading is avoided, and the former part of the verse seems to agree better with the latter, As a N. fem. in Reg. מסח *A wasting, consuming*. occ. Job ix. 23, *It (the scourge) will laugh at the consuming of the innocent*; where Vulg. pœnis punishment.

VII. As a N. מס *A draught or levy of men, taken or disunited from the rest of their countrymen to perform some servile work*. This I apprehend is always the sense of the word. See Deut. xx. 11. Josh. xvi. 10. Jud. i. 30. 1 K. v. 13, 14. 2 Chron. viii. 8. Isa. xxxi. 8. It is not long since the * Turks used to raise a tribute of Christian children out of the conquered provinces in Europe, to wait on the Grand Signior or other Great Men, or to serve as Janizaries.

VIII. As a N. fem. מסח, *A tribute or tax*,

* See *Burbequii De Re Mil. cont. Turc. Institut. Consilium*, p. 432, &c. edit. *Elsevir*; *Sandy's Travels*, p. 37; *Sir Wilham Temple's Miscellanies*, pt. ii. p. 263, 267, 8vo.; *Complete System of Geography*, vol. ii. p. 27; and *Hanway's Hist. of Nadir Shah*, p. 100.

a part detached from the rest, q. d. an excise, from Lat. excisum cut off. See Bate. occ. Deut. xvi. 10.

מסך To melt, be melted or dissolved entirely, as by fire. occ. Isa. x. 18. Comp. נמס under נס.

DER. Moist, mist.

מסך

In general, To mix, intermix.

I. As a N. fem. מסכת The warp, the threads which, according to the ancient art of weaving, were, I suppose, fixed to the beam, and by the shuttle intermixed or interwoven with the woof. (Comp. under ערב VI.) So LXX Διασμα from διασματος to pass through or among, and Vulg. Licium. occ. Jud. xvi. 13, 14.

II. As a N. fem. מסוכה An intertexture or entanglement, as of thorns in a hedge. So Montanus Implicatione. occ. Mic. vii. 4. The best of them (is) as a briar, ישר במסוכה the upright (among them is) from, or out of the entanglement, of thorns namely.

III. To mix, mingle, as liquids, Ps. cii. 10. As a N. מסך Wine mixed with the lees, turbid and highly intoxicating. (Comp. under חמר II. and וקק I. under וק.) occ. Ps. lxxv. 9. The wine חמר (is) turbid, (the cup) is full of מסך wine thus mixed with the lees. And in this view, of mixing old wine with the lees, namely, by opening the jars in which it was contained, Harmer, Observ. vol. i. p. 375, &c. which see, explains the mingling of wine mentioned in the Old Testament, Prov. ix. 2, 5. xxiii. 30. Isa. v. 22. But comp. under מנ and anonymous Note on Ps. lxxv. 9. in Merrick's Annotations. As a Participial N. מסוך Old turbid wine mixed, with the lees namely. occ. Prov. xxiii. 30. Isa. lxxv. 11; where LXX κρησμα a mixture. Hence

IV. Figuratively, To mingle a spirit of perverseness in the midst of a people is to intoxicate them with such a spirit. occ. Isa. xix. 14.

DER. Lat. Misceo, commisceo, &c. whence Eng. mix, mixture, miscellany, commix, commixion, promiscuous, &c.

מסך

In general, To deliver from one to another, Tradere.

I. To deliver, give up, present, offer. occ. in Niph, Num. xxxi. 5. ומסרו So there were delivered out of the thousands of Is-

rael a thousand of every tribe. So in Chaldee it is often used for delivering or giving up. See Targ. on 1 Sam. iii. 7. xxiv. 11, 19.

II. To deliver, teach. occ. Num. xxxi. 16. Behold these were to the children of Israel, through the counsel of Balaam, למסר, to teach transgression against the Lord, i. e. they did teach the children of Israel to transgress against the Lord.

From this Root the Jews call their pretended tradition of the true reading of the Hebrew Scriptures Massorah. This reading long since the time of Christ, and after Mohammed's Koran was forged, they have presumed to fix by their points and accents. Hence the Massorets and all their Massoretical trumpery; concerning which, if the reader wants further information, he may consult Walton's Proleg. viii; and Du Pin's Dissertation Preliminaire, Liv. i. ch. iv. § 6, p. 511; and Calmel's Dictionary in MASSORA.

מער

I. To totter, stagger, slip, as the feet or steps in walking. occ. 2 Sam. xxii. 37. Psal. xviii. 37. xxvi. 1. Prov. xxv. 19. In Hiph. To cause to totter or shake, as the loins in extreme weakness. occ. Ps. lxxix. 24. xxxvii. 31. It (the law) shall not suffer his steps to slip. As a N. masc. plur. in Reg. מערי Slips, stumblings. occ. Job xii. 5, where Montanus nutations.

II. As a N. fem. plur. מערות Shakings, tremblings. occ. 1 Sam. xv. 32. And Agag came to him מערות (2) with tremblings. To this effect the LXX and another Greek version τρεμων trembling. Or else from the Root ערן, we may explain מערות of the delicate or royal robes (comp. 2 Sam. i. 24.) "which Saul had suffered his Brother-King (comp. 1 K. xx. 32, 33, 42.) to be dressed in, not treating him as a condemned criminal under the curse of God." Bate's Note in New and Literal Translation.

מעה

Occurs not as a V. in Heb. but in Arabic the cognate Root מעי signifies To be lax, loose. See Castell.

I. As a N. masc. plur. in Reg. מעי The bowels or inner parts of the animal body, from their comparatively lax or loose texture. See Gen. xv. 4. xxv. 23. 2 Chron. xxi. 15. Cant. v. 4. Jon. ii. 1. Hence, The

The inner part of man, the mind. Ps. xl. 9. Comp. under מען I. It is also used for the external part of the belly, from its comparative laxness. Cant. v. 14. and Chald. Dan. ii. 32.

Hence Eng. *Maw*.

- II. As a N. fem. plur. in Reg. מעות The small particles or grains of sand, which do not cohere; but are loose from each other. occ. Isa. xlviii. 19; where the Eng. Translation renders it gravel, Vulg. Lipilli little stones, and so the Chaldee Targum by פרחי of the same import, which, from פדר to part, divide, approaches to the ideal meaning of the Hebrew.

מעט

- I. To be diminished, lessened, impaired, made few. Psal. cvii. 39. Prov. xiii. 11. Isa. xxi. 17. Jer. xxix. 6. xxx. 19. Eccles. xii. 3, where LXX ἡργησαν αἱ ἀληθυσται, οἱ ὠλεωθῆσαν, the grinders are idle, inactive, because they are become few; Vulg. Otiosæ erunt molentes in minuto numero, the grinders shall be idle in small number. This circumstance of old age is noticed by Juvenal, Sat. x. lin. 200.

Frangendus misero gingivâ panis inermi.

The wretch *with an arm'd jaw* must chew his bread.

See also K. Solomon's Portrait of Old Age, by Dr. Smith, p. 74, &c. 2d edit. With מ following, To be too small for some certain purpose. Exod. xii. 4, ואם ימעט והבית משהו And if the house be too little to be for the lamb, i. e. not sufficient to eat it up at a meal. In Hiph. To diminish, make small or few. Lev. xxv. 16. xxvi. 22. Num. xxvi. 54. xxxiii. 54. Spoken of collecting the manna, To gather little, or less than others. Exod. xvi. 17, 18. So of the quails. Num. xi. 32. Also, To give less. Exod. xxx. 15; as רבה in the same verse, To give more. The price of atonement is the same to all. As a N. מעט A small quantity of any thing, a little, a few. Gen. xviii. 4. xliii. 10, & al. מעט, is not unusually placed after the Nouns to which it relates. See Ps. xxxvii. 16. Prov. xv. 16. xvi. 8. Eccles. ix. 14. x. 1. Isa. xvi. 14. Neh. ii. 12. מעט מעט By little and little. Exod. xxiii. 30. Deut. vii. 22.

- II. To be of little worth or value, to be esteemed at a low rate. Neh. ix. 32. As

a N. מעט A thing of no value. Prov. x. 20; where Symmachus εὐσελῆς vile; Aquila ὡς ὀλίγον as a little thing; Theodotion ὡς μικρόν as a small thing; Vulg. pro nihilo for nothing.

III. With כ prefixed, מעכס

1. As it were a little. Spoken of distance in place, Cant. iii. 4. 2 Sam. xix. 37.—of time, Ezra ix. 8. Isa. xxvi. 20.
2. Within a little, almost, well nigh. Gen. xxvi. 10. Ps. lxxiii. 2.
3. Suddenly, in a little or short time. Ps. lxxxi. 15.

DER. A mole, mite, moth. Qu?

מעך

To compress, squeeze, crush. Applied to an animal that hath been crushed. occ. Lev. xxii. 24.—to a spear, pressed or stuck into the ground. occ. 1 Sam. xxvi. 7.—to pressing the breasts of a woman. occ. Ezek. xxiii. 3. It occurs no where else in the Bible.

מעל

To decline, deflect, go aside, decline, deflect. But in the Heb. Bible it is used only in a moral or spiritual sense for declining from a rule or law. The LXX render it inter. al. by ἀφίστημι to depart, 2 Chron. xxvi. 18. xxviii. 19, 22. xxix. 6. xxx. 73 and by παραπίπτω to fall off or away. Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; the Vulg. inter al. and Montanus constantly, by prævaricor, which properly signifies * "nimium in alteram partem varicor pede," to straddle with the feet too much towards one side, and so decline towards it. It differs from מעוט, which is to deviate from the law considered as a scope or aim, and from מעב, which is going over, beyond, or transgressing, it. As a N. מעל A declining or defection from duty or truth. Lev. v. 15. Job xxi. 34, & al. freq. The LXX render the N. inter. al. by ἀποστασις, ἀποστασία, defection, apostacy, and by παραπτώμα a falling off or away.

- II. As Ns. מעל and מעל, A robe. See under עלה XII.

DER. Greek μολω to go, Lat. malus evil, whence malitia, malignus, and Eng. mal—or male—in composition, malice, malicious, malign, &c. Hence also may be deduced Lat. malum an apple,

* —the

* See Martinii Lexicon Etymol. in Prævaricor.

"—the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe."

But some may think this whimsical; and I may be told that the Lat. *malum* is derived from the Greek *μηλον*, Doric *μαλον*. True. But may not these Greek words themselves be from the Heb. כעל? Comp. עץ מור under ערר II.

כע

I. To remain, dwell. It occurs not as a V. in this sense, but hence as a N. כען *A mansion, place of residence or rest, a dwelling*—of God. Deut. xxvi. 15. Ps. lxxviii. 6. —or of man. Ps. lxxi. 3. (the Plur. in Reg. is once written כעני with a י, Chron. iv. 41.) Also *A den of wild beasts*. Jer. ix. 11. x. 22. Nah. ii. 12. As a N. fem. כענה Plur. כענות *A dwelling, habitation, place of residence or rest of men*. Jer. xxi. 13. Comp. Deut. xxxiii. 27; where it is written כענה without the נ. Also *A den for wild beasts*. Job xxxvii. 8. xxxviii. 40. Amos iii. 4.

II. כען, whence למען. See under ענה X. DER. Gr. *μενω, μνη*. Lat. *maneo, mansio*, whence Eng. *mansion, remain*, &c.

כע

Occurs not as a V. but

I. As a N. כעי. See under ער XI. and ערר I.

II. As a N. fem. כערה *A cave, cavern*. See under ערר VII.

כע

In general, To find.

I. To find, meet with. Gen. ii. 20. iv. 14, 15. xxxii. 19.

II. To find, meet with, in a hostile sense. 1 Sam. xxiii. 17. xxxi. 3. 1 K. xx. 36. Ps. xxi. 9.

III. To find, light upon, befall. Gen. xlv. 34. Deut. iv. 30. xix. 5. xxxi. 17. Exod. xxii. 6.

IV. To find what was lost or concealed. Gen. xxxi. 32, 33. 1 Sam. ix. 20.

V. To find out what was unknown. Job xxxii. 13. Eccles. vii. 27, 28.

VI. To find or receive in return. Gen. xxvi. 12.

VII. To find, obtain, procure, acquire, gain. Num. xxxi. 50. Ps. cxix. 162. Prov. i. 13.

VIII. To find, in an emphatical sense, to find all that is wanted, to supply, suffice. Num. xi. 22. Josh. xvii. 16. Comp. Jud. xvii. 9. Job xxxiv. 17.

IX. To find, experience, feel. Job xxxiv. 11. Ps. cxvi. 3.

X. In Niph. To be found, is to be present, to attend, to be ready. Gen. xix. 15. 1 Sam. ix. 8. xiii. 15, & al.

XI. In Hiph. To cause to find, to offer, present. Lev. ix. 12, 13. With כיד in the hand following, to cause to be found in the hand of another is to deliver into his hand or power. Zech. xi. 6.

XII. כעדה, or כעדה the hand findeth or hath found, often denotes that the person of whom it is spoken hath something in his possession or power, or ready at hand. See Lev. xii. 8. xxv. 28. Jud. ix. 33. 1 Sam. xxv. 28. Eccles. ix. 10.

XIII. כען חן בעיני To find favour in the eyes of. See under חן I.

It must be observed that the final כ of this Verb is dropped in כערי Num. xi. 11. (as in כערי from כע Job i. 21.) and, according to some, changed into י in כעריה 2 Sam. iii. 8; but that V. may be referred to the Root כערה, which see.

כע See under ערר II.

כע

With a radical (see Lev. i. 15. v. 9.), but mutable or omissible, ח.

I. To squeeze, press. The idea is plain from Jud. vi. 38, וימץ של מן הדew And he squeezed or pressed the dew out of the fleece. As a N. כעץ *A squeezing*. Prov. xxx. 33, For כעץ the squeezing or pressing of milk bringing forth butter, and כעץ the squeezing of the nose bringing forth blood, and כעץ the squeezing, forcing of wrath bringing forth contention. On Ps. lxxiii. 10, comp. under חלם V. and Targum.

Hence the Greek *μασσω* to knead, *μασσαι* to press with the teeth, to chew, champ, and *μωσσω* to compress, and so blow the nose, in French *moucher*. Also to mash. Qu?

II. As a N. כעה Plur. כעות *A cake of unleavened bread*, which being destitute of any חמץ or fermenting matter (see Exod. xii. 15, 20.), hath its parts closely compressed together, and becomes what we commonly and with great propriety call heavy. Gen. xix. 3. Exod. xii. 15. The word is used as an Adjective, Compressed, unleavened. Lev. viii. 26. Num. vi. 19*.

* So, on the other hand, our English word *leaven* is formed from the French *levain*, which is derived from the Verb *lever* to raise up, which *leaves* eminently does to dough, and thereby makes the bread *spongy and light*.

Hence

Hence Gr. *Maζa* and Lat. *Maza* a mixture of water, oil, and flour, or of milk and flour. Also Lat. *Massa* a lump, properly of paste. Eng. *A mass*.

III. To express, squeeze, wring or force out by compression. Lev. i. 15. v. 9. Comp. Ps. lxxiii. 10. lxxxv. 9. Isa. li. 17. lxvi. 11. Hence Greek *μαζος*, and *μασος* a breast, particularly of a woman.

IV. As a N. מר *Chaff* or refuse of Corn and straw, which is forced from them by threshing and winnowing. Ps. i. 4. Hos. xiii. 3, & al. And because those operations were performed in places exposed to the wind and frequently on rising grounds (as in the case of Araunah, comp. 2 Chron. iii. 1, with 1 Chron. xxi. 20, &c.), hence we read of the *chaff of the mountains*, Isa. xvii. 13. Comp. chap. xli. 15, and under מר V.

V. To squeeze, wring, in a moral sense, to oppress. Hence as a participial N. מר *An oppressor*, Eng. Translation, *The extortioner*. occ. Isa. xvi. 4. In Hiph. To cause to be oppressed or crushed. occ. 2 Sam. iii. 8, ולא הכניח בלד ירד And I have not caused thee to be crushed by the hand of David.

See under מר V. VI.

ס

In Niph. To be dissolved, to rot, to pine or waste away. occ. Lev. xxvi. 39, twice. Ps. xxxviii. 6. Isa. xxxiv. 4. (comp. 2 Pet. iii. 12.) Ezek. xxiv. 23. xxxiii. 10. Zech. xiv. 12. In Hiph. it seems to be used in a moral or spiritual sense, To be corrupt. Ps. lxxiii. 8. So the Gr. διαφθορα *Tim. vi. 5.* As a N. מר *Rottenness*, as of wood. occ. Isa. v. 24. Also, *Corruption*, *putrescence*, or it's effect, *Stench*, *stink*. occ. Isa. iii. 24.*

DER. *Muck*. Lat. *muceo*, *mucor*, *mucidus*, whence Eng. *mucid*, *mucidness*. Lat. and Eng. *Mucus*, *mucilage*, &c. Comp. also derivatives under מר.

ל

As a N. *A light rod* or *twig*, from מר to be light, which see. Gen. xxx. 37, & al. freq.

מר

I. To be bitter, disagreeable to the taste. Isa. xxiv. 9. As a N. מר *Bitter*. Exod. xv. 23. Num. v. 18. Prov. v. 4. xxvii. 7.

Hence Lat. *amarus* bitter, Eng. *amaritude*.

II. As a N. מר and מר *Myrrh*, "a vegetable production of the gum or resin kind issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia, and Abyssinia.—Its taste is bitter and acrid, with a peculiar aromatic flavour, but very nauseous; but its smell, though strong, is not disagreeable†." See Exod. xxx. 23. Esth. ii. 12, Ps. xlv. 9. Prov. vii. 17. Cant. v. 5, 13.

Hence Æolic *Μύρρα*, Lat. *Myrrha*, Eng. *Myrrh*.

III. Applied to the mind, as a V. in Kal and Hiph. To be bitter in spirit, much grieved or displeased. 1 Sam. xxx. 6. Zech. xii. 10. Also in Hiph. To make bitter, imbitter, to occasion grief or anger. Ruth i. 20. Ps. cvi. 33. Job xxvii. 2. As a N. מר *Bitterness* of mind, *grief*. Ruth i. 13. Job vii. 11. Also, *Bitter* in mind, *grieved*, *discontented*. 1 Sam. i. 10. xxii. 2; *Angry*, of a bitter, malicious or revengeful spirit. Jud. xviii. 25.—*Grievous*, *expressive* or *effective* of *grief* or *bitterness* of soul. Gen. xxvii. 34. Eccles. vii. 27. Jer. ii. 19. As a N. fem. in Reg. מרת *Bitterness*, a *grievance*. occ. Gen. xvi. 35. As a N. מר *Bitterness*, *cause* or *occasion* of *bitterness*. occ. Prov. xvii. 25.

Hence Gr. *μαρμαίω* to lament, Lat. *marere* to grieve, Fr. *marri* sorry, *morne* sad, Saxon *murnan*, and Eng. *to mourn*.

IV. As a N. מר *A drop*. See under מר III.

I. To be very bitter, offensive to the taste. It occurs not as a Verb simply in this sense, but as a N. מר *Very bitter*. Deut. xxxii. 32. As a N. masc. plur. מרים *Bitter things*, *bitter ingredients*, or (as it is commonly understood) *bitter herbs*. Exod. xii. 8. Num. ix. 11.

II. As a N. fem. in Reg. מרות or מרות *The bile or gall of an animal, from it's extreme bitterness*. Job xvi. 13. xx. 14, 25.

III. As a V. To make very bitter or grievous, to imbitter exceedingly. Gen. xlix. 23. Exod. i. 14. As a N. מר *Very bitter* or *grievous*. Job ix. 18. xiii. 26. So מרי.

Deut. xxxii. 24.

IV. As a N. masc. plur. מרורים *Great bitternesses*, whether of grief. occ. Jer.

† *New and Complete Dictionary of Arts, in MYRRH.*

* See Harmer's Observations, vol. ii. p. 385, 6.

vi. 26. xxxi. 15.—or of anger. occ. Hos. xii. 15.

מרא In Hith. *To be exceedingly imbibtered, to be most bitterly provoked or irritated.* occ. Dan. viii. 7. xi. 11. So the LXX translate it by *αγριανθησεται* and *εξερρεσθησεται*, and the Vulg. by *efferratus*, and *provocatus*.

מרא

I. To raise or swell up. It occurs in Hiph. of the Ostrich, Job xxxix. 18, "*What time מרא מרורו she lifteth up herself on high* (i. e. for escaping), *she scorneth the horse and his rider.*" Eng. Translat. The Vulg. renders the Hebrew words just cited by *in altum alas erigit, raises up her wings on high*; but there is nothing in the original for *wings*, and therefore the LXX Version, *εγυψου υψωσεται will raise (herself) on high*, seems better. "The ostrich is * ten feet or more in height when it stands erect. The wings are so short that they do not serve the creature for flying, but they assist it in running, which by it's own strength and length of legs, and by the flapping of those it doth with such rapidity, as indeed to scorn the horse and his rider." *Watson's Animal World Displayed*, p. 233. Comp. *Bochart*, vol. iii. 261; *Shaw's Travels*, p. 451; and under Root **עלם**.

II. As a Participle or participial N. fem. מרא or, as very many of Dr. Kennicott's Codices read, מרא Turgid, or swelling, with pride, arrogant, insolent. occ. Zeph. iii. 1; where one of the Hexaplar Versions *αδυσσα* *despising*, Vulg. *provocatrix provoking*.

III. As a N. fem. in Reg. מרא The crop of a turtle-dove or pigeon, *Ingluvies*. So LXX *απολοσος*, and Vulg. *vesiculum gutturis*. occ. Lev. i. 16. "*Granivorous birds, and such as live upon fruits, have their intestines differently formed from those of the rapacious kind. Their gullet dilates just above the breast-bone, and forms itself into a pouch or bag, called the crop.*" And as this was a very proper

emblem of *gormandizing* or *gluttony*, for which indeed the N. *Ingluvies*, properly the crop, is used by the Latin writers; hence this part was to be cast away from the burnt-sacrifice of the fowl.

IV. As a participial N. מרא A *fatted or fed beast, a fattening*, so called from swelling or being turgid or plump up with fat. So *Aquila* in 2 Sam. vi. 13, *οισεισιν α fattening*. See 1 K. i. 9, 19. Isa. i. 11. Ezek. xxxix. 18; where LXX *εσταλμαρος fatted*, and Vulg. *altitium fed*; Amos v. 22, where Vulg. *pinguium fat*.

V. Chald. As a N. מרא A *sovereign, a supreme lord, one elevated to the highest dignity and power*. occ. Dan. ii. 47. iv. 19, 24, or 16, 21. v. 23. Hence the Philistine idol *Marnas* or *Marnash*, worshipped at Gaza, partly had his name, q. d. **מרא** *The, or our, Lord Fire*.

מרא

Occurs not as a V. in Hebrew, but in Chaldean signifies *to impel, propel, drive forward*. As **מרא**, **מרא**, or **מרא** A *tribula*, i. e. a kind of threshing instrument made of wood, but furnished with iron teeth, which being drawn by oxen, and driven over the corn, forced the grains from the ear. A like instrument is called in Lat. *trahea*, or *trahia*, from *traho to draw*. occ. 2 Sam. xxiv. 22. 1 Chron. xxi. 23. Isa. xli. 15. Comp. under **חרן** III. But the reader, I think, cannot be displeased if to what is there said I add the following extract from the accurate and entertaining *Niebuhr, Voyage en Arabie*, &c. tom. i. p. 123, where in a plate he gives both the plan and elevation of a machine which the people of Egypt use at this day for *threshing out their corn*. "This machine," says he, "is called *sauredsj*" (**מרא** Arab. a probable corruption, by the way, from the Heb. **מרא**.) "It has three rollers, which turn on their axles; and each of them is furnished with some irons, round and flat. At the beginning of June Mr. Forskäl and I several times saw in the environs of *Dejise*, how corn was threshed in Egypt. Every peasant chose for himself in the open field a smooth plat of ground from 80 to 100 paces in circumference. Hither was brought on camels or asses the corn in sheaves, of which was formed a ring of six or eight feet wide, and two high,

* "The ostrich is one of the largest birds in the world; for many travellers affirm they have seen those that were as tall as a man on horseback; but those of that size have been seldom or never seen in England; for the tallest have been only seven feet." *Brooke's Nat. Hist.* vol. ii. p. 80.

† *Brooke's Nat. Hist.* vol. ii. Introduction, p. xv.

high. Two oxen were made to draw over it again and again the *sledge* (traineau) above-mentioned; and this was done with the greatest convenience to the driver; for he was seated in a chair fixed on the sledge.—Two such parcels or layers of corn are threshed out in a day, and they move each of them as many as eight times with a wooden fork of five prongs, which they call *meddre*. Afterwards they throw the straw into the middle of the ring, where it forms a heap, which grows bigger and bigger. When the first layer is threshed, they replace the straw in the ring, and thresh it as before. Thus the straw becomes every time smaller, till at last it resembles chopt straw. After which, with the fork just described they cast the whole some yards from thence, and against the wind; which driving back the straw, the corn and the ears not threshed out fall apart from it, and make another heap. A man collects the clods of dirt, and other impurities, to which any corn adheres, and throws them into a sieve. They afterwards place in a ring the heaps in which a good many entire ears are still found, and drive over them, for four or five hours together, ten couple of oxen (une dizaine de couples de boeufs) joined two and two, till by absolute trampling they have separated the grains, which they throw into the air with a shovel (*ushh*) to cleanse them.” But to return—

On reading the above-cited passages of 2 Sam. and 1 Chron. it is natural for an *Englishman* to ask, Why should Araunah offer his *threshing-instruments and other instruments of the oxen* as fuel for the burnt-sacrifice? Would not *other wood* have done as well? The true answer seems to be, That, though Araunah might be a man of considerable substance, yet he might probably have *no other wood* by him in sufficient quantity for a burnt-sacrifice. * Wood was always scarce in Judea, as it is at this day, and too valuable to be used for common fuel. But Araunah's zeal makes no difficulties; and for the glory of God, and the good of his people, he gives up even his instruments of husbandry.

* See *Harmer's Observations*, vol. i. p. 254, &c. and p. 459, &c.

מר

I. *To rebel, revolt*. It is usually followed by 2, once by על, Neh. ii. 19. The LXX frequently render it by ἀπιστασι to *fall off, revolt, apostatize* †. Gen. xiv. 4. Num. xiv. 9, & al. freq. As a N. מרד Rebellion. Josh. xxii. 22. Fem. plur. מרדות *Rebellious*. occ. 1 Sam. xx. 30. Chald. As a N. מרד *Rebellion*. occ. Ezra iv. 19. Also *Rebellious*. occ. Ezra iv. 12, 15.

II. As a N. מרד *Affliction, dejection*. See under ירד II.

מר

With a radical, but mutable or omissible, ה.

I. *To resist, stand up, or rebel against, disobey*. It is sometimes followed by 2, Exod. xxiii. 21. Hos. xiv. 1; and sometimes by עב against, Deut. ix. 7, 24. xxxi. 27, and frequently joined with פה the *mouth* or *commandment*, as Josh. i. 18. 1 Sam. xii. 15. 1 K. xiii. 21, 26; once with עיני (עיני) the *eyes*, to *rebel* before his face, as we should say. Isa. iii. 8. Comp. Ps. lxxviii. 17. As a N. מר Resistance, rebellion. 1 Sam. xv. 23, & al. freq. Job xxiii. 2, *Still is my complaint* מר rebellion? See *Scott*. Ezek. ii. 7, *המר* (are) rebellion (itself).

Several texts are by *M. de Calasio* placed under this Root, which seem more properly to belong to others, as Gen. xxvi. 35. Ps. cvi. 33, to מר. So Job xvii. 2, *doth not my eye rest* ברוחות in their bitterness? i. e. their bitter insulting gestures. See ch. xvi. 4, and *Scott's Note*. Job xxxvi. 22, *Who מרד instructeth, directeth as a lawgiver*, (Particip. Hiph. from ירד) like him?

II. As a N. masc, מרד A *razor*. This word is likewise by *M. de Calasio* placed under this Root, but belongs to ירד, which see.

III. As a N. חמר. See under Root חמר.

מר

To overspread, spread or smear over. Applied to a plaster of figs. occ. Isa. xxviii. 21; where LXX κατανλσαι, and Vulg. cataplasment, *plaster over* (comp. 2 K. xx. 7; where the sacred historian uses the more simple word ישימו put),—to a tetter or sharp biting humour. occ. Lev. xxi. 20. Comp. אשך.

DER. Merk, mark or murky, dark, obscure,

† See *Jos. Mede's Works*, fol. p. 625.

מר

מרק

To make or wear smooth, or shining.

- I. In Kal and Hith. To furbish, burnish, rub bright, as metals or a sword. See 1 K. vii. 45. Ezek. xxi. 10, or 15, It is furnished that it may glitter. Hence the Greek *Μαπατρω* or *μαπαρσσω* to shine.
- II. To wear smooth and shining, as the shoulder by much bearing of burdens. occ. Ezek. xxix. 18.
- III. In Kal, To make smooth, as the head stripped of it's hair. occ. Ezra ix. 3, *אמרטה משער ראשי* literally, And I made my head smooth from hair. So in Niph. To be made smooth, as the head from hair. occ. Lev. xiii. 40, 41. Comp. Neh. xiii. 25. Isa. l. 6, I gave—my cheeks *למרש* to those who made them smooth, namely by plucking off the hair, which according to the eastern notions was and still is an indignity of the highest kind (comp. under *קר* II.); and to which I think the Participle Benoni in Kal *מרש* In Isa. xviii. 2, 7, likewise refers, which the LXX render in the latter text by *τετιλμεν* plucked, but the form shews it to have an active signification, plucking; and it seems to relate to the preceding tyrannical insolence of the Egyptians, a people terrible from their beginning hitherto.
- IV. Chald. To be plucked or made smooth, of feathers, as the wings of a bird. occ. Dan. vii. 4.

כרם

Denotes force or violence.

- I. In Niph. To be strong, forcible. occ. 1 K. ii. 8. Job vi. 25. Mic. ii. 10; in which last text it is spoken of a bond or obligation.
- II. In Hiph. To force, compel, or perhaps to make strong, embolden (as Eng. Translat.) occ. Job xvi. 3; where observe that both the future Verbs *כרם* and *הענה* are used, like the Greek Aorists, for the past tense, as common in the Book of Job.

מקח

- I. To scour, cleanse, absterge. occ. Lev. vi. 28. Comp. Prov. xx. 30, The bruises of a blow *מקח* (either N. or V.) will be a cleanser (so Vulg. absterget) in the wicked man, and strokes (will cleanse) the inner parts of the belly, i. e. the inner man. Comp. under *בשן* I. As a N. *מקח* An abstergent, cleanser, the Keri,

and occ. Esth. ii. 3, 9, and, according to more than twenty of Dr. Kennicott's Codices, in Prov. xx. 30. *מקח* Absterision, purification. occ. Esth. ii. 12. Hence Gr. *Μορσσω* and *αμορσσω* to absterge, wipe off.

- II. To scour or furbish metals. occ. 2 Chron. iv. 16. Comp. 1 K. vii. 45, where the correspondent word is *מרש*.
- III. As a N. *מקח* Broth, liquor decocted from meat, or impregnated with the finer parts of the meat washed off in boiling, "Amurca, seu liquor examurcatus, h. e. detersus in coctione carnis." Avenarius in Robertson Thesaur. occ. Jud. vi. 19, 20. Isa. lxxv. 4.

מש

In general, To feel. It denotes not the sensation, but the action.

- I. In Kal, To feel, to search, examine or know by feeling. occ. Gen. xxvii. 12, 21, 22. In Hiph. The same. occ. Ps. cxv. 7. On Jud. xvi. 26, comp. under *ימש*.
- II. To feel about, grope, as in darkness. occ. Exod. x. 21, *ימש ודשך* And one (indefinitely as the third Person masc. future is often used) shall grope (in) darkness. So this text does not signify, as it has been commonly understood after the LXX and Vulg. that the darkness should be so thick as to be palpable or perceived by the feeling. Comp. Job xii. 25; where the expression *ימששו ודשך* is so nearly parallel, as clearly to determine the sense of that in Exodus. See also Le Clerc's Note on Exod. The miraculous darkness in Egypt must have been the more astonishing, as the natural darkness of the night there is by no means so thick and comfortless as in our more northern countries*.
- מש I. To feel over and over again, to search repeatedly and accurately, by feeling. occ. Gen. xxxi. 34, 37.
- II. To grope or feel about again and again, as in darkness. occ. Deut. xxviii. 29, twice Job v. 54. xii. 25.

משה

With a radical (see Exod. ii. 10. below), but mutable or omissible, ה.

In general, To draw out or forth, to withdraw.

* See Savary, Lettre 29^{me} sur l'Egypte, tom. i. p. 303.

I. In Kal and Hiph. Transitivity, *To withdraw, remove*. See Exod. xiii. 22. Mic. ii. 3. Zecl. iii. 9. Intransitivity, *To withdraw, depart, recede, shrink*. See Exod. xxxiii. 11. Num. xiv. 44. Josh. i. 8. Jer. xvii. 8.

II. Transitivity, *To draw out or forth*, as from water. Exod. ii. 10.—*And she called his name משה Moses, and she said, because משיחתי I drew him out of the waters*. In which text the ה must be radical in the masculine name משה, and in the V. is evidently supplied by י; and observe that for משיחתי the Samaritan Pentateuch reads משיחתי, and three of Dr. Kennicott's Hebrew MSS. משיחתי. The V. is used in the like sense, 2 Sam. xxii. 17. Ps. xviii. 17.

III. As a N. כש, according to our translation, *Silk*, but not so rendered in any of the ancient versions. *Silk* would indeed well enough answer the ideal meaning of the Heb. word, from its being *drawn forth* from the bowels of the silk-worm, and that to a great degree of *fineness*, so as to form very slender threads. But I meet with no evidence that the Israelites in very early times (and to these Ezekiel refers) had any knowledge of *silk**, much less of the manner in which it was formed; כש therefore I think means some kind of *fine linen or cotton cloth*, so denominated from the *fineness* with which the threads, whereof it consisted, were *drawn out*. occ. Ezek. xvi. 10, 13. The Vulg. by rendering it in the former passage *subtilibus fine*, as opposed to *coarse*, have nearly preserved the true idea of the Hebrew †.

משח

To smear or rub over with some unctuous matter.

I. *To anoint, rub over with oil or unctuous matter*. See Gen. xxxi. 13. Exod. xxix. 7. 1 Sam. xvi. 13. Ps. xlv. 8. lxxxix. 21. Isa. xxi. 5. משיחו Anoint or smear the shield, i. e. make it fit for service. So in *Virgil*, Æn. vii. lin. 626, 7,

Pari levis clypeos; et spicula lucida tergunt Arvina pingui—

Part scour the rusty shields with seam.

DRYDEN.

* See Farmer's Observations, vol. ii. p. 353, &c.
† "Subtilis—ex sub & tela, quæ sic dict. quia subtilis, i. e. longius, extenditur." Littleton's and Ainsworth's Dict.

As a N. fem. משיחה in Reg. משיחה *Anointing, unction*. Exod. xxv. 6. Lev. vii. 35, & al. freq. As a N. משיח *Anointed or rather instituted to an office by unction*. And since this was a ceremony used at the inauguration both of kings and priests, the N. משיח is applied to both (see inter. al. Lev. iv. 3, 5. 1 Sam. xii. 3, 5. xxiv. 7, 11.), but most eminently denotes THE CHRIST, the Saviour of mankind, who was *anointed* with the reality of the typical oil, even *with the Holy Ghost and with Power*. Ps. ii. 2. Dan. ix. 25, 26. Comp. Isa. lxi. 1. Luke iv. 18—22. Acts iv. 27. x. 38.

It is remarkable that, when *Elijah* was commanded משיח *to anoint Elisha* to be prophet in his room, we read only that he passed by him, and cast his mantle upon him. See 1 K. xix. 16, 19. Hence it may, at first sight, seem that in this passage משיח must be understood in a secondary sense, *to appoint or constitute by some outward sign*; but yet from the silence of the Scripture, as *to the actual anointing of Elisha* to the prophetic office, we have no more reason to conclude that he was not anointed, than we have to infer from the same silence that *Hazael* was not anointed to the regal; which latter unction however *Elijah* was commanded to perform, 1 K. xix. 15; and no doubt did perform it. Comp. Eccles. xlviii. 8. And that *anointing with oil*, or some *unctuous matter*, was one usual ceremony at the inauguration to the prophetic, as well as to the regal and priestly office, seems evident from Luke iv. 18, compared with Isa. lxi. 1.

We find the title משיח applied to *Cyrus*, Isa. xlv. 1, as being *appointed* by God to restore Judah, and to rebuild the Temple; and to the patriarchs, Ps. cv. 15. 1 Chron. xvi. 22, as being *highly favoured* by him; though in neither case is there any ground from Scripture to suppose there was any *actual anointing* †.

Amos vi. 6. משיחו They are anointed with the chief ointments, or perfumes. This is mentioned as an instance of luxury. Comp. Eccles. ix. 8. Judith x. 3. Wisd. ii. 7.

II. *To smear with paint, mingled, no doubt,*
† See Dr. G. Campbell's Preliminary Dissertat. to the Gospels, p. 166, 7.

with

with oil. occ. Jer. xxii. 14. "Their ceilings (says Dr. Russell, speaking of the modern houses at Aleppo, p. 2.) are of wood neatly painted, and sometimes gilded, as are also the window-shutters, the pannels of some of their rooms, and the cupboard doors, of which they have a great number. These taken together have a very agreeable effect." So Maundrell, Journey, at April 28, speaking of the houses at Damascus, says, "The ceilings and traves are after the Turkish manner richly painted and gilded."

III. Chald. As a N. משך Oil. occ. Ezra vi. 9. vii. 22. So the Targums likewise use it.

DER. MESSIAH.

משך

To draw, in almost any manner.

I. To draw out. Gen. xxxvii. 28. Jer. xxxviii. 13.

II. To draw or take out of a number. Exod. xii. 21.

III. To draw out in length, protract, prolong. Exod. xix. 12. Josh. vi. 4. Comp. Ps. xxxvi. 11. Prov. xiii. 12.

IV. To draw in a yoke, as a heifer. Deut. xxi. 3.

V. To draw, advance or move, towards a place. Jud. iv. 6. Comp. Job xxi. 33.

VI. To draw, allure, entice. Jud. iv. 7. Comp. Eccles. ii. 3.

VII. As a N. משך A drawing or attraction, so Montanus attractio. occ. Job xxviii. 18. But see more in פנה under פנה.

VIII. To draw or delineate literal characters in writing. Jud. v. 14.

IX. To draw, as a bow. Isa. lxvi. 19.—or in or with a bow, בקשר, the word for the arrow being understood. 1 K. xxii. 34. 2 Chron. xviii. 33.

X. To draw or stretch out, the hand with another, i. e. to join hands with him, as a friend. occ. Hos. vii. 5.

XI. To draw forth as the sower doth his seed from the basket. Amos ix. 13. So Ps. cxxvi. 6.

XII. To draw or drag down or away by force and violence, as to misery, punishment, or slaughter. See Job xxiv. 22. Ps. xxviii. 3. Ezek. xxxii. 20. And in this view I would interpret the Participle Hiph. ממשך Isa. xviii. 2, by violent domineering, or the like; which sense seems much better to suit the context,

than that assigned by Vitranga and Bp. Lowth, who refer ממשך to the geography of Egypt, and render it protractus, protensus, stretched out in length (comp. Sense III.), though it is certainly true that the land of Egypt was and is thus stretched out on the banks of the Nile.

XIII. To contract, draw, or be drawn together. It occurs not as a V. in this sense, but as a N. fem. plur. ממשכות Contractions, contracted particles. occ. Job xxxviii. 31, where it is opposed to פתח opening, loosing. Comp. under פתח II. and כסל III.

משל

I. To rule, to have or exercise rule, authority, dominion, or power. See Gen. i. 18. iii. 16. Exod. xxi. 8. In Hiph. To cause to rule, give power or dominion. Dan. xi. 39. On 2 K. vi. 11, see under ש IV. As Nouns משל Dominion, power. Job xxv. 2. ממשל Nearly the same. Dan. xi. 3, 5. Fem. ממשלה, and in Reg. ממשלת Dominion, domination, rule, regulation. Gen. i. 16. Jer. xxxiv. 1. Mic. iv. 8. Also, A royal retinue or suite, not army. 2 Chron. xxxii. 9. Comp. 2 K. xviii. 17.

Hence perhaps the Latin *masculus* a male (of which I take *mas* to be an abridgment), according to that of Gen. iii. 16, And ימשך he shall rule over thee; whence Eng. *masculine*. Also Lat. *musculus*, Eng. *muscle*, which regulates the motions of the animal.

II. As a N. משל An authoritative weighty speech or saying. Num. xxiii. 7, 18. xxiv. 3, 15. 1 Sam. xxiv. 13. Job xxvii. 1. Prov. i. 1. xxvi. 7. Ezek. xii. 22.

The Heb. term ממשלים very nearly answers to the Greek ΚΤΡΙΑΙ ΔΟΞΑΙ, i. e. Authoritative sentences or maxims. See Cicero De Fin. lib. ii. cap. 7; and comp. Bp. Lowth's Note on Isa. xiv. 4.

III. A weighty saying, expressing or implying a comparison, as such sayings frequently do, a parable. Hence as a V. To parabolize, utter such parabolical sayings. See Num. xxi. 27. Ezek. xvii. 2. xx. 49. xxiv. 3. Also, To compare, liken. Isa. xli. 5, where for ממשל twenty-four of Dr. Kennicott's Codices read וממשלו, and twenty-nine ממשלו. In Niph. To be compared, likened, capable of comparison. Ps. xxviii. 1. xlii. 13, 21.

13, 21. cxliii. 7. Isa. xiv. 10. In Hith. *To be or become like.* Job xxx. 19.

- IV. Because short *paraboli cal sayings* often become *proverbial* or *proverbs* frequently express or imply a *parable* or *comparison* (witness the משלים or *Proverbs* of Solomon), hence as a N. משל *A proverb, a by-word.* See 1 Sam. x. 12. Ezek. xvi. 44. xviii. 2, 3.

משע

Occurs not as a Root in the Lexicons, but is restored by *Schultens* in his MS. Orig. Heb. and in his Treatise De Defect. Ling. Heb. § 29, &c. He observes that its primary sense in Arabic is "*mulcere ter-gendo, blandâ manu pertergere, to stroke in wiping, to wipe with a gentle hand.*" Comp. *Castell.* It occurs once as a N. Ezek. xvi. 4, *Thou wast not washed למשעי ad tersionem muihi*, literally, for a wiping to me, i. e. so as to be wiped clean in my sight. And for this application of the suffix, *Schultens* refers to נאמר Isa. xiii. 3, and to משרשי Jer. xlix. 25. In Ezek. xvi. 4, the Targum explains the word by למחנקתה *that he might be cleansed*, but the Vulg. renders it by *in salutem for health*. Observe however that on למשעי there is no various reading in Dr. Kennicott's Bible.

משק

Occurs not as a V. in Heb. but in Arabic signifies primarily, *To comb*, as the hair, *to comb* or *card*, as wool, and thence *to tear, lacerate*. As a participial N. משק *A place of tearing.* Once Zeph. ii. 9, משק חרל *A place where thorns or briars tear*, i. e. the clothes or feet of the passengers. Thus *Schultens* in his MS. Orig. Heb. and more fully in De Defect. Ling. Heb. § 34, &c. But when the same learned writer refers משק Gen. xv. 2, to this Root, and renders בית משק by "Filius pectinationis domus mee, and explains it by *The person who does, as it were, *comb* my house, or keep it neat, trim, and in order;" I must confess he appears to me to give a very forced sense to the expression, and to introduce a figure so greatly strained that the Hebrew language will not admit of it (especially in a plain prose narration), whatever the

Arabic may do. See therefore under שש. As to משק Isa. xxxiii. 4, which *Schultens* refers also to this Root, it is plain from the text itself that it belongs to the same Root as שש, which see under שש.

מת

I. *To die*, naturally or spiritually. Gen. ii. 17. v. 5. Ezek. xviii. 26, & al. freq. In Hiph. *To cause to die, put to death.* Gen. xviii. 25. xxxvii. 18, & al. freq. In Huph. *To be put to death.* Gen. xxvi. 11. Exod. xix. 12. Deut. xxi. 22. 2 K. xi. 2. It is written of the idolatrous Israelites in the wilderness, Psal. cvi. 28, that *they ate the sacrifices* מתים of the dead, i. e. of the sacrifices offered to, or in honour of, the dead; such probably as were afterwards, though in very early times, offered by the Greeks and Trojans†. As a N. מת *A dead corpse or carcase*, whether of man (including woman), or of beast. See Num. xix. 11, 13. Ezek. xlv. 25. Gen. xxiii. 3, 4, 6. Exod. xxi. 35, 36. As a N. מית *Death.* Gen. xxi. 16. Exod. x. 17. Deut. xxx. 15, & al. freq. Plur. in Reg. מתים *Deaths.* Ezek. xxviii. 10. So Isa. liii. 9, *And they* (French on impersonally) *appointed his grave with the wicked, but with the rich man* (see Mat. xxvii. 57, &c. *he shall be*) *in or after his deaths* (Eng. Marg.), "*mortiferis passionibus deadly sufferings.*" Cocceius. Comp. Mat. xxvii. 38. 2 Cor. xi. 23. With regard to Bp. Lowth's interpretation of במתו or במתו by *his tomb*, and to his Note on this text, I shall only observe, 1st, That במת no where else in the Heb. Bible signifies *a tomb*. 2dly, That there is no such Heb. Noun singular as במת. And 3dly, That, if במת sing. did really occur, and elsewhere denote *a tomb*, במתו (which the Bishop seems to think the true reading in this text) is *plural*, and must signify *his tombs*. But it is certain our Lord had but *one* tomb. In Isa. xxviii. 15, 18, is mentioned the idolatrous Israelites ברת *purification-sacrifice with death*. So the † Phenicians had a god named Mvθ, answering to *Death* or *Pluto*.

+ See *Homer*, Odyss. xi. lin. 29, &c.; *Virgil*, Æn. iii. lin. 66, &c. 301, &c.; *Potter's Antiq. book* iv. ch. viii. Comp. Deut. xxvi. 13, 14; and *Selden*, De Diis Syr. syntag. i. cap. v. p. 90.

† According to *Sanchoniathon* in *Euseb. Prep. Evangel. lib. i. cap. 10. p. 38.*

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* "Ille qui domum unguisam administrat, procurat, colit, polit, atque, ut ila dicam, suo sub pectine oomtam nitidamque servat." De Defect. § 37.

The plague or pestilence, Jer. xv. 2. xliii. 11. Comp. Ezek. v. 12.

As a N. fem. מתה *Death, putting to death*. occ. Ps. lxxix. 11. cii. 21. As a N. masc. plur. מתים and מותים *Mortals, men*. Deut. ii. 34. iii. 6. Jud. xx. 48. Job xxiv. 12. Ps. xvii. 14. מתי מספר *men of number; i. e. easily numbered, few in number*,

—— *Populus numerabilis, utpote parvus.*
HORAT. ART. POET. LIN. 206.

Gen. xxxiv. 30. Deut. iv. 27. 1 Chron. xvi. 19. Ps. cv. 12. Comp. under מתי I. So מתי מעט *Men of fewness, i. e. few men*. Deut. xxvi. 5. xxviii. 62.

The LXX seem to have given nearly the true ideal meaning of the Verb מת in two passages, Jer. xlii. 17, 22, where they have rendered it by ἐκλείπω *to fail, faint*; and in this view it is used for the effect that violent fear or terror hath upon the heart, 1 Sam. xxv. 37. ימת לבו *And his heart failed or fainted within him*, i. e. the force of it was so much diminished, and it's strength so far dissolved, that it was no longer capable of its office in regulating the circulation of the blood, but the man (as it follows in the text) *became as a stone*. He was seized with what the physicians call an Ασφξία*.

And thus the word, when applied to the animal nature, properly signifies a dissolution or failure of all it's powers and functions; and when to the spiritual nature, or souls of men, it denotes a correspondent disorder therein, a being cut off from a communication with the divine Light and Spirit, a being spiritually dead, dead in trespasses and sins. Comp. Ephes. ii. 1, 3. Col. ii. 13. Rom. viii. 6. Eph. v. 14. John v. 24, 25. Jude, ver. 12.

II. מת A Particle, compounded perhaps of מה *what, what time*, and יי *shall it be*. (So Jer. xlii. 27. מת יי *When shall it yet be?*)

I. *When?* with an interrogation. Gen. xxx. 30, & al.—without an interrogation, Prov. xxiii. 35. (Qu?)

* "In which," says Boerhaave (Institut. Medic. § 829. 4. edit. 3tir.), "heat, motion, sense, being no longer perceptible, the appearance of death is presented;" among the causes of this disorder he mentions "first the ideas of something horrible." This appears to have been Nabal's case.

2. מת At what time? when? Exod. viii. 9. 3. מת עד *To what time? how long?* Exod. x. 3. 1 Sam. xvi. 1.

III. מתח or מתחח In a reduplicate form, *To kill entirely or completely, to dispatch*. See Jud. ix. 54. 1 Sam. xiv. 13. xvii. 51. 2 Sam. i. 9, 10, 16.

מתח

Occurs not as a V. so the radical idea is uncertain; but as a N. מתח *I he bit or iron part of a bridle, which is put into the beast's mouth*. occ. 2 Sam. viii. 1. 2 K. xix. 28. Ps. xxxii. 9. Isa. xxxvii. 29. Prov. xxvi. 3, *A whip for the horse, and a bridle for the ass*.—According to our English notions, we should rather say, *a bridle for the horse, and a whip for the ass*. But it should be considered that the eastern asses, particularly those of the Arabian breed, are much larger, more beautiful, and better goers than those in our cold northerly countries†, and so, no doubt, they were anciently in Palestine; and as the modern Arabs take pains in training them to a pleasant pace, there is the highest probability that something of this kind was practised among the ancient Israelites; since from numerous passages of the Old Testament it appears that asses were the beasts on which that people, and even their great men, usually rode. Their asses therefore being active and well broke, would need only a bridle to guide them; whereas their horses being scarce, and probably often caught wild, and badly broke, would be much less manageable, and frequently require the correction of the whip.

מתח

I. *To extend, distend, stretch out, as a tent*. So the LXX διαίεινας, and Vulg. expandit. occ. Isa. xl. 22. The V. is used in the same sense both in Chaldee and Syriac. See Castell.

II. As a N. fem. in Reg. מתחתח *A bag or sack, which is capable of distension by filling*. Gen. xlii. 27, & al.

† See Buffon, Hist. Nat. tom. vi. p. 162, &c. "In Arabia," says Mr. Niebuhr, "we meet with two kinds of asses. The small and sluggish kind are as little esteemed in the East as in Europe. But there are some of a species large and spirited (courageous), which appeared to me more convenient for travelling than the horses, and which are very dear." Description de l'Arabie, p. 144.

מתח

מתן

Occurs not as a V. in Heb. but Verbs from this Root in Arabic signify, *To stand still in a place, to be firm, solid, stable, to corroborate, strengthen.* See *Castell.* As a N. masc. plur. מתנים *The loins*, those parts of the body which are situated between the lowest ribs and the os sacrum, and which comprehend the five vertebrae of the loins, which are of all the *thickest and largest. And the *loins*, as every one knows, are the seat of *strength*, whence their Heb. name. See Deut. xxxiii. 11. Job. xl. 11. Ps. lxi. 24. Prov. xxxi. 17. Isa. xlv. 1. Nab. ii. 2. 11.

מתק

- I. In Kal, *To be sweet, agreeable to the taste.* Exod. xv. 25. Prov. ix. 17. In Hiph. *To cause sweetness, or be sweet.* Job xx. 12. Also, *To sweeten, make sweet.* Ps. lv. 15. As Ns. מתק and מתוק *Sweetness*, as of the fig or of honey. Jud. ix. 11. xiv. 14. מתוק *Sweet.* Jud. xiv. 18. Hence perhaps the Welsh *Meddyglyn*, and Eng. *Metheglin*, a liquor made of honey.
- II. *To be agreeable, pleasing.* Job xxi. 33; where see *Schultens* and *Scott.* As a N. מתק *Agreeableness.* Prov. xvi. 21, מתק שפתים *Sweetness of the lips; a pleasing,*

* "Lumborum quinque (vertebrae scil.) crassissimæ sunt & maximæ." *Theo. Bartholin.* Anatomia, p. 509.

agreeable manner of speaking, increaseth persuasion. Comp. ch. xxvii. 9. As a Participle or participial N. מתוק *Sweet, pleasant, spoken of sleep.* occ. Eccles. v. 11.

PLURILITERALS in מ.

מהמה See under מה

מלכ See under מלך V.

מרך

As a N. *Merodach*, a Babylonish idol mentioned Jer. l. 2. I apprehend the word is a derivative from מרדך or ירדך *to descend*, and מרדך *to break in pieces*, and that by this name the idolaters intended to express the *material spirit*, or *gross air*, which descending from the extremity of the system to the solar fire, is there broken or ground to atoms. So the prophet, as he threatens בל *Bel* with confusion or shame, says of the idol *Merodach*, he is broken in pieces. It is remarkable that the LXX, by adding the epithet ἡ λεπυρῆσα or the delicate to Μαριδάχ, make of this idol a goddess, like the Ἥρα of the Greeks, and *Juno* of the Romans, by which names was sometimes meant the *spirit* or *gross air* considered as passive. From this idol we find several kings of Babylon, as *Merodach-Baladan* (called in Ptolemy's Canon *Mardoc-Empadus*), *Evil-Merodach*, were surnamed. See Isa. xxxix. 1. 2 K. xxv. 27. Jer. lii. 31.

נ

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In general, *To fail, be deficient, full short, or the like.*

- I. In Hiph. *To cause to fail, to annul, disannul, frustrate, vacate, an obligation.* occ. Num. xxx. 6, 9, 12.—thoughts or de-

signs. occ. Ps. xxxiii. 10; where the LXX abers, disannulleth, frustrateth. Hence Eng. *Nay*, no.

- II. As a N. fem. in Reg. ננא *A failure*, namely in performing what was promised. occ. Num. xiv. 34. They had in effect charged God, ver. 3, with failing in his

E e 2

his promise; and God here says, *they shall experience* תִּנּוּמֹתִי my failure. Comp. Ps. xviii. 27. Plur. תִּנּוּמוֹת *Failings, failures in duty*. occ. Job xxxiii. 10. Comp. ch. xiv. 16, 17.

III. In Kal and Hiph. *To discourage, cause to fail or faint*, applied to the heart. occ. Num. xxxii. 7, 9.

IV. As a participial N. נֹאֵל is once applied to flesh that has *failed* of being thoroughly dressed by the fire, to flesh *under-done* as we speak, Exod. xii. 9. The word does not in this passage signify *absolutely raw*, as Bochart has well observed, vol. ii. 594.

V. נֹאֵל. A Particle importing some *failure or defect*, which is to be supplied. Hence it constantly, I believe, implies some *request, desire, or inclination*, even in such passages as Gen. xviii. 21. Exod. xi. 2. Jer. iv. 31. Our Eng. particle *Now*, as denoting *desire*, will generally answer it, and indeed is often put for it by our translators. freq. occ. Hence

VI. As a Particle נֹאֵל. It is more emphatical than נֹאֵל, and imports *earnest desire*. occ. Gen. i. 17. Exod. xxxii. 31. Psal. cxviii. 25, twice. Dan. ix. 4. Neh. i. 5, 11.

נֹאֵל
Occurs not as a V. in Heb. but in Arabic signifies, *To ooze out*, as liquor, *to be oozy or moist*, "leniter emisit liquorem, exsudavit Aquam Terra—nvida fuit, uvere maduit." *Schultens* MS. Orig. Heb. As a N. נֹאֵל and נֹאֵל, plur. נֹאֵלִים *A bottle of skin*, or more properly *an animal's skin* (i. e. a goat's or kid's) *made up into a kind of bottle*, and anciently used, as it still is in the East, to hold and convey their liquors, Ἀσχος, Uter, Sacculus. That this is the true sense of the N. is evident from Josh. ix. 4, 13. Comp. under אֵל I. I think the *skin-bottle* was thus named, not from the liquor put into it, but from its own *native moisture* (comp. *Homer*, Il. xvii. lin. 392.), for the easterns apply the *skin* to this use without tanning it. And for further satisfaction on this subject, and for explanation of the several texts, I refer to *Harmer's Observations*, vol. i. p. 130—135; and p. 283, 365, &c. And on Ps. lvi. 9, see Syriac, LXX, and Vulg.

See under אֵל L.

נֹאֵל
To be foolish, mad, distracted, or rather perhaps To be violently agitated. It occurs only Jer. l. 36; where Jeremiah is prophesying against Babylon, *A sword is against the conjurers*, וְנֹאֵל—; *a sword is against her mighty men*, וְחִיָּוִם and they shall be dismayed. Here the structure of the sentence shews that נֹאֵל must refer to the *effect* which the dread of the sword had upon the conjurers. The LXX, according to the *Complutensian* edition, render it ἀφροσύνη, and Vulg. stulti erant, *shall be foolish*, as if it were from נֹאֵל; but it does not appear that in any other instance that Root drops its נ. See under אֵל.

In Jer. l. 36, eighteen of Dr. Kennicott's Codices read נֹאֵל, as if from נֹאֵל; but the common seems the truer reading. The Arabic has a Root נֹאֵל, which, according to *Castell*, signifies, *To go leaping, and moving one's head upwards*, and is applied to a horse *shaking and tossing his body in going*. I would therefore submit it to the reader's judgment whether נֹאֵל in Jer. l. 36, may not most probably relate to the *unusual agitations and gestures* which the dread of approaching slaughter threw the conjurers into, who by Dan. v. 7, 15, seems to have been collected in or near *Belshazzar's* palace when it was taken by *Cyrus's* soldiers. See *Xenophon*, Cyroped. lib. 7. p. 407, &c. edit. *Hutchinson*, 8vo.; and *Prideaux*, Connect. pt. i. an 539.

נֹאֵל
To say, assert, affirm or pronounce solemnly, fari. Except in Ps. xxxvi. 2*, where it is applied to *wickedness* considered as a person, and to what it *plainly suggests or certifies* to an observer, this word constantly refers either to real or pretended prophets, who spake in the name of God; see Num. xxiv. 3, 4, 15, 16. Prov. xxx. 1. Jer. xxiii. 31; (*Behold I am against the Prophets* וְנֹאֵל יְהוָה saith Je-

* If the common printed reading of the Heb. be the true one, Mr. *Fenwick* has expressed the sense of the original.

"The wicked one's bold ways my heart assure, He has no fear of God before his eyes."

But see Bp. *Lowth* in *Merrick's* Annotations, and Dr. *Horne* on the text.

לֹאֵל,

hovah, that use their tongues, *וְהוֹדוּ* and say, he saith) or most usually to Jehovah himself, according to that very common phrase, *וְהוֹדוּ יְהוָה*, Saith *Jehovah*. Gen. xxii. 16. & al. freq. So “*Nam mihi ita Jupiter fatus est*,” is the conclusion of the famous *Murcianum Carmen* in *Liry*, lib. xxv. cap. 12. Comp. Bp. *Lowth* on Isa. xxi. 17.

Hence the Romans had their *Fatum* and *Fata*, *Fate* and *Fates*. “I do not well know,” says Mr. *Spence* (*Polymetis*, page 151.), whether there was any such *Personage* as *Fate* received among the Romans, or not. I am rather inclined to think, that with them it included every thing that *Jupiter* had * said; and what therefore must be. If this be true, *Fate* will signify only the words or decrees of *Jupiter*; and the persons to put these decrees in execution will be the *Parcæ*, or *Destinies*, as we call them: for according to the old theology, whatever was originally said or decreed by *Jupiter* was necessarily to have its effect in its proper time and place by the ministry of these three Deities.” Thus Mr. *Spence*. I add, that what the Roman writers attribute to the *Fates* or *Parcæ* will, upon examination, be frequently found a traditional report of some really divine enunciation or prophecy. I shall leave this hint to the reader’s improvement, after producing an instance or two in confirmation of it. Thus then *Ovid*, *Metam.* lib. i. fab. 8, just before *Deucalion’s* flood, represents *Jupiter* as restrained from destroying mankind by lightning, through fear of setting the heavens also on fire, and then mentions in very clear and distinct terms the future general Conflagration, as being in the *Fates*. And there is little room to doubt but the knowledge of this great event was revealed to the antediluvian patriarchs (particularly to *Enoch*, see *Jude*, ver. 14, 15.); and from Noah conveyed to his postdiluvian descendants (comp. *Job* xxii. 20, and *Scott* on that text); whence it very generally † prevailed

throughout the heathen world. But let us hear the Roman poet himself (lin. 236, &c.),

*Esse quoque in Fatis reminiscitur, affore tempus
Quo mare, quo tellus, correptaque regia cali
Ardeat, et mundi moles operosa laboret.*

For he remember’d, ’twas by *Fate*: decreed
That the dread time should come, when sea
and earth,
And e’en the heav’nly mansions, seiz’d by fire,
Should burn, and this vast frame of nature fail

Comp. lib. ii. lin. 305, 6.

So *Virgil*, who appears to have had a traditional acquaintance with the prophecy of *Noah*, Gen. ix. 27, that *Canaan* should be a servant to *Japheth*, ascribes this likewise to the *Fates*. For, speaking of *Juno’s* great regard for *Carthage*, which every one knows to have been founded by a *Tyrian*, i. e. a *Canaanitish* Colony, he says, *Æn.* i. lin. 21, 22,

— *Hoc regnum Dea gentibus esse,
Si qua Fata sinant, jam tum tenditque foretque.*

— This for the sov’reign of mankind,
Would but the *Fates* allow, she then design’d.

To what can this remarkable limitation, “*If would but the Fates allow*,” be so naturally referred, as to *Noah’s* prophecy that the race of *Canaan* should be, not sover’eigns, but servants to their brethren? And that a tradition of this divine decree had reached the Romans will appear still more evident from the lines of *Virgil* immediately following those just cited:

*Progeniem sed enim Trojano e sanguine duci
Auderat, Tyrias olim quæ verteret Arces.
Hinc Populum latæ Regem, belloque superbum
Venturum excidio Libyæ: Sic volvere Parcæ.*

“In translating which, says † a learned writer, if we only name the ancestors instead of the descendants, the original prophecy glares upon us;

From

Verit. Relig. Christ. lib. i. cap. 22, Not. 11, 13. lib. ii. cap. 10, Not. 4; *Mallet’s* Northern Antiquities, vol. i. p. 115, &c.; *Burnet’s* Archæol. Philos. p. 106, 180, 233, 234, 480, 1, 2. 2d edit. *Wolffius*, *Cur. Philol.* and *Watstein’s* Note on 2 Pet. iii. 7; *Leland’s* Advantage and Necessity of Christian Revelation, vol. i. p. 61, and Note, 8vo. edit. *Jones’s* Physiological Disquisitions, p. 518, &c.

† *Dr. Ridley*, *Sermons* at Lady *Moyer’s* Lectures, p. 252. See also Mr. *Hervey’s* Remarks on Lord *Bolingbroke’s* Letters on History, p. 51.

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* “*Fatum est quod Dii fatur.* An old Poet quoted by *Sevius*—*Fatum dicunt esse quod Dii fatur; vel quod Jupiter fatur.* *Isidorus*, Orig. lib. viii. cap. 2.”

† See *Galmel’s* Dictionary, in *FIRZ*; *Grotius*, De

From *Japhet's* loins deriv'd a race she knew,
Design'd the strength of *Canaan* to subdue:
Wide-spread their empire, destin'd to succeed,
And waste the sons of *Ham*. So *Fates* decreed."

Again, *Virgil* in his *Pollio*, or fourth Eclogue, after describing at large, and that too in expressions many of which agree with those of the *Jewish Prophets* concerning the Messiah, the return of the golden age or the happy renovation of the world under an extraordinary person who was just then entering into life, adds at lin. 46, 7,

*Talia sac'la, suis dixerunt, currite, fasis
Concordes stabili Fatorum Numine Parca.*

"The Destinies agreeing in the established order of the Fates, have said to their spindles, Proceed, ye ages, after this manner†."

Once more, *Suetonius* in *Vespas.* cap. 4, tells us, "*Percrebuerat oriente toto vetus & constans opinio esse in Fatis, ut eo tempore Judæa profecti rerum potirentur.*" An ancient and settled opinion had prevailed in all the east, that it was contained in the Fates, that at that time (namely about the beginning of the last Jewish war) those who came out of Judea should obtain the dominion." To which I shall only add, that what *Suetonius* says of the Fates, *Tacitus*, *Hist.* lib. v. cap. 13, expressly ascribes antiquis sacerdotum literis, to the ancient writings of the priests, i. e. the prophetic scriptures of the Old Testament.

DER. Gothic *Namo*, Saxon *Nama*, Eng. *Name*, Gr. *Όνομα*, Lat. *Nomen*, *nomino*, &c. whence Eng. *nominate*, *nomination*, *denominate*, &c.

פנ

In Arabic it signifies *To satiate one's thirst by drinking, to drink frequently and to*

* The *Carthaginians* themselves likewise were not unacquainted with this fatal or divine decree; whence *Hannibal*, after his brother *Asdrubal* was defeated and killed by the Roman Consul, *Livius* and *Nero*, during the second Punic war, cried out, *Agnosco Fortunam Carthaginiæ!* I see and own the *Destiny of Carthage!* See *Livy*, lib. xxvii. at the end. Comp. *Horat.* lib. iv. ode iv. lin. 70, &c.

† For further satisfaction concerning this wonderful Poem of *Virgil*, I cannot do better than refer my reader to *Bp. Lowth*, *De Sacra Poesi Heb.* Prælect. xxi. p. 284, edit. Oxon, 8vo.—p. 436, &c. edit. *Michaelis*, 12mo; and to the learned *Mr. Spearman*, On the Septuagint, letter i. p. 20, &c.

satiety. "*Sitim explevit potu.*" *Castell.* "*Crebro potu rigari et expleri.*" *Schultens*, MS. Orig. Heb. And as the lawful enjoyment of a man's own wife is expressed, *Prov.* v. 15—18, by *drinking waters out of his own cistern* (comp. *Cant.* iv. 12, 15.), and adulterous loves by *stolen waters*, *Prov.* ix. 17. (comp. ver. 18, in LXX.); so the learned writer last cited thinks that the primary sense of פנ was the same in Heb. as in Arabic, whence it was transferred to *unlawful venereal gratifications*.

I. Transitivity, *To commit adultery*, i. e. *whoredom, with another's wife, to debauch her.* *Lev.* xx. 10. *Prov.* vi. 32. Intransitivity. *Exod.* xx. 14. *Deut.* v. 18. And as in *Lev.* xx. 10, the word is applied both to the adulterer, and to the adulteress, i. e. to the married woman who is debauched; so, no doubt, the seventh commandment, פנ לא, includes all married women, as well as it forbids every man whatever, married or unmarried, to have any commerce with his neighbour's wife. פנ is plainly distinguished from פנ which denotes *whoredom* in general, *Hos.* iv. 13, 14; where פנ is applied to married women, as it likewise is *Hos.* iii. 1. *Ezek.* xvi. 32, 38. Comp. under פנ III.

II. As the near and affectionate relation between *Jehovah* in Christ and his Church is often represented in the Scriptures by that of a husband to his wife (see *Ps.* xlv. 10. *Isa.* liv. 5. *Jer.* iii. 14, 20. xxxi. 32. *Hos.* ii. 2, 19, 20. 2 *Cor.* xi. 2. *Eph.* v. 23—32.); so the word פנ is frequently used for *spiritual adultery, or a being joined to, and worshipping of other objects besides Jehovah*, *Jer.* iii. 8, 9. v. 7. ix. 2. xiii. 27. *Ezek.* xvi. 32, 38 xxiii. 37, 43, 45. comp. *Hos.* ch. iii. and *Rev.* xiv. 4; and see *Bp. Lowth's* elegant and excellent observations on the use which the sacred writers make of this allegorical representation in his xxxi, Prælect. *De Sacra Poesi Heb.*

פנ Occurs not as a V. but as a N. masc. plur. in Reg. פנ Scandalous, or repeated adulteries. occ. *Hos.* ii. 2.

פנ

I. In Kal and Hiph. *To cast off, reject, despise, slight.* So the LXX render it by ἀποβαλεν to cast off, reject. *Jer.* xxiii. 17, and

and by *adversus* to reject, despise. 1 Sam. ii. 17. freq. occ. In Kal it is once used in a Hiph. sense, *To cause to despise*. 2 Sam. xii. 14, *Yet because* נאם נאמץ את ידוה thou hast caused the enemies of Jehovah utterly to despise, Jehovah namely. As a N. fem. נאמץ Contempt, contumely. 2 K. xix. 3. Ezek. xxxv. 12. Neh. ix. 18, & al.

II. *To cast off* or *shed* it's flowers. occ. Eccles. xii. 5. *The almond-tree* with it's snow white flowers (as Hasselquist, Travels, p. 28, describes it near Smyrna) is surely a very proper emblem of an old man, with his white locks*, and the shedding of these is a constant and well-known symptom of more advanced years. Thus *Anacreon*, ode xi.

Ανακρεων αι γυναικες
Ανακρεων, γρηγορ ει
Αδελφον σου πατρων αδελφον
Κομης μου γρηγορ σου.

Oft am I by the women told,
Poor Anacreon! thou grow'st old:
Look how thy hairs are falling all!
Poor Anacreon! bow they fall!

COWLEY.

Et capite à nudo defluit alba coma.

TRAPP.

And in this view the import of נאם in Eccles. xii. 5, corresponds with the preceding one, and presents us with a natural and unforced sense of that word, which the LXX Translation ἀνθησκη, and the Vulg. *florescit*, shall flourish or blossom, does not; for נאם never has any thing like this meaning elsewhere in the Heb. Bible.

DER. Perhaps Lat. and Eng. *nausea*, whence *nauseate*, *nauscous*. Also Eng. *nasty*, &c.

נאם

To groan, *make a doleful noise*, as in great distress and anguish. occ. Job. xxiv. 12.

Ezek. xxx. 24. As a N. fem. in Reg.

נאם A groan or groaning. occ. Exod.

ii. 24. vi. 5. Jud. ii. 18. Ezek. xxx. 24.

The Root occurs only in the texts just cited.

נאם

To cast off or *away*. occ. Ps. lxxxix. 40. Lam. ii. 7. In the former passage the LXX render it by *καταρριψας* (so the

* See this observation well illustrated in King Solomon's Portrait of Old Age, by Dr. Smith, p. 142, &c.

Vulg. by *evertisti*), *thou hast overturned*; in the latter by *αποτιναξεν* he hath thrown, or cast, off.

נב

I. *To put forth*, *bud*, *shoot*, *germinate*, or *produce fruit*, as a tree or plant. occ. Ps. xcii. 15. So *Aquila* and another Greek Version render it by *γεννηματιζω* to germinate. As a N. נב Fruit, produce. occ. Mal. i. 12; where the French translation renders נב by *ce qui en revient*, what comes or is produced from it. As a N. fem. תנובה Increase, produce, fruit. occ. Deut. xxvii. 13. Jud. ix. 11. Isa. xxvii. 6. Ezek. xxxvi. 30. Plur. תנובות. occ. Lam. iv. 9.

II. *To increase*, as riches. occ. Ps. lxii. 11.

III. Applied to the speech of a man, *To put forth*, *utter*, *produce*. occ. Prov. x. 31, *The mouth of the just* one נב will bring forth wisdom. As a N. נב The fruit, produce of the lips. occ. Isa. lvii. 19. Comp. Heb. xiii. 15, and Greek and Eng. Lexicon under *καρπος* VI.

IV. *Nebo* or *Nabo*, a Babylonish idol mentioned Isa. xlv. 1. I apprehend it means the *fructifying*, or *generative* and *vegetative* power of the heavens, which they worshipped under this name. That this was a very high attribute we may be pretty certain from it's entering into the composition of so many great names among the Babylonians, as *Nebuchadnezzar*, *Nebuzaradan*, *Nebushasban* (Jer. xxxix. 13.), *Nabonassar*, *Nabopalassar*, *Nabonnedus*, *Samgar-Nebo* (Jer. xxxix. 3.), &c. The LXX according to the Alexandrian copy, and the Complutensian edition, render נב by *Δαγων* *Dagon*, an idolatrous object of similar import, as may be seen under נב IV: This Version confirms the account of נב here given.

נב I. In a Hiph. sense, *To cause to germinate*, *increase* or *grow*. occ. Zech. ix. 17; where Vulg. *germinans*.

II. נב Hollow. See under נב.

DER. *Knob* or *knop*. Qu?

נבא

To prophesy. It signifies not only *to foretell future events*, but also *to speak or utter something in an eminent and extraordinary manner*. Thus the N. נבא is first applied to Abraham, Gen. xx. 7, as being "an interpreter of God's will, to whom

E e 4 he

III. To wear, waste or pine away, as a person, or people. Exod. xviii. 18.

IV. To cast off, reject, condemn, make or esteem vile. Deut. xxxii. 15. Jer. xiv. 21. Mic. vii. 6. Nah. iii. 6. Also, To act vilely or foolishly. Prov. xxx. 32. As נבל Vile, refuse, contemptible, a villain. Deut. xxxii. 6, 21, & al. Comp. 1 Sam. xxv. 25. Fem. נבלה Vileness, abomination. Gen. xxxv. 7. Deut. xvii. 21, & al. In Reg. נבטה Shame nakedness, Hos. ii. 10, or 12. LXX Ακαθαρσίαν, Uncleanliness.

Hence perhaps Lat. *Nebulo* a rascal.

V. As a N. fem. נבלה and in Reg. נבלה *A carcase* (q. d. caro casa, flesh fallen) a dead animal body, now failing or turning to decay and loathsome. Lev. v. 2. vii. 24, & al. freq.

VI. As a N. נבל *An earthen jug or jar*, such as the easterns still use to keep their wine in, and whence it is occasionally poured, or made to flow down into smaller vessels for drinking. See 1 Sam. i. 24. Isa. xxx. 14. Jer. xliii. 12. xlviii. 12. Lam. iv. 2; and Harmer's Observ. vol. i. p. 365, 373.

Job xxxviii. 37. ונבלי שמים מי ישיב And who lays along the jars of heaven? i. e. who disposes the clouds in a proper manner for emptying their contents on the parched earth? (Comp. under נץ II.)

"This image is similar to the inclined נב which the heathen poets place in the hand of a River-God." Scott, whom see. Hence perhaps Lat. *Nebule* Clouds.

VII. As a N. נבל, *A stringed, musical instrument*, probably so called from its belly resembling a jug or flaggon. 2 Sam. vi. 5. Psal. xxxiii. 2, & al. freq. "Athenæus says Ναβλα φονικων ειναι εινεσμα, the *Nabla* was invented by the Phœnicians, which he proves from these words of *Sopater*,

— οτι το Σιδωνιον Ναβλα

Αεργυροφωνο; τακτιχορδοται τυποσ.

— And the *Sidonian Nabla*, Sonorous instrument, was not *unstring*.

Ναβλα here seems undecidable like the Phœnician and Syriac נבלה, Heb. נבל. Strabo, lib. 10, p. 722, edit. Amstel. acknowledges that the name is barbarous or foreign; των οργανων ενια ναβλαως ονομασαι, ναβλα και σαμβουκη η και βαρ-

βιτος, και αλλα πλειω. Some musical instruments have barbarous names, as the *Nabla*, and *Sambuké*, the *Barbitos*, the *Magadis*, and several others." Josephus, Ant. lib. vii. cap. 12, § 3, describes it thus: 'Η δε ναβλα, δωδεκα φθογας εχουσα, τοις δακτυλοις κροτεται. The *Nabla* has twelve sounds, and is struck or played upon by the fingers." In playing it was turned about with both hands. Thus Ovid De Arte Amandi, lib. iii.

Disce etiam duplici genialia Nablia Palmâ
Vertere: conveniunt dulcibus illa modis.

It's name, like that of the *Utricularia Tibia* (Eng. *Bag-pipe*), is taken from its resemblance to a bottle or flaggon, *Utri*, for thus also נבל signifies. It began to be in use about the time of David. This may be gathered from its being mentioned by David in several places of the Psalms, and by the sacred writers who succeeded, but never once by those who preceded him. *Hezychius* says it was δυναρχον a harsh sounding instrument. Others however highly commend it. And in *The Adulterer of Philemon*, when one says that he knows not what the *Nabla* is, another replies,

Ουκ εισθα Ναβλαν; ηδεν υι οισ' αγαθον.

Not know'st the *Nabla*? Then thou know'st nought that's good."

Thus Bochart, vol. i. 728. And from the passage of *Sopater* here produced, from what *Josephus* says of the *Nabla*, and from his joining it in the place above cited with the *Κινυρα*, of which he says, 'Η μεν κινυρα, δεκα χορδαις εξημμενη, τυπτεται πληκτρω. that it is furnished with ten strings, and played upon with a plectrum.—From all this taken together, I say, it is manifest that the נבל or *Nabla* was a stringed instrument, and therefore not, as a very ingenious writer, to whom I am much obliged, has supposed, a kind of *Bag-pipe*, such as Dr. Russell* informs us is still in use about *Aleppo*. From Ps. xxxiii. 2. cxlv. 9, the נבל appears to have, sometimes at least, had only ten strings. And Targ. Syriac, LXX and Vulg. in both passages agree in this explanation of נבל.

* Nat. Hist. of Aleppo, p. 94.

VIII. As

VIII. As a N. סבול *A flood, deluge.* Gen. נב

vi. 17. Ps. xxix. 10. Some deduce the word from this Root נבל *to flow down*, as *flood* is derived from *flow* in English; but it seems rather to belong to בל *to mix, confound*, which see.

נבע

I. *To gush, spring, or bubble out or up.* Prov. xviii. 4. נורל נבע a gushing torrent, where LXX ἀναρροει springeth up, Vulg. redundans overflowing. As a N. סבול, plur. in Reg. אֲסָבִי *A fountain or spring.* occ. Eccles. xii. 6. (comp. גלגל IV. under נל) Isa. xxxv. 7. xlix. 10.

II. In Hiph. *To pour out, utter as words or the like, and that whether in a bad sense, as Ps. lix. 8. xciv. 4. Prov. xv. 2, 28; or in a good or indifferent one, Ps. lxxviii. 2. cxix. 171. cxlv. 7. Comp. Ps. xix. 3. So Bate on Prov. i. 23, אֲבִיעָה I will pour out my spirit unto you; I will make known my words unto you; observes, "It is not spoken of the Holy Spirit, but Wisdom as a person says, she would send forth her breath in words." I add that in אֲבִיעָה the final ה is *paragogic*.*

III. In Hiph. *To cause to bubble up, as fermenting matter.* occ. Eccles. x. 1. וְכִי־יָמוּת מוֹת יִבְאֵשׁ יִבְעֵי שָׁמַן רֶחֶק *Flies of death, or dead flies, cause the apothecary's ointment to stink, (and) ferment or bubble up,* French translation bouillonner, and so Diodati's Italian ribollir. "A fact well known, says Scheuchzer (Phys. Sacra. in loc). Wherefore apothecaries take care to prevent flies coming to their syrups, and other fermentable preparations. For in all insects there is an acrid volatile salt, which mixed with sweet or even alkaline substances, excites them to a brisk intestine motion, disposes them to fermentation, and to putrescence itself, by which the more volatile principles fly off, leaving the grosser behind, at the same time the tastes and odours are changed, the agreeable to fetid, the sweet to insipid." Thus my Author. On the above text it must be further observed, that the Verbs יבאש and יביע agree in number with מוֹת the latter N. with which וְכִי־יָמוּת is placed in Regimine. For instances of a similar construction see under חמר II.

II. As a N. fem. plur. in a reduplicate form אֲבִיעֲבֵעַת see under בעה.

Occurs not as a V. in Hebrew, but in Chaldee and Syriac signifies *To be dry, parched.* As a N. נבב *The dry, parched country, the desert.* Gen. xii. 9; in which, and many other passages, the LXX render it by ἐρημος *the desert*, so the Vulg. Jud. i. 15, by arentem *dry*; and in this sense of *dry, parched*, נבב is plainly used, Josh. xv. 19. Ps. cxxvi. 4. The word is most usually translated *The south*; but as Drusus hath well observed, it does not signify the whole southern hemisphere of the earth, but it frequently refers to a desert tract of land to the south of Judaea. This tract consisted of the deserts of Skur, Sin and Pharan, the mountainous country of Edom, or Idumea (comp. Mal. i. 3.), and part of Arabia Petraea, or the stony, Comp. Ps. lxxv. 7.

נבד

With Schultens (on Prov. viii. 6, and in MS. Orig. Heb.) I think the radical idea of this word in Heb. as in Arabic, is *to stand, or shew oneself, above or before* others, "eminere, præ-eminere." It occurs not however as a Verb simply in this sense, but

I. As a N. נבד *Eminent, excellent.* occ. Prov. viii. 6.

II. As a N. נבד *A person eminent or having the pre-eminence over others, a commander, leader, chief.* 1 Sam. ix. 16. x. 1. Job xxix. 10. Dan. ix. 25. Comp. 1 Chron. v. 2.

III. As in Arabic, so in Heb. it denotes *To be manifest or evident to the eyes.* It occurs not however in this sense as a V. in Kal, but

As a Particle נבד.

1. *Before, in the presence of, q. d. before the eyes of, coram, in conspectu.* See Gen. xxxi. 32, 37. xlvii. 15. Exod. xix. 2. Num. xxv. 4. Neh. iii. 10. (Chald.) Dan. vi. 11. נִרְדָּה The same, with ל following. Ps. cxvi. 14, 18. נבד used absolutely, *Openly, publicly.* Ps. cxxxviii. 1. Comp. under אלה II. 5. כִּנְבֹד *As before him, (Eng. Marg.)* in Gen. ii. 18, 20, refers, I apprehend, to the animals and fowls, when brought before Adam, being exhibited to him male and female.

2. With ל prefixed, לִנְבֹד Nearly the same, * See Complete System of Geography, vol. ii. p. 122; and Shaw's Travels, p. 428, &c.

q. d.

q. d, *At before*, 2 Sam. xxii. 25, לנגד
Before his eyes, & al. freq.
3. With מ prefixed, מנגד *From before*. Isa.
i. 16. Jon. ii. 5. Also, *Before, in the pre-
sence of*. Deut. xxviii. 66; but it gene-
rally implies *distance*. See Gen. xxi. 16.
Deut. xxxii. 52. 2 K. ii. 7, 15.

IV. In Hiph. *To make manifest, declare,*
either by words or otherwise. See Gen.
iii. 11. xii. 18. Deut. xxvi. 3. xxx. 18.
1 Sam. xxiv. 18, or 19. 2 Sam. xix. 6.
Ps. xix. 2. xcvii. 6. Job xvii. 5, he who
(see *Noldus* under משר 24.) exhibits,
boasts of, *jactat, friends as a portion*.
See *Schultens*. In נגיד the common
printed reading of 2 K. ix. 15, the for-
mative ה is dropped, but supplied in
nineteen of Dr. Kennicott's Codices.

V. Chald. In Kal, *To issue forth to view*.
So LXX, according to the *Alexandrian*
MS. ἀκροβουόμενος. occ. Dan. vii. 10.

נגה

With an ommissible נ, but a radical and im-
mutable ה, as in נבה, חסה.

In Kal, *To be bright, glitter, shine*, as the
light or a luminous body. Job xxii. 28.
Isa. ix. 2. Job xviii. 5. In Hiph. *To*
cause to shine or irradiate. Isa. xiii. 10.
comp. ch. lx. 19. and Ezek. xxxii. 7.
Also, *To enlighten*. 2 Sam. xxii. 29. Psal.
xviii. 29. As a N. נגה *A shining, glit-
tering, splendour*. 2 Sam. xxii. 13. Hab.
iii. 3, 11. Once used emphatically in
the fem. plur. נגהות Isa. lix. 9.

נגר

To push, strike or butt with the horns, as
horned animals do. Exod. xvi. 28. 1 K.
xxii. 11, & al. Comp. Deut. xxxiii. 17.
Ps. xlv. 6. To illustrate which passages
comp. 1 K. xxii. 11; and observe that
Homer applies the Greek *κεραῖω* to *push*
or *gore with the horns* in a similar view,
II. ii. lin. 861; II. xvi. lin. 830; and for
further satisfaction see Mr. *Merrick's*
Annotation. As a participial N. נגר
Butting, apt to butt, given to butting.
Exod. xxi. 29, 36.

נג

With both it's נ's radical and immutable.
n Kal and Hiph. *To strike or play on a*
musical instrument; so the LXX gene-
rally render it by ψαλλειν. 1 Sam. xvi.
16, 17, 18, 23. xviii. 10. xix. 19, & al.
freq. Comp. Isa. xxxviii. 20. As a par-
ticipial N. נגן *A player on a musical in-*

strument, a minstrel. 1 Sam. xvi. 16. 2 K.
iii. 15. As a N. fem. plur. נגניות and
נגינות *Stringed instruments played on by*
striking. Isa. xxxviii. 20. Comp. titles
of Ps. iv. vi. liv. & al. As a N. fem. in
Reg. נגינה *A singing to the harp or other*
stringed instrument. Lam. v. 14. Also,
A psalm or song that was thus sung. Psal.
lxxvii. 7. Job xxx. 9. Ps. lxxix. 13. Lam.
iii. 14. As a N. fem. in Reg. מנגינה *A*
song, music. occ. Lam. iii. 63.

נגע

I. *To touch, meddle with*. Gen. iii. 3. xx. 6.
xxvi. 11. It is used transitively, and with
ב, אל and על following.

In Hiph. *To cause to touch*. Exod. xii. 22.

II. *To touch, reach, come unto, touchera*. Jer.
iv. 10. li. 9, & al. In Hiph. *To reach,*
come unto, draw nigh. Gen. xxviii. 12.
1 Sam. xiv. 9. 2 Chron. xxviii. 9. Psal.
lxxxviii. 4. Eccles. xii. 1. Comp. Lev.
v. 7, *And if his hand touch לא doth not or*
cannot reach the sufficiency of a lamb, i. e.
If his power or ability doth not extend to
procure a lamb. Also, *To cause to touch,*
reach, or come unto. Isa. v. 8. xxv. 12.
Ezek. xiii. 14.

III. In Kal and Hiph. *To come upon, occur,*
happen. Jud. xx. 41. Eccles. viii. 14.

IV. *To touch with force and violence, to*
smite or strike. Gen. xii. 17. 2 K. xv. 5,
& al. In Niph. *To be smitten*. occ. Jos.
viii. 15. Ps. lxxiii. 5. As a N. נגע *A stroke*
or plague. Gen. xii. 17. Lev. xiii. freq.
Deut. xvii. 8, & al. freq.

נגף

In general, *To hit, strike against*.

I. In Kal, *To hit, strike, smite*, as with the
hand, a sword, or other instrument. See
Exod. xxi. 22, 35. So in Niph. *To be*
smitten. Lev. xxvi. 17. Jud. xx. 32.
1 Sam. iv. 2, 10, & al. As a N. fem.
נגפה *A smiting, a slaughter*. 1 Sam.
iv. 17. 2 Sam. xvii. 9.

II. *To smite*, as God doth with diseases and
other calamities. See Exod. viii. 2. 1 Sam.
xxv. 38. 2 Sam. xii. 15. 2 Chron. xiii. 20.
xxi. 18. As a N. נגף *A stroke or plague*.
Exod. ix. 14. xii. 13. Num. xvi. 46. As
a N. fem. מנפה Nearly the same. 1 Sam.
vi. 4. 2 Chron. xxi. 14.

III. *To hit, strike*, as the foot against an ob-
stacle in walking; so LXX προσκρουειν
and Vulg. impingere, offendere. occ. Ps.
xci. 12. Prov. iii. 23. In Hith. *To strike*
one

one against the other, and so stable, as the feet. occ. Jer. xiii. 16. As a N. נגן *A hitting or stumbling against.* occ. Isa. viii. 14. So LXX *ὑποστυμματα*, and Vulg. *offensionis*.

IV. In Hiph. *To clap or shut to*, as the doors in a city gate. occ. Neh. vii. 3, *And while they stand by יניפו דלתות ואמרו* let them clap-to the doors, and (not bar, as we render it, but) hold (them), namely to prevent any enemy from stealing or rushing in, during the day-time. See Bate's Crit. Heb.

V. As a N. נגן *The body, the mere solid substance that resists or hits.* occ. Exod. xxi. 3, 4, נגפו *With his own body only, as opposed to having a wife and children.* So French translation, *avec son corps seulement.* As a N. fem in Reg. נגפה, and plur. נגפות, *A body, a carcase.* occ. 1 Chron. x. 12. Comp. 1 Sam. xxxi. 12; where the correspondent Heb. word is נגיה.

VI. As a N. נגן *The wing of a bird, so called from it's flapping.* It occurs not however in Heb. in this sense, but in Chaldee as a N. masc. plur. נגנן in Reg. נגני *Wings.* occ. Dan. vii. 4, 6. Hence

VII. As a N. masc. plur. in Reg. נגני *The wings or appendages to a building,* *ἱεραπογυια.* occ. Prov. ix. 3.

VIII. As a N. masc. plur. in Reg. (with a formative מ) מנגני *The bodies or corps of which an army consists.* Ezek. xii. 14. xxxviii. 6, & al. Comp. Sense V.

IX. As a N. with a formative נ, נגן *A vine, "from it's limber nature, hitting and flapping, or falling all manner of ways."* Bate. So Ovid, *Metam. lib. xiv. lin. 665, 6.*

*Hæc quæque, quæ juncatâ vitis requiescit in ulmo,
Si non nupta foret, terræ acclinata jaceret.*

And this fair vine, but that her arms surround
Her marry'd elm, had "lain" along the ground.
POPE, altered.

נגן generally means the *vitis* or *grape-vine*, as Gen. xl. 9, 10. xlix. 11, & al. freq. And this is sometimes called נגן *The wine vine*, as Num. vi. 4. Jud. xiii. 14. On Ezek. xv. 4. comp. John xv. 6, and Harmer's Observations, vol. i. p. 262.

The expression *of sitting every man under his own vine*, probably alludes to the delightful eastern arbours which were partly

composed of vines. (Comp. under נגן) "Captain Norden in like manner speaks of vine-arbours as common in the Egyptian gardens, and the Prænestine pavement in Dr. Shaw gives us the figure of an ancient one *."

Deut. xxxii. 32, *But their vine (is) of the vine of Sodom, and of the fields of Gomorrah; their grapes (are) grapes of poison, their clusters (are) bitter: their wine is the poison of dragons.*—The people of Israel is represented by a vine, Ps. lxxx. 9, 15; and their church by a vineyard, fenced, planted, and dressed, by God himself, Isa. v. 1—7, which, when he looked, that it should bring forth grapes, i. e. good works, brought forth wild grapes, באשׁיט, even such evil works as were practised in Sodom and Gomorrah. Comp. Isa. i. 10. Jer. xxiii. 14; and under באשׁ II.

Michaelis† thinks that the *vine of Sodom* is the *solanum* or *night-shade*, which bears a considerable resemblance to the *vitis* or *wine-vine* in it's leaves and fruit, which is *vinous* but *poisonous*, and which the Arabs call ענב אל חקל *Fox-grapes.*

Hasselquist, *Travels*, p. 287, 8, tells us that about Jericho, in the vales near Jordan, not far from the Dead Sea, he found in plenty the *Poma Sodomitica*, or Mad Apples, which are the fruit of the *Solanum Melongena* Linnæi. "It is true, says he, they are sometimes filled with a dust; yet this is not always the case, but only when the fruit is attacked by an insect (*Tenthredo*) which turns all the inside into dust, leaving the skin only entire, and of a beautiful colour." And I once thought that Moses might allude to these *Mala insana*, mad or unsound fruits, in the text above cited from Deut. But I now apprehend that Michaelis's opinion is more probable, especially as I find that the fruit of the Linnæan *Solanum Melongena*, or Mad Apple, is not poisonous, at least not in Spain, Italy and Barbary, but commonly dressed and eaten by the inhabitants of those countries‡. It is

* Mr. Harmer's Outlines of a New Commentary on Solomon's Song, p. 140.

† See his Recueil, Quest. 64, and Supplem. ad Lex. Heb. p. 345.

‡ See Miller's Gardener's Dictionary in *MELONGENA*.

pretty plain however that the *Poma Sodomitica* gave rise to the exaggerated story of fruits growing in those parts, which are far to the sight, but which when gathered *dissolve into smoke and ashes*. This fable seems to have been first broached by *Josephus*, who however pretends to have had his account from eye-witnesses. His words are these, *De Bel. lib. iv. cap. 8, § 4, edit. Hudson.* Ἐστὶ δὲ καὶ τοῖς καρποῖς σπυδαίαν ἀναγεννώμενην [ἰδεῖν]—οἱ χεῖρας μὲν ἐχέουσιν τοῖς ἐδωδιμοῖς ὁμοίαν, δρεψάμενων δὲ χερσὶν εἰς καπνὸν ἀναλυοῦνται καὶ τέφραν. τὰ μὲν δὲ περὶ τῇ Σοδομίῳ μύθευσι τοιαύτην ἐχούσι τοῖς ἀπο τῆς οὐραίας. And from *Josephus, T'acitus, Hist. lib. v. cap. 7, Solinus, cap. 36,* and others have given us the same story with some alterations and additions. ננר שדה *The vine of the field, the wild vine, Vitis agrestis.* It seems to denote the *Colocynthis* or *bitter Gourd*, of which see more under נקק. occ. 2 K. iv. 39.

ננר

- I. In Hiph. *To spread out or abroad, as solids.* occ. Mic. i. 6.
- II. In Kal, *To spread abroad, diffuse, or be diffused, to pour out, or be poured out, as liquids.* Ps. lxxv. 9. 2 Sam. xiv. 14. Lam. iii. 49. *Mine eye ננרה poureth out, tears namely; so the Chaklee Targum עיני ננרת דמעות.* In Huph. *To be poured out or down.* occ. Mic. i. 4. As a participial N. fem. plur. ננרות *Torrents, waters poured out or down.* occ. Job xx. 28, *The increase of his house shall roll away, ננרות (like) torrents in the day of his wrath, כ, like, as, being understood as in ch. xxiv. 5.* Thus *Scott*, whom see.
- III. In Hiph. *To pour out, shed, as the blood of men by the edge of the sword.* occ. Jer. xviii. 21. Ezek. xxxv. 5. Ps. lxxiii. 11; where observe that in ינירו, as a Pron. suffix them (as in Deut. xxxii. 11. Exod. xiv. 25.) and the V. יניר may be indefinite as in many other instances, q. d. *one shall pour out; so the French translation, On les détruira.* But observe that in the Psalm thirteen of Dr. Kennicott's Codices read the V. plurally ינירו, and two ינירו. Eng. Marg. *They shall make him run out (like water) by the hands of the sword.*
- IV. *To spread abroad, stretch out, as the hand.* Ps. lxxvii. 3, *In the day of my*

trouble I sought the Lord; לילה ננרה my hand was stretched out by night, and ceased not, or without intermission. So *Symmachus* ἡ χεὶρ μου νύκτος συνετάτο διηνεκώς, *my hand was stretched out by night continually, and thus Jerome, Manus mea nocte extenditur, & non quiescit.* This was an usual gesture in prayer. Comp. under ירה V.

ננש

With a נ radical, but very often dropped. It denotes *being close to, confining, pressing.* I. In a Niph. sense, constructed with כ, *To be close to, confined by or in.* Job xli. 7, or 16; speaking of the crocodile's scales; ינשו אחר באחר They are close one to another, so that no air can come between them. In Hiph. with כ following, *To confine by insertion, to confine in.* 2 Sam. iii. 34, *And thy feet לא הגשו* they did not confine (or in Huph. were not confined) in fetters. Transitiuely, *To confine, to fix or make fast.* occ. Job xl. 19, or 14; speaking of the Behemoth, וקעשו יגש חרבו *He who made him hath made fast his weapon.* These words are applicable both to the elephant and to the hippopotamus; for as the former is furnished with two long tusks, ἀμνησται τὴν γαμψωνυχὸς Ἀρκης, resembling a recurvated falchion or cimeter (says *Nonnus* cited by *Schultens* on the text), so the dentes canini or dog-teeth of the latter, though (contrary to the assertion of many writers) "always covered and concealed by the animal's lips when his mouth is shut, yet are very long and crooked, prismatical and cutting, like the tusks of the wild boar.—These teeth are prodigiously hard, twelve or even sixteen (Paris) inches long, and sometimes weigh twelve or thirteen (Paris) pounds each *." And to these likewise *Nicander* (cited by *Bochart*, vol. iii. 761, whom see) gives the name of Ἀρκη a Greek word plainly derived (as *Bochart* has observed) from the Phœnician חרבא and Heb. חרב a sword.

II. As a N. ננש or, according to the marginal and Complutensian reading, ננש. occ. Job vii. 5, *My flesh is clothed with worms ננש and adhesion of dust, i. e. with dust or filth adhering or cleaving close to it, LXX βωλανάς clods, Vulg. sordibus filth.*

* Thus *Buffon*, Hist. Nat. tom. x. p. 199, 207, 209. 12mo.

III. Used

III. Used either absolutely, or with the Particles *ל*, *ב*, or *ע* following, *To come close or very near to*. Gen. xviii. 23. xix. 9. xxvii. 21, 22, 26, 27. xxxiii. 3, & al. freq. It is more than *קרב* *to approach*, and is therefore sometimes placed after it, as Jer. xxx. 21. Isa. xlix. 20, *לִי בָּשׂוּ, come near to me*, and, as is implied from thence to some other place, *וְאֶשְׁבֵּר that I may dwell*. So Targ. LXX, Vulg. and *Vitranga*. *בָּשׂוּ דִלְמָא*, Gen. xix. 9, has been thought a great difficulty, but it is easily solved. It appears from ver. 6, 10, that Lot was now come out of the door of his house, but standing before it. When he was in this situation the Sodomites, who were then at some distance, cry out, *בָּשׂוּ דִלְמָא, Come close, to us namely, further*, i. e. from the door, where he stood to guard it. The whole puzzle has arisen from joining *דִלְמָא* with *בָּשׂוּ*. In Hiph. *To cause to come close*. Gen. xxvii. 25. Exod. xxi. 6. Lev. ii. 8, & al. freq. Also *To approach, come near to*. Amos vi. 3. (so Vulg. *appropinquatis*) ix. 10. In Hith. *To come very near of themselves, or of their own accord*. occ. Isa. xlv. 20.

IV. In a moral sense, *To straiten, oppress, distress*. Deut. xv. 2, 3. In Niph. *To be straitened, oppressed, distressed*. 1 Sam. xiii. 6, xiv. 24. As a participial N. *נֹגֵשׁ* *An oppressor*. Isa. iii. 12. xiv. 2. Zech. ix. 8.

V. *To squeeze out, extort, exact*, as money or labour. 2 K. xxiii. 35. Isa. lvi. 3. In Niph. *To be exacted*, as a debt or punishment. occ. Isa. liii. 7, *נֹגֵשׁ It was exacted, exaction was made, exactum est*, used impersonally, as *נִרְפָּא there was healing*, ver. 5, *וְהוּא נִעְנָה and he was afflicted*. See *Vitranga*. As a participial N. *נֹגֵשׁ* or *נֹגֵשׂ* *An extorcer of labour or money. A task-master*, Exod. iii. 7. v. 6, 10, 13; where LXX *εργοδομῆς*. Comp. Job xxxix. 7. *A tax-gatherer*. Dan. xi. 20. *A governor, ruler*. Isa. lx. 17. Zech. x. 4; where see Mr. Lowth.

נֹגֵשׂ To come very close to, or to come close to again and again. occ. Isa. lix. 10, twice, *נֹגֵשׂוּ We came close to the wall as the blind, even as those who have no eyes*, *נֹגֵשׂוּ we came close to it*; where observe that *ה* in the former *נֹגֵשׂוּ* is paragogic, in the latter a Pron. suffix fem.

In conformity to other Lexicons, and to the LXX and Vulg. Translations by *ψηλαφᾶν*, palpo, attracto, *to feel, grope*, I have already placed this text under *נָגַח*; but I must now observe that *feeling or groping* is expressed by another word, namely *נָשׂוּ* or *נָשׂוּ*, which see; and therefore the reader will consider for himself, whether the reduplicate V. *נֹגֵשׂ*, as well as the N. *נָגַח*, above, do not more properly belong to this Root *נגנ*.

נג
To move or remove.

I. *To move, wag, be agitated or shaken*, as a reed by the wind. 1 K. xiv. 15. In Hiph. *To move or wag*, as the head. Jer. xviii. 16. As a N. *נִדָּה The wagging or motion of the lips*. Job xvi. 5, (*But*) *I would strengthen you with my mouth and the wagging, vain babbling, of my lips should be restrained*. See the preceding verses. As a N. *נִדָּה A shaking or wagging*, as of the head. Ps. xlv. 15. Hence Eng. *nod*.

II. *To flit, fly away lightly or nimbly*, as a bird. Prov. xxvi. 2. Ps. xi. 1; where observe that the marginal and Complutensian reading is *נָדַח*, and so the Targ. LXX and Vulg. render it as a V. *singular*.

III. In Kal, Intransitively, *To move or remove*. Jer. iv. 1. xlix. 30, (where Eng. marg. *flit greatly*) l. 3, 8. In Hiph. *To cause to move*, as the feet, 2 K. xxi. 8.—or the whole person, Ps. xxxvi. 12. Also, with *ל* following, *To remove, or rather, to shake the head, to nod, at, in contempt*. Amos vi. 3. Comp. ch. v. 18. ix. 10. Isa. v. 19. As a N. *נִדָּה A fugitive, a vagabond*. Gen. iv. 12, 14. Also, *A removal, or thing removed*. Isa. xvii. 11, *נִדָּה The harvest (shall be) removed in the day of grief, and of desperate sorrow*, namely by the Assyrians.

IV. Chald. *To depart swiftly, flit away*, as sleep. occ. Dan. vi. 18, or 19. Comp. below *נִדָּה* II.

V. In Kal and Hiph. *To remove, reject, cast out or away*, as evil or unclean. Isa. lxvi. 5. Job xviii. 18. As a Participle or participial N. fem. *נִדָּה Removed, rejected, reprobated*, as unclean. Ezra ix. 11. Applied to a woman in her periodical sickness. Ezek. xviii. 6. xxxvi. 17. As a N. fem. *נִדָּה* (and *נִדָּה* Lam. i. 17.) in Reg.

נִדָּה

- What ought to be rejected or reprobated, an abomination, *res rejectanea*. Lev. xx. 21. Ezra ix. 11. Zech. xiii. 1. Also, *A removal or being removed on account of legal uncleanness*. Lev. xii. 2, 5, & al. נִדְוָה *The waters of removal*, i. e. the waters which were applied to those who were in a state of removal for legal uncleanness, in order to cleanse them. Num. xix. 9, 13, & al. As a N. or Participle מְנִידְוָה *A removing or removal, or To be removed, refuse*. occ. 2 Sam. xxiii. 6; where LXX *ἀπομαρτυρῶν cast out*, and Vulg. *evellatur shall be plucked up*.
- VI. As a N. נִדְוָה *The price of a whore*, q. d. "the retiring fee." Bate. occ. Ezek. xvi. 33. And hence,
- VII. As a N. masc. plur. in Reg. נִדְוָה *The rewards or prices given to an adulterer by his mistress*. occ. Ezek. xvi. 33.
- VIII. As a N. נִדְוָה *A sheath or scabbard of a sword, what it is removed into*. occ. 1 Chron. xxi. 27. Hence
- IX. Chald. As a N. נִדְוָה or נִדְוָה (for the ה in this word may be either the fem. or a Pron. suffix) *The body*; so called in reference to the spirit of which it is the receptacle, and as it were the *sheath*. occ. Dan. vii. 15. This application of the N. may be illustrated by the following verses recorded in a Persian historian, and said to have been spoken by a philosopher to Alexander the Great.
- "Dost thou not know that man's exterior form is but the *scabbard* to th' enliv'ning mind? Why shouldst thou judge then of the weapon's edge,
When yet you've nothing seen except the *case*?"
- X. As a N. נִדְוָה *A heap of things moved one upon another*. occ. Exod. xv. 8. Josh. iii. 13, 16. Ps. xxxiii. 7. lxxviii. 13. In all which passages, except Ps. xxxiii. 7, it is applied to the *miraculous heaping up* of the waters, either in the Red Sea, or in the river Jordan.
- XI. With ל following, *To be moved, uneasy, or agitated in mind, for, or on account of, another, to sympathize, compassionate or condole with him*. Jer. xv. 5. xvi. 5. Job xlii. 11; in which last passage the Vulg. explains the words לִינִדְוָה by *et moverunt super eum caput*, and they shook

* *Ancient Universal History*, vol v. p. 438, 8vo. Comp. *Herbelot*, *Biblioth. Orient. in* ISKENDER ou

their heads at him, so making them expressive of a gesture of grief or condolence; comp. Ps. xlii. 15: but Jer. xxxi. 18. (which see below) seems to determine that the Verb when used in this view has a more extensive meaning. In Ps. lxi. 21. נִדְוָה may be either a V. or rather a Participle, as מְנִידְוָה following, and so be rendered *one condoling*.

נִדְוָה I. In Kal, Intransitively, *To move or remove quickly, to hasten, flee or flit away*. Ps. xxxi. 12. lxxviii. 13. Isa. xxi. 14, 15. —as a bird. Prov. xxvii. 8.—or locusts. Nah. iii. 17. Isa. xxxviii. 15, נִדְוָה I will go (not softly as our translation, but) lightly, I will flit along merrily *all my years*, על אַחַר הַכִּדְמוּת *after the bitterness of my soul*. Also Transitivity, *To move nimbly or wag, as a bird it's wings*. Isa. x. 14. Ps. xlii. 5, *I pour out my soul by myself*, (saying) כִּי מִנְּתָן אֵלַי אֶת הַמִּשְׁכָּן *When shall I go into the tabernacle? (When) shall I make them* (i. e. the חֲמֹק חַיִּים *festive multitude*, mentioned at the end of the verse) *move cheerfully to the house of the Aleim, with the voice of singing and confession?* Comp. Isa. xxx. 29. In Hith. *To move or remove oneself speedily or swiftly*. occ. Ps. lxxiv. 9. Also, *To be removed speedily*. occ. Isa. xxiv. 20. Jer. xlviii. 27, *Surely for the abundance of thy words against him, הַתְּנִידְוָה thou shalt be speedily removed*. So *Aquila* and *Theodotion*, *περὶ ταχέως*, and Vulg. *captivus duceris, thou shalt be carried away captive*. As a N. masc. plur. נִדְוָה *Motims to and fro, tossings*. occ. Job vii. 4. The elephantiasis (Job's distemper) "is attended with little sleep, and moreover with frightful dreams, still more cruel, according to *Aretæus*, than even want of sleep †." Comp. ver. 13, 14.

II. *To depart swiftly, flit away, as a vision of the night*. occ. Job xx. 8. Thus the vision of Anchises in *Virgil*, *Æn. v. lin. 740*,

—*tenues fugit, seu fumus, in auras*.

Flies, and, like smoke, dissolves in air.

Comp. *Homer*, *Il. xxiii. lin. 100, 1*. —as sleep. occ. Gen. xxxi. 40. Esth. vi. 1. So Dr. Young speaking of sleep

† See *Noldii Particul. Heb. in* 20, and *Not. 1902*.

‡ *Michaelis*, *Recueil de Questions*, p. 70.

(in

(in *Night Thoughts*, Night I. towards the beginning),

He, like the world, his ready visit pays
Where fortune smiles, the wretched he forsakes,
Swift on his downy pinions flies from woe,
And lights on lids unsullied with a tear.

III. To remove hither and thither, wander about. Job xv. 23. Isa. xvi. 2, 3.

IV. In Hith. To be moved or agitated in mind for oneself, or on one's own account. occ. Jer. xxxi. 18. Comp. above under נר XI.

נרד

Denotes free, liberal.

In Kal, To make free, liberal, or willing in giving or offering. occ. Exod. xxv. 2. xxxv. 21, 29. In Hith. To make oneself, or become free, willing, or liberal in offering or giving. 1 Chron. xxix. 5, 6, 9, 14, & al. Also, To offer oneself freely. Jud. v. 2, 9. Neh. xi. 2. As a N. נרד Free, spontaneous, willing, liberal. See Exod. xxxv. 22. Prov. xix. 6. Isa. xxxii. 5, 8. Ps. li. 14; where it is applied to the Holy Spirit, whose operations are as free (in every sense of the word) as those of his emblem the material spirit or air. Comp. John iii. 8. Also, Free as to condition of life, liberal in this sense, noble. Num. xxi. 18. 1 Sam. ii. 8. Job xii. 21. Ps. cxiii. 8. Prov. xxv. 7. Fem. plur. נרדות Liberalities, liberal things. occ. Isa. xxxii. 8, twice. As a N. fem. נרבה A voluntary or free-will offering. Exod. xxxvi. 3. Lev. vii. 16, & al. freq. Comp. Ps. cx. 3; where observe that very many of Dr. Kennicott's Codices read fully נרבות, and comp. Jud. v. 2, 9. In Reg. נרבות Dignity or pre-eminence of a נרבה, or Noble (as Job is called ch. xxi. 28.) Targ. ונבנות My lordship. occ. Job xxx. 15. Fem. plur. נרבות, Spoken of rain. occ. Ps. lxxviii. 10, נרבות נשם A rain of liberalities, i. e. a liberal, plentiful rain: but Dr. Chandler, in his life of David, vol. ii. p. 61, 2, renders these words a shower, as it were voluntarily falling, and refers them to the manna and quails which were rained down on the Israelites from heaven. Comp. Exod. xvi. 4. Ps. lxxviii. 24, 25, 28. נרבה used adverbially, Freely, spontaneously, so Vulg. spontaneè. occ. Hos. xiv. 4, or 5.

נרה

Is in many of the Lexicons made a distinct

Root, but I find no proof that the נ is ever radical; see therefore under נר.

נרד

I. In Kal and Hiph. To impel, force, thrust. Deut. xx. 19. As a N. נרד Impulse. occ. Isa. viii. 22. Darkness of impulse, darkness driven together, "accumulated darkness." Bp. Lowth.

II. To make an impulse or stroke. Deut. xix. 5.

III. In a moral sense, in Niph, To be impelled, incited, moved. Deut. iv. 19. xxx. 17. In Hiph. To impel, incite, move. Deut. xiii. 5, 13, or 6, 14.

This Verb has much the same meaning, as נרד (which see), and indeed the Niphth and Hiphil forms may be deduced indifferently either from one or the other.

נר See under נר VII. VIII. IX.

נרע See under נרע VII.

נרד

In Kal and Hiph. To drive or hurry away. Ps. lxxviii. 3. Isa. xxi. 19. In Niph. To be driven or hurried away. Lev. xxvi. 36. Ps. lxxviii. 3. As a N. נרד is once used, Ps. l. 20, and by the context seems to denote violent or outrageous calumny or reproach, which one rashly lets drive at another. So Jerome, opprobrium reproach, Syriac Version, כנסך נרד thou wast deriding, thou deridedst.

נרד

To vow, promise to God, consecrate to God by a solemn dedication. As a N. נרד A vow, i. e. either the act of vowing, or the thing vowed. See inter al. Gen. xxviii. 20. xxxi. 13. Lev. vii. 16. Job xxii. 27. Eccl. v. 4. משתוור from נ than, w that, נרד thou shouldst vow. And observe that thirty of Dr. Kennicott's Codices read כשאר.

נרד

To carry, carry away, lead, bring, drive.

I. Of cattle, To lead, conduct, drive. Gen. xxxi. 18. Exod. iii. 1. Comp. Ps. lxxviii. 52. lxxx. 2. Isa. lxiii. 14. On 2 K. iv. 24, we may remark that it is still an eastern custom, when a woman rides on an ass, for a man to follow on foot, and drive the beast on. See Harmer's Observ. vol. i. p. 449.

II. Of persons, To lead, carry, carry away, conduct. Gen. xxxi. 26. Deut. iv. 27. Isa. xx. 4. lx. 11, And their kings נרד conducted, i. e. with pomp and splendour,

dour, "honorificè cum comitatu," says *Vitrunga*; "pompously attended." Bp. Lowth. As a Particip. fem. plur. in Huph. מנהגות *Led away*. So LXX ἡγομένους *were led away*, and Vulg. minabantur *were led away like cattle*. occ. Nah. ii. 7, or 8.

III. *To bring, lead*, as under command, spoken of the wind. Exod. x. 13. Ps. lxxviii. 26.

IV. *To drive*, as a chariot or carriage. Exod. xiv. 25. 2 Sam. vi. 3. 2 K. ix. 20.—as an ass. 2 K. iv. 24. As a N. מנהג *A driving or marching*. 2 K. ix. 20.

DER. *A nag*. Qu? Also the French *manège*, whence *manège* horsemanship. Qu?

נהל With a radical, but mutable or omissible, final.

To lament, bewail. occ. 1 Sam. vii. 2. Ezek. xxxii. 18. Mic. ii. 4. As Ns. נה (Ezek. vii. 11.) *Lamentation, plaint*. Jer. ix. 10, 18, 19, 20. נה Nearly the same. occ. Ezek. xxvii. 32. נה *Lamentation*, according to some, Mic. ii. 4; but may not נה in this context rather be the Participle masc. Niph. from נה in the sense of *being heavy, grievous*? And so may not the words נה נהיה be rendered, *And he shall lament a grievous lamentation*? Comp. under נה IX. X.

נהל I. *To tend, lead on or guide gently, and with care*, as a good shepherd doth his flock. occ. Isa. xl. 11. xlix. 10. Ps. xxiii. 2. Comp. Isa. xiii. 20. Exod. xv. 13. Ps. xxxi. 2. 2 Chron. xxxii. 22. In Hith. Intransitively, *To lead on gently*, as with a flock. occ. Gen. xxxiii. 14.

II. *To conduct, or carry gently, and with care*, as persons. occ. 2 Chron. xxviii. 15; where the LXX ἀνταλαβόμενος *succoured, assisted*. Com. Isa. ji. 18.

III. *To tend, take care of*, as Joseph did of the Egyptians in the famine. occ. Gen. xlvii. 17; where LXX ἐξέβρεψεν *nourished*, and Vulg. sustentavit *sustained*.

נהל occurs not as a V. in this reduplicate form, but as a N. masc. plur. נהלים. occ. Isa. vii. 19. It is rendered by our translators *bushes*, but why, I know not, unless because the preceding word signifies some kind of thorn. Bate explains it, "Pasture grounds where flocks

are tended;" and it must be confessed, that as a derivative from נהל with the נ radical, it might admit of this interpretation. But considering that the Assyrians are here spoken of under the similitude of *bees*, it might be best perhaps to regard נהלים as a derivative from נה or נהל *to shine*, and (with Dunzius in *Storkius's Clavis*) to render it *shining or gaudy flowers*, according to that of *Virgil*, speaking likewise of *bees*, Georg. iv. lin. 54,

Purpureosque metunt flores——

They sip the gaudy flowers——

נהם

I. *To grumble or growl*, as a lion. occ. Prov. xxviii. 15. Isa. v. 29, *His שמונה roaring like a lioness's, he shall roar, like young lions, ונהם and shall growl* (as lions and other rapacious beasts, even our common cats, do, when they have seized their prey), ויחזק *and he shall hold the prey, and shall carry it off safely, and there shall be no deliverer*. This text shews the exact sense of נהם, and the difference between it and שמו; for as the latter undoubtedly signifies *to roar*, the former must mean *to growl*. Comp. Sense III. As a N. נהם *A growling*, as of a lion. occ. Prov. xix. 12. xx. 2.

II. *To roar*, or more strictly *to murmur*, as the sea, gronder, as the French call it. occ. Isa. v. 30. As a N. fem. in Reg. נהמת *The murmuring, Fr. grondement, of the sea*. occ. Isa. v. 30.

III. *To grumble, groan, moan*, as a person in grief or distress. occ. Prov. v. 11. Ezek. xxiv. 23. As a N. fem. in Reg. נהמת *A groaning or moaning*; spoken figuratively of the heart or mind. occ. Psal. xxxviii. 9. שמוני מנהמת לבי *I have roared for the moaning of my heart*. So LXX and Vulg.

נהק

I. *To bray*, as the wild ass. The Arabic uses the Verb in the same sense. See *Castell*. And this, like the Greek οὐρακταί of the same import, seems to be a word formed from the sound. occ. Job vi. 5, ונהק *Will the wild ass bray over the grass*? This question plainly implies that the wild ass *does bray* when hungry and in want of food; and almost every one must have observed that our common asses do the same. Hence

F f

II. To

II. *To make a doleful crying or noise, as persons distressed with hunger.* occ. Job xxx. 7.

נדנ

I. *To flow or run, as water.* It occurs not however as a V. strictly in this sense, but as a N. נהר, plur. נהרים and נהרות *A current, stream, river, or flood.* Gen. ii. 10. xv. 18, & al. freq. In Exod. vii. 19, נהרות means the several streams of the river Nile. In Jon. ii. 4, נהר is used for the sea or great abyss. Comp. Ps. xxiv. 2. Hab. iii. 8.

Hence the Greeks and Romans had their *Nereus*, which originally signified the great abyss, or the sea considered as communicating with it. Thus *Nereus* is addressed in the *Orphic* hymn:

Ω κατ' ἄνυσσιν ποταμὸν αἰετὰς κλυταυγέστην ἰδρύει,

Πετρῶν καὶ ποταμῶν, γένεαι, ποταμοί, Ἀρχὴ ἀπύκτου.
Οὐ κλυτὸν Διὸς, ἔκρη βελόνης, ἥτορ ποταμοί;
Εἰ μυχῶν καυθμῶσιν ὁ αὐτομαγνὴς ἀποδύσει;
Ἀλλὰ μακάρ σιτισμῶν καὶ ἀποτῶν, ἰδρύει.

Possessor of the ocean's gloomy depth,
Ground of the sea, earth's bourn, and source
of all!

Shaking † prolific Ceres' sacred seat,
When in the deep recesses of thy reign,
The madding blasts are by thy pow'r confin'd:
But oh! the earthquake's dreadful force fore-
fend!

The reader will make his own reflections on these lines, while I proceed to observe that the Roman poets used *Nereus* for the sea or ocean, even so late as the time of *Ovid*, who (*Metam. lib. i. fab. vi. lin. 187.*) has this expression:

—quæ totum Nereus circumtonat orbem.

Wherever *Nereus* thunders round the globe.

Old *Nereus* was, according to the Greek and Roman Mythology, constantly attended by fifty daughters, called *Nereids*, who represented the numerous rivers that proceed from the ocean, and run into it again. See *Eccles. i. 7*, the *Orphic* hymn to the *Nereids*, and *Boyet's Panteon*, p. 137, 2d edit.

II. Chald. As Ns. נהר, fem. נהרה *A river.* Ezra iv. 10, 16, & al.

III. *To flow, run together, as nations or people.* Isa. ii. 2. Jer. xxxi. 12. li. 44,

* So *Virgil*, Georg. iv. lin. 322, calls him *Grandævus Nereus*, Ancient *Nereus*. Comp. Gen. i. 2. † i. e. The earth.

& al. *Virgil* applies the Latin *fluo* to *flow*, in like manner to men, *Æn. xi. lin. 236*,

*Olli conveneret, fluuntque ad regia plenis
Tecta viis*

So *Theocritus*, *Idyl. xv. lin. 59*,

—ὄχλος; πόθος; ἀμύμον' ἐνὶ Π' ΠΕΙ—

A monstrous crowd flows towards us

IV. As a N. fem. נהרה *A stream or flux of light.* occ. Job iii. 4; where the LXX *φeyios splendour*, and *Vulg. Lumine light*. Hence

V. In Niph. *To be enlightened*, i. e. rejoiced, comforted. occ. Ps. xxxiv. 6. (where LXX *ἐκτίθητε* and *Vulg. illuminamini be enlightened*) Isa. lx. 5, where *Theodotion* *χαρισθῇ*, thou shalt be gratified. But *Bp. Lowth*, "overflow with joy," which is perhaps right. See *Note and Vitringa*. *Light*, however, is often in Scripture expressive of joy or comfort; for truly the light is sweet and a pleasant thing it is for the eyes to behold the sun. *Eccles. xi. 7*. See inter al. *Esther viii. 16*, *Psal. xcvi. 11. cxii. 4*, but especially † Isa. xxx. 26; to which the following beautiful passage of *Horace*, addressed to *Augustus*, bears some, though but a faint, resemblance (*Carm. lib. iv. ode v. lin. 5, &c.*):

*Lucem reddere tuæ, dux bone, Patriæ;
Instor veris enim vultus ubi tuus
Affulsit populo, gratior ille dies,
Et Soles melius nitent.*

Great Sir, restore your country light;
When your auspicious beams arise,
Just as in spring, the sun's more bright,
And fairer days smile o'er the skies.

CREECH.

So *Homer*, agreeable to the oriental style, *Il. vi. lin. 6*,

—φως; δ' ἰσχυροῖσι δόμων'

Light to his friends he gave

where the Scholiast rightly explains *φως* by *χαρὰν joy, σῶτηράν safety*. Comp. *Il. viii. lin. 282*; *Il. xi. lin. 796*; *Il. xvi. lin. 39*; *Il. xviii. lin. 102*; *Odys. xvi. lin. 23*; *xvii. lin. 41*; and *Pindar*, *Pyth. viii. towards the end*; and *Ol. x. lin. 26, 7, χαρμα—βίωφ φας Joy, the*

† See *Lowth de Sacra Poes. Heb. Prælect. vi. p. 68*, edit. *Oxon. 8vo. p. 103*, edit. *Gutting*.

light

light of human life. And though the sacred writers are much more frequent and free in the application of this image than the profane, yet we sometimes meet with it even in the Roman prose-authors: thus Cicero (*De Nat. Deor.* ii. 5.), calls P. Scipio Africanus, *Sol alter*, another Sun; and speaking in praise of Pompey (*Pro. Leg. Manil.* § 12, edit. Olivet.) he exclaims, *Pro Dii immortales! tantamne unius hominis incredibilis ac divina virtus tam brevi tempore Lucem afferre reipublica potuit*—? Good gods! could the incredible and divine virtue of a single man in so short a time diffuse such a light over the commonwealth—? Comp. *Elser's* and *Welstein's* Note on *Mat.* iv. 16.

VI. As a N. fem. plur. מְנַהֲרוֹת *Dens enlightened* by a hole or aperture (comp. מְאֻרָּת under אר V.), or rather, as *Bate*, *Places for people to run to, places of refuge*. Comp. Sense III. occ. *Jud.* vi. 2. Comp. 1 *Sam.* xiii. 6. *Ezek.* xxxiii. 27, and *Shaw's Travels*, p. 276.

VII. Chald. As Ns. נְהוֹר *Light*. occ. *Dan.* ii. 22. Mental or spiritual light, or illuminations. occ. *Dan.* v. 11, 14.

This Root נח differs in sense from נח as actually flowing or streaming does from fluidity.

נח
With a radical, but mutable or omissible, נ, and a radical and fixed ו, unless *Psal.* viii. 2. *Ezek.* vii. 11, furnish exceptions. In *Ps.* *Symmachus* renders נח by εἰσέταξ, thou hast settled, Jerome by posuisti thou hast placed; but in *Ezek.* where *Vulg.* translates the word by requies rest, eleven of *Dr. Kennicott's* Codices now read נח, as four more did originally, and six have נח. נח.

To dwell, reside, be settled in a habitation.

It occurs but twice as a V. once intransitively, *Hab.* ii. 5, *Yea (as) when* (see *Neh.* ix. 18, *Heb.*) wine deceiveth a man (so) he (the king of Babylon) is proud (i. e. he is intoxicated with his power and dominion, comp. *Dan.* iv. 30.), ולא ינח and keepeth not at home, say our translators; meaning, I suppose, that the king of Babylon confines not himself to a peaceable settlement or residence in his own dominions*, but who, as it follows

* Οὐκ ἔμενε ἐν τῇ πόλει; καὶ οὐκ ἔμενε ἐν τῇ πόλει; as *Lysias* expresses it of the king of Persia (edit. *Taylor*, 4to, p. 40.), when he invaded Greece.

in the context, *enlargeth his desire; as hell, &c.* And this interpretation, which applies the expression to the wicked ambition of the Babylonish monarch, seems preferable to that which refers it to his punishment, and accordingly renders it, "and shall not be settled or enjoy a peaceable settlement" (לֹא יִתְקַיֵּם and shall not be established, says the Targum), because the ו before ינח immediately connects these words with the preceding ינח insolent, as the Pronoun אשר does with the following description of his insatiable ambition and rapacity. For *Exod.* xv. 2., the only other passage where נח occurs as a Verb, see below. As a Participle fem. Benoni נחה *Residing or abiding at home*. occ. *Ps.* lxxviii. 13. Comp. 2 *Sam.* i. 24. As a N. masc. נח *A habitation or place of residence*, of men. *Job* v. 3, 24. *Ps.* lxxxix. 7. *Isa.* xxvii. 10. & al. freq.—of God. *Exod.* xv. 13. 2 *Sam.* xv. 25. *A house, fold, or shelter for sheep, a sheep-cote.* 2 *Sam.* vii. 8. 1 *Chron.* xvii. 7. *Is.* lxxv. 10. Comp. *Jer.* vi. 2. (Plur. in Reg. נח *Jer.* xxiii. 3. and plur. fem. נחה *Zeph.* ii. 6.) *A stable or resting-place for camels.* *Ezek.* xxv. 5. *A dwelling or den for dragons or serpents.* *Isa.* xxxiv. 13. xxxv. 7.

In *Jer.* l. 7, *Jehovah is called נח צדק the habitation or home of the righteous* (comp. *Deut.* xxxiii. 27. *Ps.* xc. 1, and xci. 1.); and hence with *Bate* we may, perhaps, best explain the Verb in *Exod.* xv. 2, *He is my God, ואנחנו and I will make him my home, my refuge or my rest."*

Hence Gr. *vasw* to dwell, inhabit, *vaos*, attic. *veas*, a temple.

נח

Occurs not as a V. either in Heb. or Chaldee, but in Arabic the cognate نال and نل signify *To give, present, give largely or liberally*. Chald. As a N. נלו *A gift, a present*. occ. *Ezra* vi. 11; where the *Vulg.* renders נלו יתעבר *let it be made a gift or present*, by publicetur *let it be confiscated*, and perhaps the LXX meant the same by their version το κατ' ἐμὴν ἀποικισθείας *let it be put in my power*. As a N. נלי The same. occ. *Dan.* ii. 5. iii. 29; in the former of which texts *Theodotion* has διαπραγαγισθείας *shall be plundered*, the *Vulg.* publicabuntur *shall be confiscated*, Ff2

confiscated, and in the latter *Theodotion* as διαπραγην for plunder, or according to the *Alexandrian* MS. διαπραγηνσιν, and the *Vulg.* vastetur shall be plundered. The *Chaldee* Ns. then appear to mean a gift or present, either to the prince's treasury, or to the public in general, i. e. to whoever had a mind to seize them; and on the above passages, it may not be amiss to observe, that after *Hannibal* had fled to *Antiochus*, the *Carthaginians* in the true *oriental* style, "bona ejus publicarunt, domum, a fundamentis disjecerunt, confiscated his goods, and demolished his house from the foundation;" as *C. Nepos* informs us, *Hannibal*, § 7.

As for the *Rabbinical* interpretation of the above Nouns by a *dunghill*, it is, as we have seen, unsupported by the ancient versions; and, as *Michaelis* on *Lewth's* *Prælect. de Sacra. Poes. Heb.* p. 478, has well remarked, "who would suffer *dunghills* in a celebrated, much more in a royal city?"

גור See under גור II.

גור

With a radical, but mutable or omissible, ג. To leap, leap out, "salire, assilire, exilire," which *Schultens*, in his MS. *Orig. Heb.* observes is the primary sense of the cognate Arabic ג, whence in that language it also signifies to spurt out as blood, and to leap or exult, as the heart in joy. *Comp. Castell* under ג.

- I. In *Kal*, To leap, or spurt out, as blood from a wounded body. occ. *Lev.* vi. 27, or 20, twice. 2 *K.* ix. 33. *Isa.* lxi. 3.
- II. In *Hiph.* To cause to leap forth, to sprinkle, as blood, oil or water. See *Exod.* xix. 21. *Lev.* xiv. 7, 16. *Num.* viii. 7, xix. 18.
- III. In *Hiph.* To cause to leap or exult, occ. *Isa.* lii. 15. *Ver.* 14, As many were astonished at thee (his visage were so married more than any man, and his form more than the sons of men); *ver.* 15, 17 so shall he cause many nations to leap ("1st, for joy and alacrity; 2dly, for desire, and inclination towards; 3dly, for admiration and holy astonishment: all which views are clearly authorized by the use of the Arabic dialect," says *Schultens*), and kings shall shut their mouths at him, through wonder and veneration namely.

After all, may we not reasonably suspect

that the *LXX* had in their *Hebrew* copy a different reading? They render the beginning of *ver.* 15, Οὕτω ΘΑΤΜΑΞΟΝΤΑΙ εὐνη πολλὰ πρὸ αὐτοῦ—So shall many nations admire at him.—This, it must be owned, makes a good sense, very suitable to the preceding and following context; and it seems not improbable that the *Heb.* word they meant to translate was גור. See *Bp. Lewth's* Note. In *Coverdale's* *English Bible* of the year 1535 (*penes me*) the beginning of *ver.* 15, runs thus, Even so shall the multitude of the Gentiles loke unto him.

It must be observed, that, though this *V. גור* in the *Hebrew Bible* always drops its initial ג, yet that letter is retained not only in the *Arabic* ג but in the *Chaldee* derivative גר. See *Targ.* on 2 *K.* ix. 33. And from the *Heb.* גר may likewise be derived the *Greek* Νίω to wash.

גור

- I. Intransitively, To distil, trickle, or run down, as water. *Ps.* cxlviii. 18. *Jer.* xviii. 14.—as the dew. *Deut.* xxxii. 2. Transitively, To distil, let drop or trickle down. *Num.* xxiv. 7. *Job* xxxvi. 28. *Jer.* ix. 18. *Comp.* *Isa.* xlv. 8. In *Hiph.* To cause to distil or trickle, occ. *Isa.* xlviii. 21. As participial Ns. masc. plur. גורים and גורות Trickling streams, rills. *Ps.* lxxviii. 16. *Prov.* v. 15. *Isa.* xlv. 3. *Exod.* xv. 8; where it is applied to the waters of the sea, which though naturally tending downwards were made to stand on an heap.
- II. To trickle down, or melt, as the mountains on which *Jehovah* descended in fire (see *Exod.* xix. 18. *Deut.* iv. 11), so that they melted like wax at the presence of *Jehovah.* (*Ps.* xcvi. 5.) *Jud.* v. 5. *Isa.* lxiv. 1, 3. * And observe that even the pure elementary fire of nature, when collected in the focus of a good burning-glass, "vitrifies or turns to glass almost all the fixed solids yet known that are not dissipated thereby †."
- III. To exhale freely, flow out, as odours. So *LXX* ῥευσσῶσαν and *Vulg.* fluant. occ. *Cant.* iv. 16.
- IV. As a N. fem. plur. גורות Effluxes or

* *Comp. Hesiod*, *Theogon.* lin. 861, &c.

† See *Boerhaave's* *Chemistry*, vol. i. p. 147, 213, edit. *Dalouze*, and p. 279, 341, edit. *Shew*.

streams

streams of light, particularly from the planets, the planetary fluxes. occ. 2 K. xxiii. 5; where they are distinguished from *שמש* the solar orb or fire, from *שמש* the solar light *ירד* the lunar light, and from *כל צבא השמים* the whole host of heaven, or the fixed stars.

It is well known that in the common editions * of the Vatican LXX, between the 3d and 4th verses of the 14th Psalm, are inserted very nearly the same words as constitute six verses in Rom. iii. from ver. 13 to ver. 18, inclusive. This insertion, most learned men, on the authority of the present Hebrew text, of the Alexandrian LXX (to which may be added the Targum and Syriac) have judged to be spurious, and to have been made from Rom. iii. in order to save the Apostle's credit, or, &c. Dr. Kennicott, however, has in one Hebrew MS. of the Psalms found the verses in question, and giving them a place in his various readings; but this MS. he himself describes, Cod. 649, "as having the Latin Version and Glosses;" and adds, "it seems to be written, not by a Jew, towards the end of the 14th century." From these circumstances there is great reason to suspect the verses in this Heb. manuscript to be an interpolation made by some Christian transcriber from the Vulgate version. But what I think clearly proves them to be a spurious and modern addition, is the expression *מול רע* answering to the Greek *συνιγμυμα* Latin *conitio*; for *מול* in this application is not a scriptural word, but adopted from the heathen by the later Jews to denote the supposed influence of the planets and stars on the fortunes of men. Comp. Castell, CHAL. in *מול*.

DER. Perhaps, dropping the initial *z*, as usual, the Lat. *stilla*, *stillo*, *distillo*, and Eng. *To still*, *distill*, &c.

נז

Occurs not as a V. in Heb. but according to *Schultens* in his MS. Orig. Heb. it denotes connecting closely with a clasp, "nexum arctiorem per fibulam." As a N. נז *A ring* to be worn either on the ear, as Gen. xxxv. 4. Exod. xxxii. 2, 3.

* See *Montfaucon's Hexapla*. & *Flamin. Nobilius* on the Text, and *Spearman* on LXX, p. 290, &c.

—or on the nose, Gen. xxiv. 47. Isa. iii. 21. Ezek. xvi. 12. Comp. Prov. xi. 22. "It is the custom, in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young woman in Arabia or in all Persia who did not wear a ring after this manner in her nostril." Thus Sir John Chardin, cited in Harmer's Observations, vol. ii. p. 390, where the reader may be further satisfied on this subject †. And by the above description of these oriental nose-rings, one might perhaps not improbably derive the Heb. נז from the V. נז to devise, q. d. A device, from it's artificial form; especially since it is joined with *חלי* and *חלית* a curiously wrought ornament, Prov. xxv. 12. Hos. ii. 13; and since the Heb. has two names for ear-rings, namely our נז and עיל (Ezek. xvi. 12.), and since Sir John Chardin (cited by Harmer as above, p. 393.) remarked in his time two sorts of ear-rings worn in the East. "Some of the eastern ear-rings, he tells us, are small, and go so close to the ear, as that there is no vacancy between them; others are so large ‡, that you may put the fore-finger between, adorned with a ruby and a pearl on each side of it, strung on the ring." The latter of these two sorts I should (with all due deference to the ingenious Author of the Observations) apprehend was called in Heb. נז from it's artificial structure, as the other was

† See also *Nichubr's Description de l'Arabie*. p. 57; and the *Huetiana* XC. cited in the Gentleman's Magazine for April 1770, p. 169; *Mandelslo's Travels*, p. 11; *Voyage de Lucas*, tom. i. p. 204; *Complete System of Geography*, vol. ii. p. 175, col. 1; *Nichubr, Voyage*, tom. ii. p. 56; Bp. *Lowth's Note* on Isa. iii. 21; *Annual Register* for 1779, Characters, p. 47.

‡ So *Nichubr, Voyage en Arabie*, tom. i. p. 242, says of a woman of *Labeia* in *Yemen*, "Elle avoit—de grands anneaux dans les oreilles. She had great rings in her ears." Not so great however, according to the representation of her in the print, as those of the *Scheb's* wife of the valley of *Faran* near Mount *Sinai*, of whom he says, p. 133, "Ses bagues d'oreille, qu'elle avoit d'argent, étoient d'une si grande circonference, que l'on auroit pu y passer la main. Her ear-rings, which were of silver, were of so great a circumference that one might have put one's hand through them."

F f 3

named

named simply עגיל *a ring* from it's circular form.

"I have seen some of these [larger] ear-rings," adds Sir John Chardin, "with figures upon them, and strange characters, which I believe may be talismans or charms, or perhaps nothing but the amusement of old women. The Indians say they are preservatives against enchantments. Perhaps the ear-rings of Jacob's family [which he buried with the strange gods. Gen. xxxv. 4.] were of this kind." Thus my Author. And indeed it appears from Hos. ii. 13, or 15, that the idolatrous Israelites in after-times wore ear-rings in honour of Baal or the Sun, as perhaps the Midianites likewise did, Jud. viii. 24, 25, 26; as well as כְּסוּתֵיכֶם or *crowns* in honour of the Moon. And Jacob's sons might have brought some idolatrous trumpery from Shechem, and some unwarrantable practices and superstitious ornaments might have crept into Laban's family, before Jacob left Padan-Aram; though Laban was far from being an idolater in the worst sense of the word. See Gen. xxxi. 24, 49, 50, 53.

נֹק To damage, impair. It occurs not as a V. in Heb. but as a N. נֹק Damage, loss. occ. Esth vii. 4.

Chald. As a Participle Pehil. נֹק, or, according to the Complutensian reading. נֹק Damaged, endangered. occ. Dan. vi. 2. In Aph. To damage. occ. Ezra iv. 13, 14. So LXX ἀνακρίσειν.

נֹר I. In Kal. and Niph. To be separated, set apart, sequestered, alienated, to separate oneself, Isa. i. 4. Ezek. xiv. 5, 7. Hos. ix. 10. Zech. vii. 3. In Hiphil. To separate others, Lev. xv. 31.—or oneself, Num. vi. 2, 3. As a N. נֹר Separation, state of separation or sequestration. Num. vi. 4, 5, 8. As a N. נֹר Separated, separate. Gen. xlix. 26. Deut. xxxiii. 16. So Aquila in this last passage renders it ἀπεχωρισμένον, and the Targum in both פריש.

II. As a N. נֹר A Nazarite, one who is separated from the use of certain things, and sequestered or consecrated to Jehovah. The particulars of the Nazariteship may be seen, Num. vi. The Nazarite was,

1st. To abstain from wine, fermented liquors, and every thing made of grapes, ver. 3, 4.

2dly. To let his hair grow, ver. 5.

3dly. Not to defile himself by the dead, ver. 6, 7.

* And in each of these particulars he was a lively type of Christ, whose extraordinary endowments, as man, were not from any natural causes, but from above, even from the Spirit of God (see John iii. 34. Luke iii. 22. iv. 1. Acts x. 37. & al. comp. Eph. v. 18.), who was invested with all power and authority, of which † hair was an emblem (comp. 1 Cor. xi. 4, 7, in the Greek), and who was entirely separate from dead works, from sin, and sinners.

It would far exceed the bounds of a Lexicon, to quote all the prophecies wherein the Messiah is described as endowed with these high qualifications. Many of the predictions concerning Christ may be reduced to one or other of these heads. And in order to turn the attention of men to him as the true Nazarite (in whom the type was completely fulfilled), a remarkable circumstance is observed of

* See an ingenious Treatise entitled, *The Creation, the Ground-Work of Revelation*, &c. printed at Edinburgh 1750, p. 60, & seq.

† As representing the Irradiation of the Sun, the source of all material or mechanical power. Thus the supernatural strength of Sampson (who had his Heb. name שמשון from שמש the solar light, and who was a most striking type of the Sun of Righteousness; see Clark's Note on Judg. xiii. 24.) was annexed to his seven Nazaritical locks of hair. See Judg. xvi. 17—20. Hair was likewise among the heathen an emblem of power or authority, and that till very late among some of the German and Gothic nations. Thus the celebrated Montaigne observes (*Esprit des Loix*, liv. xviii. ch. xxiii.) "Les Rois des Francs, des Bourguignons, des Wisigoths, avoient pour diadème leur longue chevelure. The Kings of the Franks, of the Burgundians, and Wisigoths, had instead of a diadem their long hair." And the President Henault (*Abbrégé Chronol. de l'Hist. de France*, tom. i. p. 46, 7, 5^{me} edit.) "Les Rois Francs & les Princes de leur race portoient une longue chevelure, & étoient par là distingués de leurs sujets;—ce qui sert à expliquer ce qui se pratiquoit lorsque l'on vouloit rendre un roi inhabile à la couronne: on le rasoit, & dès-lors il rentroit dans l'ordre des sujets. The Frankish Kings and the Princes of their race wore their hair long, and were by that distinguished from their subjects;—which serves to explain what was practised, when they wanted to render a king incapable of the crown: they shaved him, and from that time he entered into the rank of subjects."

John

Jesus by St. Matthew, ch. ii. 23, *He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, he shall be called* (i. e. truly and justly, see Luke i. 32, 35.)

* Ναζωραῖος a Nazarite (Vulg. Nazareus). So that whilst the Jews and Romans were calling him in contempt ὁ Ναζωραῖος and Ναζαρενός the Nazarean and Nazarene, the providence of God was at the same time pointing him out to mankind as the *true Nazarite*, from the circumstance of his dwelling in that city which had been prophetically, with a view no doubt to this important event, called *Nazareth*, or the city of *The Nazarite*: even as *Pilate*, by the inscription on our Lord's cross, proclaimed him both to Jews and Gentiles, to be *Jehovah the Saviour*, ὁ Ναζωραῖος, the expected *King of the Jews*; though doubtless he intended by it to ridicule and blast his pretensions. See John xix. 19, 20; and comp. *Greek and Eng. Lexicon* in Ναζωραῖος. As a N. נור *The separation*, i. e. the sign of the separation or long hair of the Nazarite. Num. vi. 7, 19. Hence Jer. vii. 29, נורך *Cut off thy Nazarite-locks* (Tonde Nazaræum tuum, Montanus) is addressed to the Jewish nation, in allusion to the Nazarites, to denote that people's being now become *profane*, and as such rejected by God, and condemned to a state of mourning. Comp. Num. vi. 5, 7. Isa. xv. 2.

III. As a participial N. נור Separated from its usual state and condition. It is spoken of the vine in the sabbatical and jubilee years, which, though it naturally requires much culture, was in those years ordered to be left *unpruned*, and *undressed*, and set apart from private property to public utility. occ. Lev. xxv. 5, 11.

IV. As a N. נור A crown, dialem, or other sign of separation or distinguished dignity, whether regal, as † 2 Sam. i. 10. 2 K. xi. 12.—or priestly, Exod. xxix. 6.

* The word thus spelt with an *w* is found in Theodotion's version of Amos ii. 12.

† It is no more improbable that King Saul should wear a kind of *crown* at the battle of Gilboa, than that our King Richard III. should do so at the battle of Bosworth, as the historians unanimously affirm he did; and as *Rapin* says Henry V. did at the battle of Azincourt, vol. i. p. 513, edit. Tindal, fol.

xxxix. 30. Comp. ch. xxviii. 36. The holy oil, with which Aaron was anointed, is called by this name, Lev. xxi. 12, *Because* נור the separation (or mark of separation), the anointing oil of his *Alcim*, is upon him. So *Aquila* excellently renders this passage, ὅτι ἀφορισμα, ελαιον αλειμμενός; θεῷ αυτε, ἐπ' αυτω. As a Participle masc. plur. Huph. in Reg. מנור Crowned or distinguished by some peculiar mark of dignity. occ. Nah. iii. 17.

נח
I. To rest or settle after motion, labour or toil. See Gen. viii. 4. Exod. x. 14. xx. 11. xxiii. 12. In Hiph. To cause to rest or stay, to give rest, to settle in some certain state or place, to place, set. See Gen. ii. 15. xix. 16. xxxix. 16. xlii. 33. Exod. xvi. 33, 34. xxxiii. 14. Deut. xii. 10. Ezek. v. 13. Exod. xvii. 11, And when יד נח he let his hand rest, i. e. let it down. As Ns. נח A rest, resting place. Esth. ix. 16. 2 Chron. vi. 41. Fem. נחה Rest, LXX ἀρεσις, so Eng. Translat. release "of such taxes as were due unto him." Clerk's Note. occ. Esth. ii. 18. נחה Rest, quietness. Job xvii. 16. Prov. xix. 9. Job xxxvi. 16, נחה שלחן What is set on thy table. מנח A rest or resting place. Gen. viii. 9. מנחה and מנחה Nearly the same. Gen. xlix. 15. Num. x. 33, & al. נח שר מנחה Jer. li. 59, seems to mean as rendered in our margin, *Chief Chamberlain*, or as we might call him, *Lord Chamberlain*, French Translat. *Principal Chambellan*. מי מנחה Ps. xxiii. 2, rendered still *waters*, but seems to denote *waters* of resting, or lying down, i. e. waters near which the cattle lie down to rest towards noon. There could scarcely be a more delightful image in the hot eastern countries. To this purpose *Schultens* in his printed Orig. Heb. lib. i. cap. 7, § 4; and in his MS. Orig. Heb. under נח, and Prov. xxi. 16. I add that Gen. xxix. 1—7, presents us with an oriental pastoral scene of this kind. Comp. Cant. i. 7, and *Virgil*, Georgic. iii. lin. 327—336.

II. As a N. מנחה, מנחה, in Reg. A gift, oblation, or present to God or man, q. d. what is set before another. Jud. vi. 18,—Till I bring מנחתי my present, והנחתי and set (it) before thee. The present here was the kid offered to God, and

indeed [מנחה] is a general word that included the *sacrifices* as well as the other offerings." Thus *Bate*. And no doubt the remark contained in these latter words is so far just that מנחה is applied to the bloody as well as to the unbloody offerings. (Comp. 1 Sam. ii. 17. xxvi. 19. 1 K. xviii. 29. Mal. i. 13, 14.) Yet, when we expressly read, Gen. iv. 2, that *Abel was a keeper of sheep*, but that *Cain was a tiller of the ground*; and ver. 3, that *Cain brought of the fruit of the ground מנחה an offering to Jehovah*; and ver. 4, *Abel of the firstlings of his flock, and of the fat thereof*; and that *Jehovah had respect unto Abel*, and to מנחתו his offering, but (ver. 5.) to Cain, and to מנחתו his offering *he had not respect*—When, I say, we attentively peruse this passage, and further reflect, that though the מנחה * *bread—or flower-offering* (as the Heb. word generally signifies, when spoken of the sacrifices), with its attendant drink-offering, was indeed ordered to be offered by the Mosaic law, and that doubtless as a type of Christ's sufferings, and of his acceptableness with God; yet that it certainly represented his death and sufferings in a much less striking manner than an animal, a lamb or sheep suppose, agonizing and dying under the knife of the priest, and afterwards burning on the altar; and that accordingly the *bread-offering* was never offered by the law of Moses for the remission of sin, nor is any promise of forgiveness ever made to it, unless where the offerer could not procure an animal sacrifice; but that all the sacrifices for sin, to which the promise of forgiveness is frequently annexed, were, of the animal or bloody kind; and that St. Paul observes Heb. ix. 22, *Without shedding of blood there was (by the law) no remission*, and that in the case of Cain and Abel in particular the same Apostle remarks, Heb. xi. 4, that *by faith Abel offered πλεονα θυσιαν a more excellent or fuller sacrifice than Cain*.—If we seriously weigh all these particulars, we shall see reason to conclude that the matter of Abel's sacrifice was more acceptable to God than that of Cain's, as

* In our Translation less properly, at least according to our modern language, rendered *meal-offering*.

better representing the sufferings and death of the promised seed for the sins of the world. And further, as Abel is said to have offered *his sacrifice in faith* (surely of the Redeemer to come, and of the redemption through his blood), and this is given by St. Paul as the reason of his offering the *more excellent sacrifice*, we may infer that Cain did not bring his offering in the same faith as Abel did, and that by presenting only the fruits of the ground he acknowledged indeed Jehovah as his Creator and Preserver, but not as his Redeemer, and had apostatized from the faith of a divine but suffering and dying Saviour, and consequently was the first of DEISTS.

נח Occurs not as a V. in this reduplicate form, but hence

I. As a N. נח or נחה *Entire rest, quiet or cessation from anger, total appeasement*. It is used only in the phrase נחה היתה, or היתה נחה—the odour of appeasement, or the appeasing odour, which the LXX constantly (except in one passage, Lev. xxvi. 31.) render by οσμη sweet smelling odour; and which is once, Gen. viii. 21, applied to the patriarchal, as it very frequently is to the levitical, and sometimes, as Ezek. vi. 13. xvi. 19. xx. 28, to the idolatrous sacrifices. It plainly alludes to the effect of sweet or aromatic odours in calming or quieting the spirits in anger, and so pacifying. See Prov. xxvii. 9. Comp. Eph. v. 2.

II. Chald. As Ns. masc. plur. נחמין *Sacrifices of rest or appeasement*. oec. Ezra vi. 10; where LXX εσωδιας *Sweet odours*. Vulg. Oblationes Offerings. But in Dan. ii. 46, נחמין appears really to signify sweet odours, (εσωδιας as Theodotion renders it), or more strictly, odiferous or sweet scented waters, which Nebuchadnezzar ordered לנכס to pour out or sprinkle before Daniel, by no means as an act of divine worship, which surely the prophet would not have suffered (comp. Acts xiv. 11—14.), but merely, as a token of civil respect, which is still usual in the East to this day. See more in *Harmer's Observations*, vol ii. p. 72.

DER. From נח the Greek Νύξ, νυκτος, Lat. Nox, noctis, Goth. Nauts, Saxon Nibt, German Nacht, French Nuit, and Eng. Night, time of rest.

נח

נחה

With a radical, but mutable or omissible, נ.

In Kal and Hiph. *To lead, lead or bring along, guide, conduct, as a general his army, or a shepherd his flock, or the like.* Exod. xxxii. 34. נחה את העם *Lead the people.* Comp. Exod. xiii. 21. xv. 13. Psal. lxxvii. 21. It is several times followed by the V. נהל which is *to lead gently and with care, to tend, but נחה to lead along in general.* See Exod. xv. 13. Psal. xxxi. 4.

נחל

I. In Kal, *To inherit, to take, receive or possess by inheritance, or as an heritage.* Exod. xxiii. 30. xxxii. 13. xxxiv. 9. Comp. Job vii. 3. Also, *To divide or distribute, for an inheritance.* Num. xxxiv. 17, 29. Josh. xiii. 32. xiv. 1. xix. 51. So the LXX render it by κατακληρονομεω, καταμεριζω, and the Vulg. by dividere. In Hiph. *To cause to inherit.* Deut. i. 38. iii. 28, & al. On Deut. xxxii. 8. comp. Acts xvii. 26. In Hith. *To become an inheritor, come to an inheritance, be in possession.* Lev. xxv. 46. Num. xxxii. 18. xxxiii. 54, & al. As a N. fem. נחלה in Reg. נחלת *An inheritance, an hereditary possession.* Gen. xxxi. 14. xlviii. 6, & al. freq.

II. As a N. fem. נחלת Ps. v. 1. The LXX, Aquila, Symmachus, and Theodotion, render נחלת by Περ της αληθονομίας, so likewise the Vulg. Pro eâ quæ hæreditatem consequitur. *Concerning her who obtaineth the inheritance, i. e. the church.* The Rev. Mr. Fenwick takes נחל here for a name of God, and renders the whole title, "*To him who giveth victory, the God of the inheritance, i. e. to Christ who gave the Jews possession of the earthly Canaan, and will bring all his faithful servants to his heavenly kingdom, that blessed lot of our inheritance.*" *Thoughts on the Hebrew Titles of the Psalms*, p. 17, 18. But may not the plural N. נחלות, from Root נחל *hollow*, rather be the name of some kind of flute or wind instrument, as נגינות in title of Ps. iv. of *stringed instruments*? Comp. נחל III. and נחל III.

III. As a N. נחל *A valley, a torrent.* See under נח X.

נחם

Denotes *change of mind or affection.* The

LXX have frequently rendered it by μετανοεω, which Greek V. in it's most extensive sense of *changing the mind, opinion or purpose*, seems nearly to answer it.

I. In Kal, *To comfort, console, or cheer another, to change his mind from a state of grief and sorrow to one of ease and rest.* Gen. v. 29. xxxviii. 12. l. 21, & al. In Niph. *To be comforted, receive comfort.* Ps. lxxvii. 3. Jer. xxxi. 15. In Niph. and Hiph. Applied to God. Isa. i. 24. Ezek. v. 13. In Hith. *To comfort oneself, be comforted.* Gen. xxvii. 42. xxxvii. 35. As Ns. נחם and נחמה in Reg. נחמת *Comfort, consolation.* Isa. lvii. 18. Job vi. 10. Ps. cxix. 50. As a N. masc. plur. הנחמים and in Reg. הנחמות *Consolations, comforts.* occ. Jer. xvi. 7. Isa. lxvi. 11. Fem. plur. הנחמות and in Reg. הנחמות *Nearly the same,* occ. Job xv. 11. xxi. 2.

II. In Kal and Niph. *To change one's mind, to repent.* See Jud. ii. 18. Jer. xviii. 8, 10. Gen. vi. 6. Exod. xiii. 17. xxxii. 12. In Hith. *To change or alter one's mind, to repent oneself.* Deut. xxxii. 36. Psal. cxxxv. 14. As a N. נחם *Repentance.* Hos. xiii. 14.

In several of the above cited passages, as in others, God is said by this word to *change his mind or repent*, when he acts in such a manner as *men* do when they repent or alter their designs, and consequently changes his method of proceeding; though in truth *He changeth not*, but his creatures. See Num. xxiii. 19; and comp. 1 Sam. xv. 11, with ver. 29*.

נחן

נחנו *We.* See נחמו among the Pluriliterals in נ.

נחץ

To hasten, urge. Once, as a Participle paoul, 1 Sam. xxi. 8. The LXX render it κατασπεδον *in haste*, or according to the Alexandrian MS. κατασπεδον *hastening*; so the Vulg. urbat *urged*. In Arabic likewise the Verb signifies *To be instant, urge, be importunate.*

נח

To snort, to force the breath with violence through the nostrils. The Verb is often used in Arabic in the same sense. Hence

* See Mr. Lowth's Note on Jer. xviii. 8; and Dr. Leland's View of Deistical Writers, vol. ii. letter xii. p. 441, 2, 1st edit.

I. As

I. As a N. masc. plur. in Reg. נחשים *The nootriks*. occ. Job xli. 11.

Hence Lat. *Nares*, the same.

II. As Ns. נחש and fem. in Reg. נחשה *Snorting*, as of a war-horse enraged or exulting. occ. Job xxxix. 20. Jer. viii. 16. See *Rockart*, vol. ii. 123, 126.

III. *To snort*, as in anger. occ. Cant. i. 6. The Heb. נחש, like the Greek *ῥαγξω*, *ῥαγξας*, *ῥαγξάζω*, the Lat. *sterto*, and Eng. *snort*, words of the same import, seems to be formed by an onomatopœia from the sound.

נחש

I. *To view, eye, observe attentively, to use attentive or subtle observation.* 1 Kings xx. 33. Gen. xxx. 27; where the Vulg. renders it nearly in this sense, *Experimento didici*, so the Eng. Trans. *I have learned by experience*. As a N. נחש *An eyeing, viewing, reconnoitring*. Num. xxiii. 23. Comp. ver. 13, 14, 27, 28, and ch. xxii. 41. So ch. xxiv. 1, *Balaam went not as (he had done) at other times*, namely thrice before, לקראת נחשים to reconnoitre, literally, to meet with reconnoitrings, but *he set his face towards the wilderness where Israel was encamped*, "resolved," says *Clark*, to curse them at all adventures, without asking God's leave."

II. *To look, search or inquire accurately.* Gen. xlii. 5, והוא נחש נחשו *And he would surely search accurately for it*, i. e. for the cup. Ver. 15, *Did ye not know that such a man as I נחש נחשו would search carefully or accurately?* Our Translation after the LXX (*ὁσπερ τιμω ὁσπερ τιμᾷ*) renders these Heb. words by *can certainly divine*. But could the Patriarch mean to make his brethren look upon him as a *diviner*? or could his steward mean to say as the LXX and our Translation represent him, at ver. 5, that *Joseph divined by the cup*? Since when it was gone, he knew which way it went. The other sense here proposed is easy and natural.

III. *To augur, to use auguries, to observe attentively some natural phenomena, as the * flight of birds, the bowels of animals, &c. in order to divine futurities.* So LXX *αὐανίζουσι*, Vulg. *augurari*. occ.

* See *Herodotus*, III. 73, & *Becc's* Note 44.

Lev. xix. 26. 2 K. xvii. 17. xxi. 6.

2 Chron. xxxiii. 6. As a participial N. נחש *An Augur*. occ. Deut. xviii. 10.†

IV. As a N. נחש *A serpent*, freq. occ. These animals are so remarkable for *sharply eyeing* of objects, that a *serpent's eye* became a proverb among the Greeks and Romans, who applied it to those who view things *sharply or acutely*; and etymological writers derive the Greek *Δρακων* a *Dragon* (a kind of *serpent*) from *δρακω* to view, behold, and *ὄψις* a *Serpent*, from *ὀπτύω* to see|| An ingenious writer speaking of the supposed *fascination* in the *Rattle-snake's eye*, says, "It is, perhaps, more universal among the poisonous serpents than is supposed: for our common viper has it." *Watson's Animal World Displayed*, p. 284. See more on this subject in the Author himself. Considering the success which Satan, under the disguise of a *serpent*, had against our first parents, we need not wonder at the religious regard paid to *serpents* by the ancient idolaters throughout the world, and by some of the modern heathen to this day. But there is something very remarkable and truly horrid in what *Clemens Alexandrinus* mentions in his *Protrept.* (p. 9.) that "in the Orgies of *Bacchus Marones* (or the *Mad*) his worshippers were crowned with *serpents*, and velled out *Eve, Eve*, even her by whom the transgression came, *ἀνεσμεμενοι τοῖς ὀφθαλμοῖς, ἐπολοῦντες ἑαυτὰν, ἑαυτὰν, δι' ἣν ἡ ψλάνη παρεκλήθητε*."

V. As a N. נחש *The sea-serpent*. occ. Amos ix. 3. Comp. Job xxvi. 13, and Isa. xxvii. 1; and see under נחש III.

VI. As Ns. fem. נחשה, נחשה and נחשה *Copper, native & brass*. Job xxviii. 2. xl. 13.

† See *Horat.* lib. iii. ode 27.

|| "Serpentis oculus. ὄφης ὀφθαλμός."

De his dicit consuevit qui acribus & intentis intueantur oculis; ab Animante sumptâ metaphorâ.

ERASMI ADAG.

|| See *Martinii Lexic. Etymol. in Draca*.

§ See *Vossius De Orig. & Prog. Idol.* lib. iv. cap. 63; *Selden De Diis Syr.* Syntag. ii. cap. 17; *Jenkin* on Christianity, vol. ii. cap. 13, p. 229, &c. 2d edit.; *Stillingfleet's Orig. Sac.* lib. iii. cap. 3. § 18; *Thirlby's Note on Justin Martyr*, p. 45; *Owen's Natural Hist. of Serpents*, p. 216; *Complete Syst. of Geog.* vol. ii. p. 475; *Newberry's Collection of Voyages*, vol. xvii. p. 48.

¶ It may not be improper to remark here, that what

xi. 13. Deut. viii. 9, & al. freq. As a participial N. נחשת *Brazen, made of brass*. Job vi. 12. 2 Sam. xxii. 35, & al. This metal, *copper*, seems to be thus denominated from its *colour* resembling the usual one of *serpents*. Accordingly Moses made the *serpent*, which he was commanded to set up, of *copper*. Num. xxi. 9; where the expression is remarkable, נחשת נחש כמשד ויעש. So *Gold* is called זהב from its *splendour*, and *Silver* כסף from its *pale colour*. And as man, no doubt was acquainted with animals before he was with minerals (comp. Gen. ii. 19, 20, with ch. iv. 22.), it seems highly probable, that the primeval language might, in some instances, and where there was a *similarity of qualities*, describe the latter by names deduced from those which were at first given to the former. And in the present case, it is observable, that *copper* is not only of a *serpentine colour*, but resembles those noxious animals in its *destructive properties*, being in all its preparations accounted * *poisonous*.

II. As a N. fem. נחשת *Poisonous filth*, like *verdigrise*, which is the *rust*, or more properly, a *solution of copper*. Ezek. xvi. 36. Comp. Ezek. xxiv. 17, and under חלם II.

III. As a N. fem. in Reg. נחשת *A chain or fetter of brass or copper*. Lam. iii. 7; where LXX χαλκον με brass. So plur. נחשתים *Brasses*, as we say *Irons*. Jud. xvi. 21. 2 Chron. xxxvi. 6. In both these passages the LXX render it by πεδαις χαλκαίς *brazen fetters*, as *Theodotion* also doth, Jer. xxxix. 7.

X. נחשתן. See among the Pluriliterals.

נח
In Kal, Intransitively, *To descend, come down*. occ. 2 K. vi. 9. Ps. xxxviii. 3. Jer. xxi. 13. As a N. נחת *What descends or is set down*. Job xxxvi. 16. Also, A

what we commonly call *brass*, and the French, vivre jaune, *yellow copper*, is a factitious metal composed of *copper* and *lapis calaminaris*.

* "Copper has been swallowed crude without harm, and returned without dissolving in the body. But its preparations, given internally, sometimes prove so violent and hazardous, that few choose to employ them where safer medicines may answer the end. They are most of them emetic, and disorder the body too much; so as to approach the nature of *poison* rather than that of remedies." Dr. Shaw's Note on *Boerhaave's Chemistry*, vol. i. p. 92.

lighting down, a descending stroke, as of the arm. Isa. xxx. 30. And in a similar sense it may be understood, 2 Sam. xxii. 35, ונחת קשת נחושה ורעתי and *my arm (is like) the stroke of a bow of brass*; or, supplying נחת before ורעתי by an usual Hebraism (see under חבל 1. 4), the *lighting down or stroke of my arm is like, &c.* Fem. נחתה The same. Ps. xviii. 35. In Hiph. *To cause to descend or come down*. Joel iii. 11, or 16.

II. Chald. *To descend*. Dan. iv. 10, 20, or 13, 23. In Aph. *To cause to descend, bring down*, or perhaps, *To place, lay up*; borrowing this sense from the Heb. נח. occ. Ezra v. 15. vi. 1, 5. In Huph. (after the Hebrew form) *To be made to descend, brought down*. occ. Dan. v. 20. So *Theodotion* κατηγεχθη he was brought down.

III. *To descend into, to penetrate, pierce*, as arrows. occ. Ps. xxxviii. 3. So the LXX συνεπηγεσαν, and Vulg. infixæ sunt, were *infixd*. Ps. lxxv. 11, *Watering it's furrows*, נחת (for נחתה, see Grammar, sect. vii. 24.) thou *penetratest it's surface*. Comp. remainder of the verse. In a metaphorical sense, spoken of reproof, *To penetrate the mind*. occ. Prov. xvii. 10; where *Theodotion* ἔξει εἰς will come into, Eng. Trans. *entereth into*.

IV. As a Particle נחת denotes being under in situation or substitution, or as an effect.

1. Under. Deut. xxxiii. 13. Jud. iv. 5, & al. freq.

2. With כ prefixed נחת *Underneath, below*, q. d. *at under*, French, au dessous. Gen. i. 7. Jud. iii. 16. 1 K. iv. 12. Also *From under*. Exod. vi. 7.

3. למחת At under, under. 1 K. vii. 32.

4. נחת *Instead of, in the place of, for*. Gen. ii. 21. xxx. 2. xxxvi. 33. 1. 19. Lev. xvi. 32, & al. freq. So with a Verb infinitive, *Instead of, whereas*. Isa. lx. 15. נחתו *In the place of himself, in his own place*. Exod. xvi. 29. Comp. Lev. xiii. 23. Josh. v. 8. Jer. xxxviii. 9.

5. For, on account of, because of. 2 Sam. xix. 22. Prov. xxx. 21, 22, 23.

V. As a N. masc. plur. נחתים *Lower or lowest*, namely, stories or floors; to this purpose the LXX καταγια. occ. Gen. vi. 16. As a N. fem. נחתה *Lower, lowest*. Psal. lxxxvi. 13. Exod. xix. 17. Deut. xxxii. 22. Job xli. 16.

Psal.

Psal. cxxxix. 15. Ezek. xxxi. 14, & al.
As a N. נחתה Lower, nether, inferiour.
Josh. xviii. 13. 1 K. vi. 6, & al.

DER. Neath, be-neath, under-neath, nether, &c.

נטה

With a radical, but mutable or omissible נ, and with a נ radical, but often dropped. To stretch, stretch out or forth, to tend, verge, decline, incline, tendere, vergere, clivare, inclinare, declinare, נטת.

I. In Kal, To stretch out, as a tent. Jer. x. 20. Gen. xii. 8. xxvi. 25. In this view it is applied to Jehovah's stretching out the heavens, either at their original formation, as Isa. xlv. 24. xlv. 12. li. 13, Zech. xii. 1;—or as a curtain-covering in his own tremendous appearances to men, Ps. civ. 2. Comp. Job ix. 8. Isa. xl. 22. Ps. xviii. 10, 12. Deut. iv. 11. As a N. fem. plur. נטות The stretchings out, extensions, as of the wings of an army. occ. Isa. viii. 8.

II. In Kal, To stretch out, as a line. 2 K. xxi. 13. Isa. xxxiv. 11. Comp. Zech. i. 16.

III. In Kal, To stretch out, as the hand, or what is holden in it. See Exod. vi. 6. viii. 6, 16. ix. 22. Jer. vi. 12.

IV. In Kal, To stretch out, extend, as a shadow. 2 K. xx. 10. Jer. vi. 4. The shadows of the evening נטות are stretched out. Thus Virgil, eclog. i. lin. 84, describing the evening.

Majoresque cadunt altis de montibus umbræ.

So Ps. cii. 12, My days are like a shadow stretched out, "and near to being lost in total darkness. So also Psal. cix. 23." Taylor's Concordance.

V. In Hiph. To stretch out or downwards, incline, let down, bow down, as a pitcher. Gen. xxiv. 14.—the ear. Psal. xxvi. 3. xlix. 5.—the heart. Ps. cxix. 112. cxli. 4. 1 K. xi. 4. Comp. ver. 9, where the V. is used in Kal intransitively.

To decline as the day. Jud. xix. 8, עד נטת היום, LXX εως αλιναι την ημεραν, so Eng. Marg. till the day declined.

VI. In Kal, To decline, turn aside, as from a way. See Gen. xxxviii. 1, 16. Num. xx. 17. xxii. 23. Ps. cxix. 157. lxxiii. 2; where observe that the Keri, the Complutensium edition, and twenty-six of Dr. Kennicott's Codices have נטתו my feet declined; but the common reading נטתו

being or having declined (with) my feet, may well be admitted. Comp. Ps. xxxii. 1. In Hiph. To cause to decline, seduce. Ps. cxxv. 5. Prov. vii. 21; where Montanus, declinare fecit she made to decline, and LXX απετρανισε she seduced, As a N. נטה A declining, turning aside, apostacy. So Vulg. Aversione. occ. Ezek. ix. 9.

VII. In Hiph. נטה, To cause to decline, divert, turn aside from judgement, justice or right, occ. Isa. x. 2; and נטה being understood, Isa. xxix. 21, Amos v. 12. Mal. iii. 5. Comp. Prov. xxiv. 11. But in 1 Sam. viii. 3, the V. is applied transitively to the judgement itself. Comp. Deut. xxvii. 19.

VIII. In Kal, To incline or decline to one's side or party, inclinare vel vergere ad alicujus partes. See Exod. xxiii. 2. Jud. ix. 3. 1 K. ii. 28.

IX. To decline from the perpendicular, to bow, lean, as a wall, vergere ad ruinam. occ. Ps. lxii. 4.

X. To incline, bow or bend oneself. occ. Jud. xvi. 30. Ps. xcix. 1; which may be rendered either, Let the earth, i. e. all it's inhabitants, bow, or, Let the earth (itself) decline, turn aside, through reverential awe namely. Comp. Ps. cxiv. 7. In Huph. as a Particip. masc. plur. Prov. xxiv. 11, נטות כמים להרג, caused to bow down to the slaughter, as, for instance, beheading, or, &c. Comp. Isa. lxx. 12.

XI. Transitivity, To extend, effuse, diffuse, pour abroad or abundantly, as a river. occ. Isa. lxvi. 12; where the French Translation faire couler cause to flow.

XII. To stretch or spread out, as a cloth to lie upon. 2 Sam. xxi. 10.

XIII. Intransitively, To stretch or recline oneself. Amos ii. 8.

And from one or both of these two last applications, we may account for the senses of the following Noun.

XIV. As a N. fem. נטה, in Reg. נטה, In general, Somewhat spread out, or a place where men are stretched out, or reclined, stratum.

1. It is often rendered a bed; but we shall be much mistaken if we suppose it ever signifies such beds as are in use in this part of the world; * "for in the East,

* See Harmer's Observations, vol. ii. p. 459. Comp. Morison's Travels, part iii. p. 130.

and

and particularly in Persia and Turkey, *beds* are not raised from the ground with bed-posts, a canopy and curtains; *people lie on the floor*," says Sir John Chardin. So Mr. Hanway, *Travels*, vol. i. p. 224, speaking of the reception he met with at *Ishijan* in the province of *Ghilan* in *Persia*, says, "Soon after supper the company retired, and *beds were taken out of the niches* made in the walls for the purpose, and *laid on the carpets*. They consisted only of two thick cotton quilts, one of which was folded double, and served as a mattress, and the other as a covering, with a large flat pillow for the head." And Dr. Russell, *Nat. Hist. of Aleppo*, p. 90, describes "their beds as consisting of a mattress laid on the floor, and over this a sheet (in winter a carpet or some such woollen covering,) a divan cushion often serving them for a pillow or bolster."—See Gen. xlix. 33. 1 Sam. xix. 13, 15, 16. It appears however from Exod. viii. 8. 2 Sam. iv. 7. 1 K. xx. 30. Gen. xlix. 4. 2 K. i. 6, 16. Ps. cxxxii. 3, that their beds were anciently, as they are to this day, sometimes placed in a little *gallery* raised at one end of their chambers. Comp. under חדר I. and עלה 1.

* In great houses they have several of these mattresses, &c. above-mentioned, and a room on purpose to keep them in; and of this kind, namely, a *repository for beds*, not a *bed-chamber* in the common sense of the word, might be the place where king Joash was concealed, 2 K. xi. 2. 2 Chron. xxii. 11.

2. *An oriental divan, or sopha*, i. e. "a part of the room raised above the floor, and spread with a carpet in winter, in summer with fine mats; along the sides are thick mattresses about three feet wide, covered commonly with scarlet cloth, and large bolsters of brocade hard stuffed with cotton are set against the walls (or rails, when so situated as not to touch the wall) for the convenience of *leaning*."—As they use no chairs, it is upon these they sit, and all their rooms are so furnished." *Russell's Nat. Hist. of Aleppo*, p. 4. Note. See Gen. xlviii. 2. 1 Sam. xxviii. 23. Esth. i. 6. vii. 8. Amos vi. 4. iii. 12. Comp. under כסת.

* See *Harmer's Observations*, vol. ii. p. 488, 9.

במחור מסה *In the corner or extremity of the divan*, i. e. in the place of honour, as this still is in the east. See *Harmer's Observations*, vol. ii. p. 60, &c. To what that ingenious writer has produced on this subject, I add from Mr. *Maunderell's* account of a visit to a Turkish great man, *Journey*, at Mar. 13, "Coming into his room, you find him prepared to receive you, either standing at the edge of the duan, or else lying down at one corner of it, according as he thinks it proper to maintain a greater or less distinction." So "when the [Turkish Grand] Vizir gives audience to ambassadors and foreign ministers, he is seated upon a corner of the imperial sopha alone *." But not so Lady *M. W. Montague's* † fair friend *Fatima*, the *Kahya's* lady. "She (says my authoress) ordered cushions to be given me, and took care to place me in the corner (of the divan or sopha namely) which is the place of honour." Comp. *Bp. Lowth's Note* on Isa. xxxviii. 2.

It appears from Ezek. xxiii. 41, that they had such *divans* in their idol temples.

3. *A litter, palanquin, or the like*, in which a person lies or reclines. occ. Cant. iii. 7. See *Harmer's Outlines*, p. 125.
4. *A bier* on which the dead are reclined and carried out to burial. "The Christians (at Aleppo) are (still) carried to their grave on an open bier—the Jews on a covered one." *Russell*, p. 130, 132. occ. 2 Sam. iii. 31. But as Abner was a very great man (see ver. 38.), and his funeral attended by the King himself, it is not improbable that he was carried to his grave on a sumptuous bed, as Herod the Great was in after-times. See *Josephus*, Ant. lib. xvii. cap. 8. § 3, and De Bel. lib. i. cap. 33, § 9. Comp. *Hom.*, Il. xxiv. lin. 720. The LXX in 2 Sam. iii. 31, render מסה by κλίνη, the very term used by *Josephus* in the passages just cited.

XV. As a N. fem. מסה plur. מסות and once (Hab. iii. 14.) masc. in Zeg. מס

1. *A rod or branch, stretching or shooting out from the stock or body of a tree*. Ezek. vii. 10, 11. xix. 11, 12, 14.
2. *A stick or staff*, which a man carries in

* *Nabuci's Present State of Ottoman Empire*, p. 187. Comp. p. 338, 339, 344.

† *Letter xxxiii.* vol. ii. p. 69.

his

- his hand for his assistance and support, Gen. xlvii. 31. (Comp. Heb. xi. 21.) Exod. iv. 2, & al. freq. In this sense it is sometimes when in Reg. written כס as Gen. xxxviii. 18, 25. Exod. vii. 9, & al. Hence
3. *The staff of bread, the support of human life.* Lev. xxvi. 26. Ps. cv. 16. Ezek. iv. 16. v. 16. xiv. 13. Comp. Isa. iii. 1.
 4. *A rod or staff for striking, so for beating down or correcting.* See Isa. xxviii. 27. x. 5, 15, 24.
 5. *The staff of his shoulder, Isa. ix. 4, means "a staff laid across the shoulder upon the ends of which slaves carried burdens."* Taylor's Concordance.
 6. *A rod or staff, the ensign of authority, as it frequently is among us to this day.* See Psal. cx. 2. Jer. xlviii. 17. Ezek. xix. 11.
 7. As a N. fem. plur. כסות *The staves or bars of a yoke, which go over the beasts necks. Used figuratively, Lev. xxvi. 13. Ezek. xxxiv. 27.*
 8. As a N. fem. plur. כסות *The rods or shafts of arrows.* Qu? occ. Hab. iii. 9. *Thou hast drawn out thy bow כסות שבעת* *communing abundant (or plenty of) shafts, i. e. lightnings.* Comp. ver. 11. Ps. xviii. 14, 15. One of the Hexaplar versions renders the Heb. words, *Εγχο-τασας βολιδας της φαετρας αυτης, Thou hast satiated the darts of his quiver.*
- XVI. As a N. כסות plur. כסות *A tribe: the distinct tribes of the same people are thus named as branching from the same original stock, like rods or shoots from the same tree; and the several tribes of Israel were moreover denoted by the several rods which the chiefs of the tribes carried in their hands as ensigns of their tribal authority.* See Num. ch. xiii. xvii. and comp. ch. xxi. 17. Gen. xlix. 10, 16. and under כסות III. IV.
- XVII. As a Particle כסות
1. *Down, downwards, whither things naturally and mechanically tend, by the prevailing pressure of the expansion that way. See this briefly explained under כסות VI.)* Deut. xxviii. 43.
 2. *Below, beneath.* Prov. xv. 24.
 3. With ל to or at prefixed, כסות *Downwards, q. d. To below.* Eccl. iii. 21. Ezek. i. 27. *Below, beneath, under-ground, q. d. at*

- below.* Dent. xxviii. 13. Jer. xxxi. 37. 2 Chron. xxxii. 30. Comp. under כסות VI. *Below, under, of age or time, 1 Chron. xxvii. 23.—of demerit, Ezra ix. 13.*
4. With כ at, and ל both prefixed, כסות *Beneath, underneath, q. d. at below.* Exod. xxvii. 5. xxviii. 27, & al.
- DER. From Heb. כסות may be derived the Eng. *net*, and by transposition the Greek *νετω*; whence Lat. *tendo* and it's compounds, and hence Eng. *tend, tense* (tight), *a tent, attend, intend, pretend*, &c. From כסות the Lat. *mattia*, Eng. *mat, mattress*.

נסח

- I. *To impose, or lay on, as a burden or yoke.* Lam. iii. 28, כסות נסח כי *Because he* (the Lord) *layeth* (it) *upon him.* As a N. כסות *Burdensome, heavy.* So the LXX *δυσσαςαχρον*, and Vulg. *onerosa*. Prov. xxvii. 3.
 - II. *To impose, as a punishment.* 2 Sam. xxiv. 12.
 - III. *To lade or load oneself with, to bear or support, as a burden.* Isa. lxiii. 9. LXX *αυελαξεν* *he took up*, Vulg. *portavit he carried.* As a participial N. masc. plur. in Reg. כסות *Carriers, bearers, or laden with.* Zeph. i. 11.
 - IV. Chald. *To lift up, raise, elevate.* Dan. iv. 31. vii. 4.
- The Lexicons and Concordances put several texts under this Root, which properly belong to כסות or כסות *To cast, cast down*, which see.

נסח

To plant, fix, infix.

- I. *To plant, as trees.* Gen. xxi. 33. Lev. xix. 23.—as gardens, vine-yards or olive-yards. Gen. ii. 8. ix. 20. Dent. vi. 11. Jer. xxix. 5, 28. As Ns. כסות *A plant.* Job xiv. 9. Isa. v. 7. כסות *A plant or plantation.* Ezek. xxxiv. 29 Isa. lxi. 3. On Eccles. xii. 11, see under כסות IX.
- II. *To plant or settle, as a nation or people in a particular country.* 2 Sam. vii. 10. Ps. xlv. 3. Jer. xlii. 10. In Niph. *To be planted; established, spoken of great men.* occ. Isa. xl. 24.
- III. *To plant, fix, as a tent.* Dan. xi. 45. Hence applied to the heavens. Isa. li. 16. Comp. under כסות I.
- IV. It is with great propriety applied to the wonderful structure of the ear, and it's insertion into, and connection with the head;

head; of which consult the Anatomists. Ps. xciv. 9.

נטף

To distil, drop down.

I. In Kal, Transitivity, *To distil*, as the heavens or clouds do rain. Jud. v. 4. Ps. lxxviii. 9. As a N. masc. plur. in Reg. נטפים *Drops*. occ. Job xxxvi. 27.

II. In Kal, Transitivity, *To distil*, as the mountains are said to do new wine from the vines there planted; for according to *Virgil*, Georg. ii. lin. 112, *apertos Bacchus amat colles*. Comp. Deut. xxxii. 13. occ. Joel iii. 23. Amos ix. 13.—as the hands do perfumes. occ. Cant. v. 5.—as the martagon, and the inverted-flowered lilies their roscid and honey-drops. occ. Cant. v. 13, where see Note on *New Translation*.

III. In Kal, Intransitivity, of words or discourse, *To drop or distil*. occ. Job xxix. 22. Comp. Deut. xxxii. 2. Transitivity, Prov. v. 3. Cant. iv. 11. So *Homer* of *Nestor's* eloquence, Il. i. lin. 249,

Τῶ καὶ ἀπὸ γλῶσσης μέλιτος; γλυκίων 'ΕΕΝ αὐτοῦ.

Words, sweet as honey, from his lips *distill'd*. POPE.

And a shepherd speaking of himself in *Theocritus*, Idyll. xx. lin. 26, 27,

—ἐκ γομπτῶν δὲ

ΕΡ' ΕΕΕ μὲν φωνῆ γλυκυστέρα ἢ μέλιτος.

My voice *flow'd* sweeter than the honey-comb.

In which passages however we may observe that the Greek expressions are in strength inferior to the Hebrew; to which latter that of *Milton*, *Parad. Lost*, book ii. lin. 112,

—His tongue

Dropt manna—

bears a near resemblance. In *Hiph*. Transitivity, *To drop, let drop*. occ. Ezek. xx. 46. xxi. 2. Amos vii. 16. Mic. ii. 6, 11.

IV. As a N. נטף *Stacte, Myrrh*, distilling from the tree of its own accord without incision. So *Pliny*, Nat. Hist. lib. xii. cap. 15, speaking of the trees whence *Myrrh* is produced. "*Sudant autem sponte prius quam incidantur*, Stacten dictam, cui nulla præfertur. Before any incision is made, they exude of their own accord what is called *Stacte*, to which no kind of *myrrh* is preferable." occ. Exod.

xxx. 34; where the LXX render it Στακτη, and Vulg. Stacten, which are in like manner derived from the V. *σαζω* to distil.

V. As Ns. fem. plur. נטפות and נטפות *Drops, jewels, or ornaments* in the shape of drops. occ. Jud. viii. 26. Isa. iii. 19. In this latter passage *Theodotion* renders it by *καλῆματα*, and the LXX by *καθῆμα*, which according to the Greek Lexicons signifies a necklace of various jewels hanging down upon the breast. But the Heb. word seems strictly to mean the drops or pendants which hung from the chains, Σταλαγμματα.

נטר

I. *To watch, mark, observe*, in a good or middle sense. Cant. i. 6. As a participial N. נטר *A keeper, a watchman*, Cant. i. 6. viii. 11, 12.

II. *To watch, or mark*, in a bad sense, to observe insidiously, watch an opportunity against. Spoken of man, Lev. xix. 18; and ἀνθερωποπαθῶς of God watching to avenge himself of his enemies. occ. Psal. ciii. 9. Jer. iii. 5, 12. Nah. i. 2.

III. As a N. fem. נטרה *A mark or butt aimed and shot at with arrows*. So LXX σκοπῆς. 1 Sam. xx. 20. Job xvi. 12. It occurs in a Chaldean form, נטרה, Lam. iii. 12, according to the common printed editions, but twenty-six of Dr. Kennicott's Codices there read נטרה, as three more did originally.

IV. As a N. fem. נטרה *A place of custody, or where a person is watched, a prison*. So the LXX φυλακή, and Vulg. Carcer. Jer. xxii. 2, 12, & al.

Hence, dropping the נ, Gr. *ντρεω*, Lat. *tueri*.

נטש

To loose, loosen, set loose, relax, laxare, solvere, exsolvere.

I. In Niph. *To be loosened, or slackened*, as the tacklings or ropes of a ship. occ. Isa. xxxiii. 23.

II. In Kal, *To set loose, spread forth*, as an eagle doth his large wings in darting on his prey. occ. Job ix. 26. Comp. Jer. xlviii. 40. xlix. 22; and see *Bochart*, vol. iii. 171; and under דמה I.

III. *To be set loose, diffused, or stretched out*, as the luxuriant branches of a vine. occ. Isa. xvi. 8. As a N. fem. plur. נטשיות, in Reg. נטשיות, *The branches of a vine* thus

thus stretched out or *luxuriant*. occ. Isa. xviii. 5. Jer. xlviii. 32.

IV. To draw, as a sword, to set it loose or free from the scabbard. occ. Isa. xxi. 15; where Targum שלשם drawn.

V. In Niph. To be diffused, spread abroad, as an army. Jud. xv. 9. 1 Sam. xxx. 16. 2 Sam. v. 18—as a battle. 1 Sam. iv. 2.

VI. As a N. fem. plur. נִשְׁרָשְׁתָּ Jer. v. 10, seems to denote *Some parts of the ancient fortifications extending beyond the main walls, Bulwarks, bastions, or the like, Propugnacula*.

VII. To let loose, let go, leave, as the wind did the quails, Num. xi. 31.

VIII. To let go, leave off, dismiss. 1 Sam. x. 2. Prov. xvii. 14.

IX. To leave, remit, as to the care of another. 1 Sam. xvii. 20, 22.

X. With ל and an infinitive following, To leave one at liberty, permit him to do something. Gen. xxxi. 28.

XI. To let alone, leave, as the land uncultivated, in the sabbatical years. Exod. xxiii. 11. Comp. Neh. x. 31.

XII. To set loose, at it were, to forsake, abandon. See Deut. xxxii. 15. Jud. vi. 13. Isa. ii. 6. Jer. xii. 7. xv. 6. Ps. lxxviii. 60. Prov. i. 8. In Niph. To be forsaken, abandoned. Amos v. 2.

נָזַח See under נָזַח

נָחַ See under נָחַ

נָחַ

Occurs not as a V. in Heb. but as a N. נָחַ Posteriority, progeny, remote offspring. occ. Gen. xxi. 23, Job xviii. 19. Isa. xiv. 22. So in the two last passages the Vulg. renders it by progenies, and *Aquila* in Job by *εγγονοι* descendants. May not this word be a participial Noun from נָחַ to shoot, spring forth, or the like?

נָחַ

With a radical, but mutable or omissible, ה, and with a נ radical, but generally dropped.

I. In Kal and Hiph. To smite, strike, in almost any manner, freq. occ. I must content myself with noting some of the most remarkable passages under this Root. Num. xxii. 6, Perhaps I may be able נָחַ to smite them; Infinitive in Kal with the radical נ and ה both retained. So as a Participle in Kal, or participial N. masc. plur. with the נ, נָחִים Smiters, i.e. with the tongue, railers; Ps. xxxv. 15.

(comp. Jer. xviii. 18.) See Mat. xxvii. 39. &c. Mark. xv. 20, &c. Luke xxiii. 35 to 39.—or literally smiters; see Mat. xxvii. 30. Mark. xv. 18. John xix. 1, 2. To smite, as with the sword. Jos. viii. 24. x. 30.—with a stone. 1 Sam. xvii. 49, 50.—with a spear. 1 Sam. xviii. 11.—with a hostile slaughter. Josh. x. 20.—with diseases, as God does men. Deut. xxviii. 22, 27, 28, 35.—particularly with the plague. Exod. ix. 15. Comp. 2 Sam. xxiv. 17.—as a lion. 1 K. xx. 36.—as hail does the fruits of the earth. Exod. ix. 25. Comp. ver. 31. Ps. cv. 33. To strike or smite, as a fleshhook into a pot. 1 Sam. ii. 14.—a spear into a wall. 1 Sam. xix. 10. To strike, as roots. Hos. xiv. 6. Joined with נָחַח, To smite the life, to smite mortally, to slay. See Jer. xl. 14, 15. In Niph. To be smitten. See Exod. ix. 31, 32. 2 Sam. xi. 15.—in the feet (so LXX *πεπληγώς τας ποδας*), i. e. to be lame. 2 Sam. iv. 4. ix. 3.—in spirit. Isa. lxvi. 2. As a N. מָחַ in Reg. מָחַ plur. מָחַ and מָחַ A stroke, stripe, plague. See Deut. xxv. 3, xxviii. 59, 61. Esth ix. 5. On Zech. xiii. 6, see Harmer's Observations, vol. iv. p. 432.

From the Hiph. הָכַח we have the Latin *Ico* to strike, and N. *Ictus* a stroke.

II. As a N. נָחַח See under נָחַח II.

DER. To nick, knock, knock; Lat. *neco*, to kill; Lat. *nocco* to hurt, whence Eng. *nocent*, *noxious*, *innocent*, *innocuous*.

נָחַח

Denotes straightness, directness, rightness.

I. In Kal, To make straight, or direct; as a way. Thus it seems used Jud. xviii. 6, where the Vulg. renders it as a V. *respicit regards, respects*; but the Targum, more nearly, I apprehend, to it's true sense, נָחַח *hath prepared, disposed*.

II. As a Participle נָחַח

1. Directly opposite to or over against, straight against. Exod. xiv. 2. xxvi. 35, & al.

2. With ל, to, at prefixed, נָחַח Directly over against, before or forwards, straight forwards. See Gen. xxx. 38. Prov. iv. 25. Gen. xxv. 21; in which last passage it may be rendered directly or purposely for, or on account of.

III. In a moral sense, To act or speak directly, rightly, truly. occ. Gen. xx. 16, Behold I have given thy brother (glancing at Abraham's and Sarah's equivocation, ver.

ver. 2, 5; which had been followed by such disagreeable consequences) a thousand (pieces) of silver; behold הוּא it (the silver is or may be or let it be) to thee a covering of the eyes (it may serve to purchase veils, according to the eastern fashion, to conceal thy beauty, comp. Gen. xxiv. 65. 1 Sam. xvi. 12.) with regard to all those that are with thee, and to all (comp. ch. xii. 14, 15.), וְנִבְחַת and be upright, act and speak strictly according to truth and right. To this purpose the LXX Καὶ πάντα ἀληθεύουσιν and speak the truth in all things. The וְנִבְחַת is what the grammarians call *conversive*, and the Verb is regularly the second person preter, used for the imperative. Comp. וּבִלְחָת Ps. xxv. 11, and וְאִמְרָת under אָמַר in Taylor's Concordance. The Vulg. paraphrases וְנִבְחַת in Gen. by mementoque te deprehensam, and remember that thou wast caught, i. e. in effect, set right.

As a N. נכח, fem. נכחה plur. נכחים. נכח, fem. נכחות *Right, agreeable to truth and righteousness.* occ. 2 Sam. xv. 3. Prov. viii. 9. Isa. xxvi. 10. xxx. 10. lix. 14. Amos iii. 10.

נכל

In Kal, *To devise, contrive deceitfully.* occ. Num. xxv. 18. As a Participle or participial N. נִכְלֵי *Deceitful, a deceiver.* occ. Mal. i. 14. As a N. masc. plur. in Reg. נִכְלֵי *Wiles, deceitful contrivances.* occ. Num. xxv. 18. In Hith. *To make himself or be deceitful, to act deceitfully or insidiously.* occ. Gen. xxxvii. 18. Psal. cv. 25.

See under כח II.

נכר

In Kal, *To estrange, alienate, make strange.*
Jer. xix. 4. 1 Sam. xxiii. 7, God בָּרַח
bath alienated *him*, i. e. abandoned and
given him up, *into my power.* So Mon-
taurus alienavit. In Niph. *To be estranged,*
alienated, given up. Obad. ver. 12. Comp.
Job xxxi. 3. *To be a stranger, make one-*
self strange or different from what one
really is. Prov. xxvi. 24, *He who hateth*
יָנִי *isa stranger* (Eng. Trans. dissembleth,
French *se contrefait* counterfeits) *with his*
lips; ver. 25, *When he speaketh fair, be-*
lieve him not.—Also, *To be a stranger,*
ignorant, not to know. Deut. xxxii. 27.
Job xxi. 29, הָלֵא *Do ye not ask the tra-*

vellers? ותנכר לא תנכר *and as to, or of, their arguments or allegations, are ye not ignorant?* In Hith. התנכר *To make oneself strange or a stranger, to pretend to be different from what one really is.* occ. Gen. xlii. 7. 1 K. xiv. 5, 6. Prov. xx. 11, *Even a youth יתנכר will make himself strange, i. e. will dissemble or counterfeit, in his doings, that in truth his work is pure, and in truth it is right.*

The above cited seem to be all the passages wherein נכר occurs as a Verb; but the Lexicons, following the Rabbins, have confounded this Root with נכר (which see), and so have perplexed the meaning of both.

As Ns. נכר *Strange, a stranger, foreigner*, Gen. xvii. 12, 27. נכר (with a י postfixed as to the names of nations עבר, נכר &c.) *A stranger, foreigner*. Deut. xiv. 21. xv. 3, & al. Fem. נכירה *A strange woman*, "no of thy own wives, whom thou hast no right or property in." Thus *Bate* explains the word in Prov. ii. 16; but in this and other passages of that book, I think it rather means strictly, *a strange or foreign woman*, namely one who belonged to the remains of the *Canaanites* who became *traps and snares* to the Israelites, *and scourges in their sides and thorns in their eyes*. (See Josh. xxiii. 13, and Num. xxxiii. 55.) And accordingly these *strange women* set up *tippling houses and brothels* in the holy land, and tempted the Israelites to *debauchery, fornication and idolatry*. See Prov. vii. 5—27, particularly ver. 14; and the learned *Daubuz* on The Revelation, ii. 20. C. p. 133. Also, As a N. נכר *Alienation, a being alienated*, from God namely. So LXX ἀλλοτρίωσις, and Vulg. *Alienatio*. occ. Job xxxi. 3.

See under כת II.

נלה

1. To complete, consummate, make a complete end. occ. Isa. xxxiii. 1; in which text the V. infinit. corresponds with **החמ** to finish, and the form **נלח** is plainly from a Root with a radical **ח** final. As a N. **מלח** Completion, perfection, prosperity. occ. Job xv. 29, He shall not (continue to) be rich, neither shall his might endure, **לח** and their prosperity shall not extend or spread abroad in the earth, like a flourishing tree. *Schultens* and *Scott*

Gg

interpret

interpret *לֹא יִשָּׁר* shall not strike or extend its roots (so the Vulg. had rendered the passage, *nec mittet in terra radicem suam*): but I would rather refer the expression to a tree in general. Comp. ver. 30, 32, 33, and observe that the LXX explains the Heb. words by, *Οὐ (δε) μη βαλεῖ ἐπὶ τῆς γῆς σκῆαν* Neither shall he cast a shadow upon the earth.

II. Chald. נב. See Root נב.

נב

To slumber, doze, sleep slightly, as dogs do. occ. Isa. lvi. 10. Nah. iii. 18. It is less than *נָרַם* to sleep, and occurs with it, Ps. cxxi. 3, 4. Isa. v. 27. Ps. lxxvi. 6, נב. שָׁנְנוּ They have slumbered (into) their sleep, even the sleep of death; comp. ver. 7, and Jer. li. 39. As Ns. fem. נב. Slumbering, drowsiness. occ. Prov. xxiii. 21. הנבחה Slumbering, slumber, composure. Plur. תנבחות Prov. vi. 10. xxiv. 33. Job xxxiii. 13. בתנבחות after slumberings. It is particularly applied to the eye-lids. Psal. cxxxii. 4. Prov. vi. 4.

The above cited are all the texts in which the Root occurs.

DER. Numb, numbness, benumb.

נב See under נב IV.

נב

In Chaldee and Arabic signifies To variegate, spot with various colours, mark with different coloured spots. See Castell. In Onkelos's Targum on Gen. xxx. 32, 35, נב. נב. answer to the Heb. נב. נב. Spotted.

I. As a N. נב. The pard, larger leopard, or panther of Buffon. So LXX throughout Παρδαλις and Vulg. Pardus. Every one knows that this animal is remarkable for its spotted skin. See Jer. xiii. 23. Comp. Greek and English Lexicon in Παρδαλις; and for further satisfaction consult Bochart, vol. ii. 785, &c. and Buffon, Hist. Nat. tom. viii. p. 259, &c. 12mo. on this animal.

II. In Num. xxxii. 36, we read of a place called נב. בית נב, probably from some idolatrous representation of the starry heavens; perhaps a leopard, or an image clothed in a leopard's skin. Sq Phurnutius, De Nat. Deor. says of Pan, i. e. the universe, Νεβριδα δε η παρδαλις αυτον εσηφθαι, δια την ποικιλίαν των αστρων, και των αλλων χρωματων, α θεωρεται

εν αυτω, that he was clad in a *pan's* or *leopard's* skin, as representing the stars and the various colours the world exhibits." And Diodorus Siculus in his 1st book says, that the νεβρις or spotted pan's skin was ascribed to Dionysus or Bacchus, on account of the great variety of the stars*. And perhaps for the same reason it is that Bacchus is sometimes represented in a car drawn by leopards, tigers, or panthers, at other times as riding on a tiger, and even clothed in a tiger's skin†. The very term Νεβρις seems a corrupt derivative from נב.

III. As a N. נב. (formed by dropping the נ, as נב from נב, נב from נב) A spot or drop of water falling from a bucket. occ. Isa. xl. 15. But as I must confess there seems something forced in this application of the Root, I would submit to the reader's judgment, whether נב in this sense may not be better deduced, by dropping the נ, from the Root נב, which in Arabic signifies, 1. To impel. 2. To pour out water, tears, &c. to flow as water. 3. To milk out all, that was in the dug namely. See Castell. In this latter view the LXX Σταλω from σταω to distil, and the Vulg. stilla a drop, excellently answer the Heb. נב.

נב

To propagate, be propagated, spread successively. It occurs not as a V. in Kal, but in Hiph. Ps. lxxii. 17, His name נב shall spread be propagated, before the sun, i. e. as long as the sun endureth; comp. ver. 5, and Ps. lxxxix. 37. In Ps. lxxii. the Keri and very many of Dr. Kennicott's Codices have נב. As a N. נב. A son, immediate issue or offspring. occ. Gen. xxi. 23. Job xviii. 19. Isa. xiv. 22. As a Participle or participial N. מנב Made or become a son. occ. Prov. xxix. 31. Hence Ninus, the son of Belus, had his name, and hence perhaps Gr. Νανος and Lat. Nanus, a dwarf.

נב

Denotes a quick, waring or tremulous motion.

* See Vossius De Orig. & Prog. Idol. lib. ii. cap. 14; Fossii Etymol. Latin; and Martini Lexic. Etymol. in NEBRIS.

† Comp. Toke's Pantheon, p. 58, 63; Beyer's Pantheon, p. 103, 2d edit.; Spence's Polymetis, p. 130, and Nat. 90.

I, In

I. In Kal, *To flee, flee away*. See Gen. xiv. 10. xxxix. 12, 13. Exod. xiv. 25, 27. Num. xxxv. 6, 11. Deut. xxxiv. 7. Jud. xx. 32. Isa. xxx. 16. Cant. ii. 17. In Hiph. *To cause to flee*, as for refuge or shelter. occ. Exod. ix. 20. Comp. Jud. vi. 11. Also, *To put to flight*, fugo. occ. Deut. xxxii. 30. As Ns. נס *A fleeing, a flight*. Isa. xxxi. 8, 9, where see Targ. LXX, Vulg. and Bp. Lowth. כָּסָה *A fleeing, flight*. Jer. xvi. 5. Amos ii. 14. Ps. cxlii. 5. Also, *A place to flee to, a refuge*. 2 Sam. xxii. 3. Ps. lix. 17. As a N. fem. מְנוּסָה *Flight*. occ. Isa. lii. 12. In Reg. מָנַס. occ. Lev. xxvi. 36.

II. *To wave, cause to wave or glitter*, as light. occ. Ps. iv. 7; where it is applied to the light of God's countenance; and observe that the final ה in נסה is here not radical, but paragoric or emphatical. Symmachus interprets it by περισσῶς ποιεῖν make illustrious or signal. (Comp. Sense III.) Our translators render the text, *LORD, lift thou up the light of thy countenance upon us*. Comp. Num. vi. 26. But in the Ps. only one MS. reads נָסָה; and neither נס nor נסה ever signify simply *to lift up*. Comp. below נס II.

III. As a N. נס

1. *A banner or ensign from it's waving or streaming in the wind*, q. d. *a streamer*. Isa. xiii. 2. xviii. 3. xxx. 17. And since a banner or ensign was erected as a sign or signal to the people what they were to do, as for instance that they were to assemble, Jer. i. 2. li. 12, 27;—or to retire, Jer. iv. 6; hence

2. *A sign or signal*. Num. xxi. 8, 9; where the brazen serpent was erected על נס, which may mean either for a banner (comp. על under עלה) being placed horizontally as a banner streams in the air, or for a sign or signal, συμβολον σωτηρίας a sign of salvation, says the Author of Wisdom, ch. xvi. 6, i. e. of present and temporal salvation from the poison of the fiery serpents, and of future and spiritual salvation from that of the old serpent through Him who was to be lifted up on the cross*. Comp. Isa. xi. 10, 12. Num. xxvi. 10. xvi. 38, or xvii. 3.

* Comp. John iii. 14, Bate's Note (x) on Num. xxi. 8, in his *New and Literal Translation of the Pentateuch*, Justin Martyr, Dial. cum Tryph. Jud. p. 321, 322, edit. Colon, Kidder's Messias, part i. p. 79, &c.

3. *A sail of a ship from it's waving or flying in the wind*. Isa. xxxiii. 23. Ezek. xxvii. 7.

IV. As a N. נִסָּן *Nisan*, a name of the first ecclesiastical month, otherwise called *Abib*. It occurs Neh. ii. 1. Esth. iii. 7; but we never meet with it till after the Babylonish captivity. It is probable that the month *Abib* was thus denominated by the latter Jews, as being that of the Exodus or Flight out of Egypt. Comp. Exod. xii. 11, 33, 34, 39.

I. *To fly off entirely*. occ. Isa. x. 18, כָּסָה נֶסֶם "as what is melted flies away, evaporates and goes off" (Bate), as most natural bodies will with a very intense fire.

II. In Hith. *To wave or glister with light*, as precious stones. occ. Zech. ix. 16. Comp. Isa. lxii. 3, and above נס II.

III. In Kal, *To erect or display, as a banner*. occ. Isa. lix. 19. In Hith. *To be erected or displayed*, as a banner. occ. Ps. lx. 6. Comp. Isa. xi. 10.

נס

To recede, retire, go back, freq. occ. This Root is nearly related to נס (as נסך), and is by some considered as the same with it; but I make it a distinct Root, because the נ is plainly radical in the infinit. of Kal נסו Isa. lix. 13, and may be so in the participle masc. plur. נִסְוִים Jer. xvi. 5. Zeph. i. 6, and in the V. נִסְגוּ Isa. xlii. 17. Jer. xxxviii. 22. Comp. Isa. i. 5.

נסה

With a radical, but mutable or omissible, ה.

I. *To try, attempt, essay*. Deut. iv. 34. xxviii. 56. Job iv. 2.

II. *To try, prove, tempt*. Gen. xxii. 1. Exod. xx. 20. Deut. xiii. 3. Jud. iii. 1, 4. 1 K. x. 1. Comp. 1 Sam. xvii. 39. Eccles. ii. 1. vii. 23. Dan. i. 12. As a N. fem. in Reg. נִסְה rendered *Trial*, Job ix. 23; but see under נסה VI. Plur. נִסְה *Trials*, i. e. of faith and obedience, miracles, wrought for this purpose. occ. Deut. iv. 34. vii. 19. xxix. 3. Comp. Exod. xvi. 4. xx. 20. Deut. viii. 2, 16.

III. *To try or tempt God*, is to prescribe to him according to the sense and pleasure of our own mind; that we may receive such proofs of his truth, patience, power or providence, as, and when, we think fit. This supposes a doubting or questioning

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questioning of the truth of what we put to trial, Exod. xvii. 7. Deut. vi. 16. Ps. xcv. 9*. But in cases of great difficulty, a proof may be piously desired BY THE AGENT WHOM GOD EMPLOYETH, for the strengthening of his faith, Jud. vi. 39." Thus Dr. Taylor in his Concordance. But I must desire the reader to lay a particular stress on the words which I have printed in capitals; because I think the exception here proposed by the Doctor must be limited to those times in which God did by visible and sensible signs interpose in the affairs of men, and did thus, miraculously, employ human agents to accomplish his purposes: otherwise, under the notion or pretence of doing the work of the Lord, a door will be opened to enthusiasm, and every civil work. As a N. מטה Temptation, as of God. Exod. xvii. 7. Ps. xcv. 8.

DER. Nice, nicety, &c. Also perhaps Lat. *Narus*, French *Nez*, and Eng. *Nose*.

נסך

To take, pull or pluck away. The Lexicons and Concordances place several texts of the Hebrew Bible under this Root; but as it does not appear that in any of these passages the נ is radical, I have ranged them under נס, which see. As a Chaldee Verb in Ith. however, we have ינכח shall be taken or pulled down or away. Once, Ezra vi. 11. So LXX *κατασπαρασσει*, and Vulg. tollatur. The Chaldee Targum uses the V. in Kal, for taking or plucking away, Jud. xiv. 9, twice.

נסך

To spread abroad, diffuse, effuse, pour out.

I. In Kal and Hiph. To diffuse, pour out or abroad, as a libation. 1 Chron. xi. 18. Jer. xlv. 17, 18, 19. & al. freq. Isa. xxx. 1, מטה נסך pour out a libation, *σπενδειν σπονδας*, i. e. ratify or confirm a treaty or covenant, which was usually done by sacrifices and libations. So LXX *σπονδαίς* — *συνθηκῆς* ye have made covenants. See Bp. Lowth, and comp. under נס V. In Niph. impersonally Exod. xxxvii. 16, אשר ינך בהן With which a libation might be made, Quibus libandum erat. As a N. נסך A libation of wine poured out, rendered by our trans-

lators a drink-offering. Gen. xxxv. 14. Exod. xxix. 40. Num. xxviii. 7. & al. freq. As a N. נסך The same. Deut. xxxii. 38. No doubt these libations of wine were among believers typical of the blood of Christ, to be once shed for the sins of the world, and from believers were borrowed by the heathen, who, throughout the world, practised them in honour of their false Gods. Comp. Greek and Eng. Lexicon in *Λατρυονδος*.

II. To diffuse, pour abroad, as a spirit or disposition. Isa. xxix. 10.

III. To spread over, overspread, as a veil or covering. As a N. fem. מטה A covering. Isa. xxv. 7, המטה הנכסה And the covering (which is) spread over nations. Also, A covering for a bed, a coverlet. occ. Isa. xxxviii. 20.

IV. To overspread, as a graven image of wood, with gold or silver. Isa. xl. 19, המטה נסך The workman overspreads the graven image (of wood namely, mentioned in the next verse), even the refiner, or goldsmith, spreadeth it over with gold, and casteth sheets of silver, Isa. xlv. 10, Who hath formed a God, יסכל נסך and overspread a graven image (of wood, see ver. 13—17, and Jer. x. 3, 4.) that is profitable for nothing? As a N. נסך is rendered molten image, but strictly and properly means the metalline case or covering spread over the carved wood. Isa. xlviii. 5. Jer. x. 14. Comp. Dan. xi. 8, in Heb. and Baruch, vi. 50, 55, 57, 71, or 54, 56, 69. As a N. fem. מטה The same. It is often joined with מטה the carved wooden image which it covered. See Deut. xxvii. 15. Jud. xvii. 3, 4. xviii. 14. 2 Chron. xxxiv. 3. Solomon's Cherubim were images of this kind made of olive-wood, and overlaid with gold, 1 K. vi. 23, 28. And by Exod. xxx. 4, 8. Deut. ix. 12, 16. Neh. ix. 18, Aaron's Calf was, in like manner, overlaid with gold; and so were Jeroboam's, 2 K. xvii. 16.

V. To anoint, &c. See under נסך.

VI. As a N. fem. מטה The warp in weaving. See under נסך I.

נסך See under נס IV.

נסך

I. To remove from place to place, to travel, journey. Gen. xi. 2. xii. 9. In a Hiph. sense, To remove, cause to move, make to journey.

* Comp. Whitty and Wettstein on Mat. iv. 7.

journey. Exod. xv. 22. As a N. נסע *A journeying, travelling, removing.* Num. x. 2. Deut. x. 11.

. *To remove, be removed, or put from it's place.* Jud. xvi. 3, 14. Isa. xxxiii. 20. (where LXX ἀνεγείσθαι, and Vulg. auferentur) Isa. xxxviii. 12. In Hiph. *To remove, place at, or carry to, a distance.* 2 K. iv. 4. Ps. lxxx. 9. As a N. נסע *A removing, or removal.* 1 K. vi. 7, נסע *Stone complete, or made ready for removing.* Comp. ch. v. 17. and Deut. xxvii. 6. חנית נסע *The missive spear.* Job xli. 17, or 26.

I. As a N. נסע *A moving or rushing along, or forwards.* occ. Ps. lv. 9; where *Aquila* and *Theodotion* λαίλαπτος *stormy, Symmachus* ἐκαίροντος *lifting up, Jerome* tempestatis *tempestuous*; רוח נסע *A wind (of) rushing forwards, ΦΕΡΟΜΕΝΗ Πνοή, Acts ii. 2. Comp. Num. xi. 31. Ps. lxxviii. 26; where the V. נסע is applied to the wind.*

□ In Kal, *To ascend, go up.* occ. Psal. cxxxix. 8. So LXX ἀναΐω, and Vulg. ascendero.

I. Chald. In Aph. *To cause to ascend, to take or bring up.* occ. Dan. iii. 22. vi. 23; where *Theodotion* ἀνέγειρας; and observe that in the word לִהְיוֹתָ of this passage the radical נ is preserved.

□ In Kal, Intransitively, *To move, remove, wander.* Exod. xx. 18. Jud. ix. 9. Ps. cix. 10. Amos iv. 8. Transitively, *To move or remove another.* 2 Sam. xv. 20. In Hiph. *To remove, cause to wander.* Ps. lix. 12. As a N. נע *A vagabond, a wanderer.* Gen. iv. 12, 14.

I. In Kal, Intransitively, *To move or be moved to and fro, to shake, be agitated, stagger.* 1 Sam. i. 13. Ps. cvii. 27. Isa. vi. 4. vii. 2. xxiv. 20. In Hiph. Transitively, *To move, shake, agitate,* 2 K. xiv. 21. Amos ix. 9. Zeph. ii. 15, & al. נענע occurs not as a V. in this reduplicate form, but as a N. masc. plur. נענעים *Sistrums.* So *Aquila* and *Symmachus* Σειστροίς (from σείω, *to shake, agitate*), and Vulg. Sistris. occ. 2 Sam. vi. 5. The *Sistrum* was "an instrument of musick, heretofore very common among the Egyptians. It was of an oval figure, or a dilated semicircle, in the

shape of a shoulder-belt, with brass wires across, which played in holes wherein they were stopped by their flat heads. They played on it by shaking the sistrum in cadence, and thereby the brass wires make a shrill and loud noise." *Calmel's Dictionary* from *Apuleius.* See also *Virgil, Æn. viii. lin. 696,* and Note there in the *Delphin* edit.

DER. Greek Νευα, and Lat. Nuo, to nod, whence Latin Nuto, and Eng. Nutation.

נעל

To fasten, make fast.

I. *To fasten as a door with a bolt.* occ. Jud. iii. 23, 24. 2 Sam. xiii. 17, 18. Cant. iv. 12. נעל *A spring locked up, as Sir John Chardin says he has known them to be in divers parts of Asia, on account of the scarcity of water there *; and as I have often seen them on our dry downs, even in England. As a N. נעל or נעיל *A bolt or lock.* occ. Neh. iii. 3, 6, 14, 15. Cant. v. 5.*

Hence perhaps Saxon Nægl, and Dan. Nagle, or Negl. and Eng. *A Nail.*

II. As a N. נעל *A shoe, or more properly a sandal, which consisted of a sole fastened to the foot by strings tied on the upper part of it. Thus the Chaldee Targums generally render it by the † compound word סנדל or סנדל, the LXX by σαρδαλιον and ὑποδημα, and the Vulg. by caliga or calceamentum, all which words primarily denote the kind of shoe or sandal just mentioned. Hence we so frequently read of loosing the shoe. As a N. נעל *A shoe, or as a Participle Shoen, covering the feet.* occ. Deut. xxxiii. 25 †. As a V. *To fasten or bind on a shoe or sole, to shoe.* occ. 2 Chron. xxviii. 15. Ezek. xvi. 10. So the LXX render it in Chron. ὑπέδρασαν, and in Ezek. (according to the *Alexandrian MS.*) ὑπέδρασα. *Loosing or plucking off the shoe, or sandal, when they entered into God's more immediate presence, as in Exod. iii. 5. Josh. v. 15, seems to have been an emblematical act, denoting their laying aside, by repentance, the pollutions contracted by walking in this evil world.* Comp. Ec-*

* See more in *Harnet's Observations*, vol. i. p. 113.

† Comp. *Greek and Eng. Lexicon* in ΣΑΝΔΑΛΙΟΝ.

‡ See *Dynaus De Calceis Hebræorum*, lib. i. cap. 6.

cles. v. 1. John xiii. 10. The modern Jews in the eastern countries are said to *pull off their shoes*, before they enter their synagogues; and to this ceremony of worship, as practised by the Jews in his time, *Jurcnal* alludes, sat. vi. lin. 158,

*Observant ubi festa mero pede sabbata reges,
Where kings barefooted festal sabbaths keep.*

The Mahometans always *pluck off their shoes*, and leave them at the door, when they enter their mosques. And the ancient heathen observed the same custom as to their temples*. The modern Gentooes, in like manner, "when they enter their temples, or the apartments of any great man, *pull off their shoes*, and leave them at the doors. Appearing in your presence *without shoes* is the greatest mark of respect†." So the Abyssinian Christians still preserve the ancient rite by never entering a church without *pulling off their shoes*‡.

The Israelites were commanded, Exod. xii. 11, to eat the Passover *with their shoes, or sandals, on their feet*, in token of haste; for in general, no doubt, they *plucked them off when they ate*, as the Easterns still do. See *Hurmer's Observations*, vol. i. p. 451.

Ps. lx. 10. cviii. 10, *Towards or upon Edom will I stretch out* (LXX *ἐκτείνω*) my shoe or sandal, as to a vile slave, who was to loose, carry, and clean it (comp. Mat. iii. 11. Luke iii. 16); or rather, *cast it*, as into an obscure corner, such as they threw their dirty sandals into, before they sat down to meat. See *Merrick's Annotations*.

Cant. vii. 1, or 2, *How beautiful are thy feet with sandals or slippers, Prince's daughter*! Hence we learn that these were anciently an eminent part of female eastern finery. So Judith, ch. x. 4, when she proposed to charm Holofernes, *took her sandals, σαρδάνια, upon her feet*; and ch. xvi. 9, *Her sandals ravished his eyes*. And *Humer*, in the brief description he gives us of Juno's dress, when she intended to captivate Jupiter, does not,

* See *Jos. Mede's Works*, fol p. 347.

† *Annual Register* for 1782, Characters, p. 51, Note.

‡ *Mede ut supra; Complete Syst. of Geogr.* v. ii. p. 401; *Millar's Hist. Propagat. of Christianity*, vol. ii. p. 189.

however, omit her sandals, II. xiv. lin. 186,

Πορρ. ὁ ὕψος ἀναπαύειν ὁμοῦτο παλὰ σαρδάνια.
Last her fair feet celestial sandals grace.

Porr.

And thus, in modern times, Lady *M. W. Montague*, describing her Turkish dress, says (letter xxix. vol. ii. p. 12:) *My shoes are of white kid leather, embroidered with gold*; and of the fair *Fatima* (letter xxxiii. vol. ii. p. 71.), "*Her slippers white satin, finely embroidered*."

III. Chald. In Aph. or Hiph. *To bring in, intruduce*. occ. Dan. ii. 25. iv. 3, or 6. vi. 18, or 19.

נעם

To be pleasant, sweet, agreeable. Gen. xlix. 15. 2 Sam. i. 26. Ps. cxli. 6, & al. As Ns. נעם Sweetness, pleasantness. Prov. iii. 17. xv. 26. Comp. Ps. xc. 17. נעים Pleasant, agreeable. 2 Sam. i. 23. Ps. lxxxi. 3. cxxxiii. 1. נעם Pleasantness. occ. in plur. Isa. xvii. 10. As a N. masc. plur. נעמים Pleasant meals, dainties. occ. Ps. cxli. 4.

נער

Occurs not as a V. in Heb. but in Chaldee signifies *To fix, infix*. Hence perhaps as a N. נערץ A kind of thorn-tree, so called from its thorns or prickles fixing deep into the flesh. occ. Isa. vii. 19. lv. 13. Comp. נערץ.

נער

To agitate, move briskly.

I. In Kal, Transitive, *To shake, agitate*. Neh. v. 13, where LXX *ἐκδιώσσω*, and Vulg. *excutio, To shake out*. Isa. xxxiii. 15, where LXX *ἀποσεισύνεως shaking off*. Intransitively, *To shake, shake or rouse oneself*. Jud. xvi. 20. Also, Transitive, *To shake off*. Exod. xiv. 27. Ps. cxxxvi. 15. In Niph. *To be shaken*. Isa. xxxiii. 9. Job xxxviii. 13. Ps. cix. 23. Dr. *Shaw*, Travels, p. 187, speaking of the swarms of locusts which he saw near Algiers, in 1724 and 1725, says, "When the wind blew briskly, so that these swarms were crowded by others, we had a lively idea of that comparison of the Psalmist (Ps. cix. 23.) of being tossed up and down as the locust. In Hith. *To shake oneself*. Isa. lii. 2.

II. As a N. נער Agitation, violence, perturbation. Ps. lxxxviii. 16. Job xxxvi. 14.

III. As

III. As a N. נערת *Tow*, i. e. *flax* or *hemp* reduced by agitation, or by beating and combing into a filamentous substance. occ. Jud. xvi. 9. Isa. i. 31.

IV. As Ns. נער *A child, a youth, a young man*. Gen. xiv. 24. xviii. 7. xxii. 5. 1 Sam. i. 22. Also, *A young woman*. Gen. xxiv. 14, 16, 28, 55, 57. xxxiv. 3, 12. In all which texts the Samaritan Pentateuch, the *Keri*, and several of Dr. Kennicott's Codices read נערה. The common printed reading נער however seems right, since it occurs too often to suppose it a corruption, and not appearing so grammatical as נערה was probably in some copies changed into the latter word. *A young one*, of cattle. Zech. xi. 16. Fem. נערה *A young woman, a girl*. Exod. ii. 5. Jud. xix. 3, 4, & al. The נערים הקטנים mentioned 2 K. ii. 23, and rendered *little children*, should rather have been translated *little lads*, meaning such as were come to some use of their reason. Comp. 2 K. v. 2, 3. 2 Chron. xxxiv. 3. We may with Mr. Harmer, *Observat.* vol. iii, p. 193, illustrate Prov. ix. 3, by a passage from *Hasselquist*, *Travels*, p. 56, who at Alexandria in Egypt saw ten or twelve women going about and inviting people to a banquet by a particular kind of cry or noise hardly to be described. Also, נער *Youth, state of youth*. Job xxxiii. 25. Prov. xxix. 21, & al. As a N. masc. plur. נערים *Youth, youthful state, or days of youth* (for ימים days seems to be the word understood, with which the plural נערים agrees, as וקנים, בחלום, &c.) Gen. xlvi. 34. Isa. liv. 6. Jer. iii. 25, & al. freq. It is evident that youth is denominated from this Root on account of the *sprightliness* and activity of that age.

V. As a N. נער *A child in understanding or abilities, childish* in this sense, *ignorant, simple*. See Isa. iii. 4. Eccles. x. 16, 17. In which last passage Solomon alludes to his foolish son *Rehoboam*, who is said, 2 Chron. xiii. 7, to be ודך לבב a childish (Vulg. *rudis ignorant*) and *weak-hearted*, when, by 1 K. xiv. 21, he was *forty-one* years of age. So Jeremiah excusing himself from the prophetic office says—I cannot speak, for I am נער: but it cannot be hence safely inferred that he was then a child in age; for Solomon

modestly calls himself נער קטן *a little child*, 1 K. iii. 7, though it appears by the first verse that he was then married.

VI. It is rendered, *To roar*, as a young lion. occ. Jer. li. 38. If this be the true meaning of the word in this passage, it is thus used by an onomatopœia, or formed from the sound, as *roar* in English. But the Vulg. explains נער here by excutient comas, *shall shake their manes*; so the LXX version ἐξήγγελησαν they were roused, appears likewise to refer it to the Root נער. Comp. Jud. xvi. 20; and observe from *Kolben*, *Nat. Hist. of the Cape*, vol. ii. p. 96, that “when the lion is wroth or pinched with hunger, he erects and * shakes his mane, and thracks his sides very briskly with his tail.” But as נער in Jer. li. 38, is applied to lions whelps, the sense of *roaring* or *growing*, rudere, seems preferable. נער in Zech. ii. 13, is by some referred to this Root נער in the sense of *roaring*, and translated accordingly; but both the form of the word, and the versions of the LXX and Vulg. shew that it belongs to the Root נר which see.

נה

To reach out, stretch forth.

I. In Hiph. *To reach, or stretch out*, as a tool in cutting. occ. Exod. xx. 25. Josh. viii. 31. (Comp. Isa. x. 15.)—as a sickle into corn. occ. Deut. xliii. 25, or 26. In these three passages of Exod. Deut. and Josh. the LXX render it by ἐπιβαλλω *to put in or upon*.

II. In Hiph. *To reach or stretch out*, as the hand. Isa. xi. 15. xiii. 2. xix. 16. Zech. ii. 9, or 13. In this view the LXX render it inter al. by ἐπιβαλλω and ἐκτερουω *to lay on*. Isa. xxx. 28, להנפה גיד בנפח, to stretch out (the hand namely against) nations with a stretching out of destruction. As this is the only text wherein the ה final may seem to be radical, and the Prophet is here threatening the Assyrians and their confederates, הנפח may either be considered as the Infinitive of נה according to a Chaldee form common in Ezra and Dan. (see Chaldee Grammar, sect. vi, 8.), or else הנח may be taken as the Heb. Infinit. Hiph. and

* — Gaudetque comantes
Excitans cervice toros.

Vulg. En. xii. 6, 7.

the final ה prefixed, as emphatic, to the following word נָחַ. See Bp. Lowth's Note, and comp. Job xl. 15, or 18, under נָחַ III. The Heb. Particle for *against* may be understood, as in Isa. x. 32, under נָחַ below. The Vulg. explains the above Heb. words by *ad perden-das gentes in nihilum*, to destroy the nations to nothing. As a N. fem. תְּנוּפָה, in 1st eg. תְּנוּפָה *a stretching out*, as of the hand Isa. xix. 16. xxx. 32.

III. I. Hiph. *To stretch out*, as with or in the hand, *to present, tender*. Exod. xix. 24. & al. freq. In Huph. *To be thus presented*. occ. Exod. xix. 27. As a N. fem. תְּנוּפָה *A stretching forth or presenting*. Exod. xix. 27. Also, *An offering thus presented*. Exod. xxix. 24. Num. viii. 11, and Aaron הִנִּיף shall present the *Levites תְּנוּפָה* (as) a present or offering before Jehozah; and this text shews the true sense both of the Verb and Noun, in this application of them.

IV. In Hiph. *To stretch forth, extend*, as God did shower to his people when passing through a country which, according to Dr. Shaw, Travels, p. 438, "*is never, unless sometimes at the equinoxes, refreshed with rain.*" occ. Ps. lxxviii. 10,

"While yet the burning sands they tread,
Thy kindest rains around them shed,
Bespeak them favorites of thy care,
And nature's wearied powers repair."

MERRICK.

But comp. under נָחַ.

V. In Kal, *To stretch forth, extend*, as perfumes or scented fumigations over a bed. occ. Prov. vii. 17, נִפְתִּי מִשְׁכְּבִי מֵר נָחַ I have stretched out (over) my bed, myrrh, &c. namely, in the censer, or fuming-pot.

VI. As a N. נָחַ *A stretching forth, extension*. occ. Ps. xlviii. 3, Mount Sion is נָחַ *beautiful in extension*, i. e. in the prospect it extends to the eye. Thus Bate.

VII. As a N. fem. in Reg. נִפְתָּ, plur. נִפְתִּים *An extension, or extent of country*. occ. Josh. xi. 2. xii. 21. xvii. 11. 1 K. iv. 11.

VIII. As a N. נִפְתָּ *Honey*. See under נָחַ IV.

נָחַ *To stretch out repeatedly*. occ. Isa. x. 32. נִפְתָּ הוּא הַר בֵּית צִיּוֹן He (the Assyrian) shall stretch out his hand repeatedly (against) the mountain of the house of Sion (Comp. Isa. xi. 15 xix. 16.) So in Hiph. Job xxxi. 21, הַנִּפְתִּים, the נ being substituted

for the reduplicate נָחַ; but observe that thirty of Dr. Kennicott's Codices drop the נ.

נָחַ

This Root is both in sound and sense nearly related to נָחַ.

I. In Kal, *To breathe, blow with a blast of air*. Isa. liv. 16. Cant. ii. 17. iv. 6. נָחַ *Till the day breathe*. So the LXX *ἄνεμος πνεύσας*, and Vulg. *aspiret*. *It is obvious to common observation in almost every country, that in settled weather there is generally at the time of the sun's approach to the horizon, and a little after he is risen, a pretty brisk easterly gale, which seems to be the *breathing of the day* here mentioned. Comp. Gen. iii. 8. But see Harmer's Outlines, p. 282. As a N. נִפְתָּ *A puff*. occ. Job xi. 20, נִפְתָּ *A puff of breath*. Comp. Jer. v. 13. Also, *An instrument of blowing, a bellows*. occ. Jer. vi. 29. So LXX *φυστήρ*, and Vulg. *sufflatorium*. In Hiph. *To breathe, blow upon*. Cant. iv. 16. Comp. under נָחַ.

II. In Kal, Transitiely, *To puff or snuff at in contempt or disdain*. So LXX *ἐξεπνεύσα*, Vulg. *exufflavi*. Hag. i. 9, where see Bp. Newcome. In Hiph. with נ or ל following, The same. Ps. x. 5. (so Symmachus *ἐξεπνεύσα*) xii. 6. Mal. i. 13, where LXX *ἐξεπνεύσα*, Vulg. *exufflatis*. As a N. נִפְתָּ *A puffing*. Isa. xlii. 22, הִנֵּה אֲנִי הֹדֵף בַּחֲוִירִים *A puffing for the choice men or soldiers*, i. e. in contempt. See Füringa, and comp. 2 Chron. xxix. 8.

III. In Kal, *To pant for breath, breathe short*. Jer. xv. 9. In Hiph. *To cause to pant*. Job xxxi. 39. Also, Intransitiely, *To puff or pant*. Mal. i. 13.

IV. In Kal, *To blow*, as a stream or blast of fire. Ezek. xxii. 20, 21. In Hiph. *To smite*, as with such a blast. Ezek. xxi. 31, or 36. Comp. Prov. xxix. 8, *Scorners will blow up (namely the fire of contention in) or inflame a city*. As a Particle paoul נִפְתָּ Jer. i. 13, *A pot blown upon*, i. e. heated by having the fire blown upon it. Comp. Job xli. 12, or 20.

V. As a N. נִפְתָּ *Ashes*, which are reduced to this form by the agency of the celestial fluid, the gross air rushing in, and

*See *Nature Displayed*, vol. iii. p. 177, English edit. 12mo.

the

the light *rushing forth* in the act of *burning*. occ. Exod. ix. 8, 10.

VI. As a N. masc. plur. פוחים *Quick burning coals* (Eng. Marg.) in which the fire is still a *blowing up*. So one of the Greek versions in Montfaucon's Hexapla ἀνθρακας *live coals*. occ. 1's. xi. 6; where it is joined with *fire* and *brimstone*, in allusion to the horrible destruction of Sodom and Gomorrah. Dr. Lowth (De Sacra Poesi Heb. Prælect. xii. p. 166, edit. Oxon. 8vo.), whom see, explains it by *balls of fire*, Bolides (Plin. Nat. Hist. ii. 26.) or simply *lightnings*. Comp. Ps. xviii. 13, 14. Also, as a N. masc. plur. without the י as in many other instances פוחים *Live coals*. occ. Prov. xxvi. 21, where Vulg. carbonēs *coals*; Isa. xlv. 12, where LXX *Aquila*, *Synmachus*, and *Theodotion*, ἀνθρακας *live coals*, so Vulg. prunis. Isa. liv. 16, where LXX ἀνθρακας, and Vulg. prunis.

VII. As a N. תפוח, Rendered *the apple*, but most probably means *the citron-tree*, and *fruit*, so called from that remarkable *fragrancy*, which they *breathe forth*. (Comp. Cant. iv. 16.) The *apple-trees* they have in Judea and the * neighbour-
ing countries are very bad, and therefore can hardly be the trees intended, Cant. ii. 3. Joel i. 12, & al. The *citron-tree* (whatever be determined concerning it's near relations the *lemon-* and *orange-tree*) was certainly known to the Jews † several generations before our Saviour, as appears by the story in *Josephus* (Ant. lib. xiii. cap. 13, § 5.) of their pelting king *Alexander Jannæus* with *citrons*, which they carried, he says, *according to the law*, at the feast of *Tabernacles*. Comp. under הרר II. And this tree corresponds with the description given in Scripture, of the תפוח, as being a very *delightful* and *noble tree*, Joel i. 12. Cant. ii. 3.—*extremely fragrant*, Cant. vii. 8.—its fruit very *refreshing*, Cant. ii. 5.—and of a *golden colour*, Prov. xxv. 11. As for Cant. viii. 5, the only remaining passage where תפוח occurs as the name

of a tree, it more probably means the *citron-* than the *apple-tree*, because the former seems to have been more common in Judea, as they certainly are more pleasant than the latter. But for further satisfaction on this subject, I refer the reader to *Harmer's Observations*, vol. i. p. 396, &c.

VIII. It appears from Josh. xv. 53, that the *Canannites* had a בית or temple to תפוח or *The blower*, which "name seems to express the complex act of the *expansion*, *driving the spirit* into the sun's orb; *melting* and *dissipating* it there; *forcing* it out again in *atoms* or *light*; *reforming* the same into *spirit*; making it the instrument to give *breath*, to move and *impel* the (planetary) *orbs* and other bodies; and when made a god, to give oracles, to *inspire* or *blow* into his priests or prophets a power of *ratification*, to reveal secrets and foretell things to come."—An *apple*, and probably of the *citron* or *orange* kind, seems to have been the emblem of these celestial agents, particularly of the *Sun*, even from the beginning. See Gen. iii. Hence the very general sacredness of various *apples* among the Heathen. See more in *Holloway's Originals*, vol. i. p. 76, 7; vol. ii. p. 249, 50; *Hutchinson's* Trinity of the Gentiles, p. 307, & seq.; and *Vitrunga*, Observ. Sacr. lib. iv. cap. 12, § 15, p. 1067.

DER. Greek πνεω to breathe, whence πνευμα *breath*, and Eng. *pneumatic*. Also *puff*, and π being prefixed, *snuff*, *sniff*. Qu?

נפך

Occurs not as a V. so the ideal meaning is uncertain, but as a N. נפך *An emerald*, or some kind of *precious stone*. occ. Exod. xxviii. 18. xxxix. 11. Ezek. xxvii. 16. xxviii. 13.

נפל

To fall, in almost any manner. It is a very general word, and even more extensive in its signification than the Eng. V. *to fall*, whether simple or joined with the several particles *down*, *off*, *upon*, &c. The following are some of it's most remarkable applications.

I. In Kal, *To fall*, as lots. In Hiph. *To cause to fall*, *cast*, as lots. See Josh. xiii. 6. xxiii. 4. 1 Chron. xxvi. 14. Neh. xi. 1.

II. *To*

* So Dr. Russell, where he professes to enumerate all the variety of fruit produced at Aleppo, mentions "two or three sorts of apples, but very bad." Nat. Hist. of Aleppo, p. 21.

† Dr. Prideaux, Connect. part ii. book vi. places this riotous assault on *Alexander Jannæus* in the year before Christ 95.

- II. *To fall, befall, happen.* Ruth iii. 18.
 III. *To fall to the ground, fail.* Josh. xxi. 45. xxiii. 14. 1 K. viii. 56, or 57. Comp. 1 Sam. iii. 19.
 IV. *To fall upon, as sleep, terror, &c.* See Gen. ii. 21. Exod. xv. 16. Josh. ii. 9. Job iv. 13. xiii. 11. Prov. xix. 15.
 V. *To fall down, as a tent, a wall, a house, corruere.* Jud. vii. 13. Ezek. xiii. 11. Jer. li. 44. Jud. xvi. 30. In Hiph. *To cause to fall, to fell, as a tree.* 2 K. iii. 19, 25. As a N. מְסִלָּה *A ruin, heap of buildings fallen down.* Isa. xvii. 1. xxiii. 13. xxv. 2.—of a tree, Ezek. xxxi. 13.
 VI. *To fall, as in battle, or by a violent death.* Jud. viii. 10. xii. 6. xx. 44, 46. 2 Sam. i. 4. ii. 23. iii. 34, 38.
 VII. *To be fallen or lie, as on a bed.* Exod. xxi. 18. Esth. vii. 8.—as dead. Jud. iii. 25. iv. 22. 1 Sam. xxxi. 8. Comp. 1 Sam. v. 4.
 VIII. *To lie, lie down.* 1 Sam. xix. 24. Comp. Ezek. i. 28. iii. 23. Num. xxiv. 4.
 IX. *To lie, be disposed, as an army.* Jud. vii. 12.
 X. *To lie, be situated, dwell, as a people.* So LXX κατακησθε, and Targ. שָׁמָּה. Gen. xxv. 18.
 XI. With כ following, *To fall short of, be inferior to, a person.* Job xii. 3. xiii. 2.
 XII. With כ following, *To fall off, cease from, a thing or action.* Jud. ii. 19.
 XIII. *To fall or sink, as the countenance in chagrin, discontent, or displeasure.* Gen. iv. 5, 6. Comp. Job xxix. 24. Jer. iii. 12. Neh. vi. 16.—as the heart in fear. 1 Sam. xvii. 32.
 XIV. *To fall, decay, rot, as a part of the body.* Num. v. 27.
 XV. In Hiph. *To cause to fall, cast forth, as a mother her offspring.* Isa. xxvi. 19.
 XVI. *To be dejected, cast down, in mind.* Neh. vi. 16.
 XVII. *To fail, be to no purpose, or to be lost in reckoning.* Num. vi. 12; where LXX αλογοι εσονται shall not be reckoned, Vulg. irriti fiant be in vain, useless.
 XVIII. In Kal, *To fall, be laid, presented or even accepted, as a petition or supplication.* See Jer. xxxvi. 7. xxxvii. 20. In Hiph. *To present, as a supplication.* Jer. xxxviii. 26. xlii. 9. Dan. ix. 18, 20. This application of the Verb seems to allude to the prostrate posture in which petitions anciently were, and still are, presented to the eastern princes,

- XIX. In Kal and Hith. *To fall upon, assault,* Josh. xi. 7. Job i. 15. Gen. xliii. 17.
 XX. *To light down, alight, as from a camel or chariot.* Gen. xxiv. 64. 2 K. v. 21.
 XXI. *To fall off, desert, to an enemy.* Jer. xxi. 9. xxxvii. 13, 14.—to another kingdom or government. 2 Chron. xv. 9.
 XXII. As a N. נֶפֶל *An abortion, an abortive birth, which falls from the mother dead, immature, and imperfect.* occ. Job iii. 16. Psal. lviij. 9. Eccles. vi. 3.
 XXIII. As a N. מְסִלָּה *Refuse, offal*, of corn.* occ. Amos viii. 6.
 XXIV. As a N. masc. plur. in Regim. נֶפֶלִים *Flakes, i. e. of flesh, laid over and falling down, as it were, upon each other.* So *Montanus, Decidentiae.* occ. Job xli. 15, or 23.
 XXV. As a N. fem. in Reg. מְסִלָּה *A dead carcase (caro casa) fallen to the ground.* occ. Jud. xiv. 8. So the LXX Πτωμα, from πτω to fall.
 XXVI. As a N. masc. plur. נֶפֶלִים and נֶפֶלִים. occ. Gen. vi. 4. Num. xiii. 33, or 34. I once thought this word might signify *Apostates, persons fallen off from the true worship, faith and fear of God, deserters in a spiritual view* (comp. Sense XXI. above, and Job xxii. 15, 16, 17.); according to that of Eccles. xvi. 7, τῶν ἀρχαίων γίγαντων ὁ ἀπεστράσαν the old giants who fell away; but, no doubt, there were *spiritual apostates* before the time mentioned, Gen. vi. 4. (comp. Gen. iv. 26, under קִינָן VII.) and Num. xiii. 33, seems to determine the meaning of the word to be *Such as fall upon others, assaulters, violent.* So *Aquila* renders it in Gen. by ἐπιπρωττας, and *Symmachus* by βίαιαι.
 נֶפֶל *To fall entirely or repeatedly.* So LXX παρσύναι, Vulg. corrui, and *Montanus, cadet, shall fall.* occ. Ezek. xxviii. 23.

DER. *To fall, fell, fail, &c,*

נֶפֶץ

To dissipate, disperse.

- I. In Kal and Hiph. *To disperse, disseminate; scatter abroad.* Gen. xi. 8, 9. Isa. xxx. 30, נֶפֶץ—לְהַבֵּן a scattering or scattered flame of devouring fire. In Niph. *To be dispersed, disseminated,* Gen. ix. 19. x. 18. xi. 4. Prov. v. 16, & al. freq. As

* From off and fall. SKINNER.

a N.

- a N. נפש *A dispersion, dissipation.* occ. Zeph. iii. 10. As a N. fem. plur חפצות *Dispersions.* occ. Jer. xxv. 34.
- II. To dissipate the parts of a thing by collision, to break in pieces. Ps. ii. 9. Jer. li. 21, 22, 23, & al. freq. As a participial N. נפץ *A breaking in pieces.* occ. Ezek. ix. 2. Also, *A warlike instrument, a mace, club, or the like.* occ. Jer. li. 20. Comp. Prov. xxv. 18, where two of Dr. Kennicott's Codices have נפץ.
- III. To loosen, and separate into distinct pieces; applied to timber before fastened together in flotes. To this purpose the LXX *σὺλῶζω*, and the French translation *je les ferai delier.* occ. 1 K. v. 9.
- נפץ To dash or break into many pieces. occ. Jer. xxiii. 29.
- נפץ To shatter exceedingly, or into very small pieces. occ. Job xvi. 12.
- נפש
- I. In Kal and Hiph. To bring or draw forth, to produce, or bring into action, proferre. See Ps. cxl. 9. cxliv. 13. Prov. viii. 35. Isa. lviii. 10. Jer. x. 4. The Vulg. renders it once by *effundo* to pour out, Isa. lviii. 10, once by *affluo* to abound, Prov. iii. 13, and several times by *haurio* to draw out; so *Symmachus*, Prov. viii. 35, by *apvelas*. But observe that the נ is never preserved in this Hebrew V. though always in the subsequent Chaldee one.
- II. As a N. נפש *An effusion, efflux, stream, as of water,* Job vi. 15. Ps. xlii. 2. Cant. v. 12. 2 Sam. xxii. 16, where נפסין (comp. Ps. xviii. 16.) are the *effusions* or *passages* of the sea from the great abyss. So LXX *ἀφῆσεις*, Vulg. *effusiones.* נפסין Isa. viii. 7, seems to allude to the numerous artificial outlets or channels which were made from the Euphrates. On Ps. cxxvi. 4, see Mr. Merrick's Annotation, and Dr. Horne's Comment and Note.
- III. Chald. To go forth, issue out. Dan. ii. 13, 14. vii. 10, & al. In Hiph. or Aph. To bring forth, bring out. Ezra v. 14. vi. 5, & al. As a N. fem. נפשה *Expense, disbursement.* Ezra vi. 8.
- נפש To breathe, respire.
- I. To respire, take breath, and so be refreshed, or reanimated. occ. Exod. xxiii. 12. xxxi. 17. 2 Sam. xvi. 14. As a N. נפש *Breath.* Job xli. 12, or 21.) where see Scott's Note, and Bochart, vol. iii. 782.) Gen. i. 30.
- II. As a N. נפש, plur. נפשות. and once, Ezek. xiii. 20, נפשי, *A breathing frame, the body which by breathing is sustained in life.* See Gen. ix. 4, 5. Lev. xvii. 11, 14. xxiv. 17, 18. Deut. xii. 23. From the above passages it seems sufficiently evident not only that the *animal body* is called נפש, but that this name is in a peculiar manner applied to that wonderful fluid the *blood* (comp. Ps. cxli. 8. Isa. liii. 12.); whence we may safely conclude that the blood is that by which the animal doth, in some sense, *breathe*; that agreeably to the opinion of * many eminent naturalists it requires a constant *refreshment* or *reanimation* from the external air; and that this is one of the great ends of *respiration*. *Aristophanes*, Nuh. lin. 711, in like manner calls the *blood* ψυχῆ. Καὶ τῇ ψυχῇ ἐκπνέωσι, And they drink up my soul or life, i. e. my blood." And *Virgil* applies the Latin *anima* to the same sense. *Æn.* ix. lin. 349, *Purpuream comit ille animam*, He vomits forth his purple soul or life †.
- In Josh. x. 28, 30, 32, 35, 37, the LXX render *נפש* by πνεῦμα *every breathing thing.* נפש is also used for a *dead body*; an animal which has *breathed*. Lev. xxi. 1, 11. xxii. 4. Num. v. 2. vi. 6. xix. 11, 13. Hag. ii. 13.
- IV. As a N. נפש *A living creature, a crea-*

* See *The Bartholin*, Anatom. p. 285; the Rev. William Jones's *Physiological Disquisitions*, p. 153; Dr. *Crawford* on *Animal Heat*, &c. p. 354, &c. 2d edit.; and *Encyclopædia Britannica* in *ÆRO-SCOPY*, No. 89, &c. and in *BLOOD*, No. 42, &c.

† See the *Encyclopædia Britannica*, in *Blood*, No. 19, &c.

ture or animal that lives by breathing. Gen. i. 20, 21, 24. ii. 7. ix. 10, 12, 15. Particularly *A human creature, being, or self*, as being the *principal of animal frames, a person.* Gen. xii. 5. xiv. 21. xvii. 14. xvi. 15. Lev. ii. 1. xi. 43. Deut. xxiv. 7, & al. freq. Used in a collective sense, Ezek. xxvii. 13. And hence it is, in condescension to our capacities, applied to Jehovah, 1 Sam. ii. 35. Isa. xlii. 1. Jer. li. 14. Amos vi. 8, *Jehovah hath sworn* בנפשו by his own self, his vitality or essential Being. It is once spoken of *fish*, and that not improperly; since *fishes respire* as really (but those that have *gills*, in a different manner) as land animals do. Isa. xix. 10, נפשו פוּשׁ Pooks for fish, Vivaria. It is moreover, once, in a proverbial expression, applied to vegetables, and it is very certain that these also do, in some sense, *respire**, Isa. x. 18. Also, to idols, Isa. xvi. 2.

V. And as the *animal frame*, including the *blood*, is evidently the seat of the *affections* and *appetites*, and is that on the state and condition of which they greatly depend for their exertion or energy (see Gen. xlv. 30. Deut. xii. 15, 20, 21. xiv. 26. Job vi. 7. Ps. lxxxiv. 3. Prov. xxi. 10. Comp. Isa. xxxii. 6. lvi. 11.); hence נפש denotes the *affections, desires or appetites.* See Gen. xxxiii. 8. xxxiv. 3. Exod. xv. 9. xxiii. 9. Deut. iv. 29. vi. 5. xxi. 14. xxiii. 24. 1 Sam. i. 15. Psal. x. 3. xxiv. 4. xxvii. 12. xxxv. 25. xli. 3. Prov. xiii. 4. xxiii. 2. xxviii. 25. Eccles. vi. 9. Isa. lvi. 11. Jer. xxxiv. 16. And נפש is in this view ascribed, ἀνθρωποπαθώς, to God. Isa. i. 14. xlii. 1. Jer. v. 9, 29. xii. 7. xv. 1. xxxii. 41.—and once figuratively to שׂוֹל or Hades, Isa. v. 14. Comp. Hab. ii. 5.

VI. As a N. נפש hath been supposed to signify the *spiritual part* of man, or what we commonly call his *soul*: I must for myself confess, that I can find no passage where it hath *undoubtedly* this meaning. Gen. xxxv. 18. 1 K. xvii. 21, 22. Ps. xvi. 10, seem fairest for this signification. But may not נפש in the three former passages be most properly rendered *breath*, and in the last, a *breathing or animal frame*?

* See *Derham's Physico-Theology*, book x.

On this whole Root compare *Greek* and *Eng. Lexicon* in ψυχη.

נפת See under נק VII. and נח IV.

נצה

To shoot, rush, or flee away. occ. Jer. xlviii. 9, twice. It seems nearly related to the following נצה, as נצה to בפה, and בפה to חפה, חפה to חפה; and perhaps, as the Prophet is threatening Moab, he uses a word of the Moabitish dialect. Comp. under נק IV. and נקה V.

נצב

This Root is nearly related to נצ, which see.

I. In Kal, or Nipl. *To stand, stand up.* Gen. xviii. 2. xxxvii. 7. Exod. xv. 8.

II. As a N. נציב *A statue, a pillar.* occ. Gen. xix. 26.

III. *To be settled.* Ps. cxix. 89; where LXX διαμνησκει, and Vulg. permanet, abideth. Comp. Ps. xxxix. 6; where Eng. Translat. *At his best estate*, Marg. *Settled*, i. e. however *firmly settled* he may seem.

IV. As a N. נצב *The haft or handle of a sword*, in which the blade is *set*. occ. Jud. iii. 22. So LXX λαβην, and Vulg. capulus.

V. As a N. נציב *A military station or garrison.* 1 Sam. xiii. 3, 4.

VI. As a N. masc. plur. נציבים *Stationary soldiers, a garrison.* See 1 Sam. x. 5. 2 Sam. viii. 6, 14.

VII. With ל following, *To be set, stand or preside over.* Ruth ii. 5, 6. As a participial N. נצב *A president, prefect.* 1 K. iv. 7, 19. v. 16, or 30. xxii. 28.

VIII. Chald. As a N. fem. נצבת *Fixedness, firmness, strength.* occ. Dan. ii. 41.

נצה

With a radical, but mutable or omissible, ה; for though the final ה itself never occurs in this Verb, yet it seems to be supplied by י in הצינה Jer. iv. 7, and by ת in נצחה Jer. ii. 15; and the Infinitive Hiph. is formed in נח, נחצת, Num. xxvi. 9. Ps. lx. 2.

In general it signifies *To shoot, break, or burst forth or out, emicare, erumpere.*

I. *To shoot forth*, as a tree doth it's *flowers* or *flower-buds*, *to bud, bud forth, germinate.* So Vulg. germinare. occ. Cant. vi. 10, or 11. vii. 12. As a N. fem. נצה, in Reg. נצה *A flower-bud or blossom.* occ. Gen. xl. 10. Job xv. 33. Isa. xviii. 5.

As

As a N. masc. plur. נצח Flowers. So נצח

LXX Ἀνθ, and Vulg. Flores. occ. Cant. ii. 12.

II. To shoot forth or spring, as ruined cities or buildings do with spontaneous vegetables. occ. Jer. ii. 15. iv. 7. ix. 10, 12, or 9, 11. xlv. 19. 2 K. xiv. 25. Isa. xxxvii. 26. So the learned Leigh in his Critica Sacra, "Germinavit, pullulavit, herbas & gramina produxit. Jer. iv. 7." Comp. Isa. xxvii. 10, 11. xxxii. 13. xxxiv. 13. Hos. ix. 6. x. 8. 1 Mac. iv. 38.

III. As Ns. fem. נצה, נצה, and in Reg. נצה, The plumage or feathers of birds, which shoot out of their bodies as vegetables from the earth, or blossoms from trees. occ. Ezek. xvii. 3, 7. Job xxxix. 13. Lev. i. 16.

IV. As a N. נץ The hawk, from his rapid flight or shooting away in flying*. occ. Lev. xi. 16. Deut. xiv. 15. Job xxxix. 26; which last passage seems to refer to the migration of the hawk towards the south; for most of the genus of hawks are birds of passage. See Bochart, vol. iii. 269, 270; and Pluche's Histoire du Ciel, tom. i. p. 47, &c.

Hence Latin Nisus a hawk.

V. To shoot, rush or flee away. occ. Lam. iv. 15; where LXX render נצח by ἀνέφθηναν were inflamed, with anger namely, and the Vulg. by jurgati sunt chided, quarrelled, agreeably to the next sense; but our English translation, fled away, seems right.

VI. In Kal, and Hipl. To break out into strife or contention, to strive, contend. See Exod. ii. 13. xxi. 22. Num. xxvi. 9. As a N. מצה strife, contention, contest. Prov. xiii. 10. xvii. 19, & al.

נצץ To shoot out or emit sparks, to sparkle, emicare, scintillare. It occurs not as a V. but as a Participle masc. plur. benoni in Kal, נצצים sparkling. occ. Ezek. i. 7; where however both the LXX and Vulg. render it as a N. the former by Σπινθηρες, the latter by Scintillae, sparks. As a N. נצץ A spark, so the Vulg. Scintilla, but LXX in plur. Σπινθηρες. occ. Isa. i. 31.

* See the passages cited from Homer and Virgil under נצח V. to which add that Homer, ii. xv. lin. 238, calls the hawk νεφέη πτερόν the swiftest of birds.

In general denotes superiority, being above, over or beyond.

I. In Kal, Absolutely, To be over, preside. occ. 1 Chron. xv. 21. 2 Chron. xxxiv. 12. With by following, To be or preside over, as work. occ. 1 Chron. xxiii. 4. Ezra iii. 8, 9. So in Chaldee as a Participle Ith. מהנצח Sit over. occ. Dan. vi. 3; where Theodotion υπερ over, and Vulg. superabat was over, presided. As a participial N. masc. plur. מנצחים Persons who preside over other workmen, Eng. Translat. Overseers. occ. 2 Chron. ii. 1, 17, or 2, 18. xxxiv. 13; in the first of which passages the LXX render it Επι-σταται, and Vulg. Præpositos, Presidents, prefects.

II. As a N. נצח Superiority, excellency, strength, mastery, victory. Lam. iii. 18, And I said נצח אבר my superiority, excellency is perished. Isa. lxiii. 6, And I will bring down נצחם their superiority (Eng. Translat. Strength, Vulg. Virtutem) to the ground; but ver. 3, וין נצחם And their strength, i. e. their blood, which supported their strength, was sprinkled upon my garments. LXX in both texts αἷμα blood, so in ver. 3. Syr. ܪܝܬ, and Vulg. sanguinem. Prov. xxi. 28, A false witness shall perish, but a man who heard shall speak נצח to victory, convincingly; "so as to convince, and carry his point." Bate; where the Vulg. loquetur victoriam, shall speak victory, French Transl. parlera avec gain de cause, shall speak so as to gain the cause. Comp. Job xxiii. 7. Hab. i. 4, Judgement does not go forth נצח to victory, i. e. with superiority or success. In 1 Sam. xv. 29, נצח ישראל The excellency or strength of Israel, i. e. the giver of superiority, excellency, victory, or strength to Israel, is used as a title of Jehovah; where the Vulg. Triumphator in Israel, the Triumpher in Israel. Comp. 1 Chron. xv. 21.

III. As a participial N. מנצח, it occurs in the titles of above fifty of the Psalms, and has been by many supposed to signify a chief musician, a chief singer or precentor; as for instance, in the title of Psal. iv. נצח המנצח has been explained, To the chief musician to be sung to stringed instruments. But as Mr. Fenwick has observed "it seems to be no small prejudice

dice to this opinion, that neither the Chaldee paraphrase, the LXX, nor any other of the ancient versions appear to have any knowledge of this chief musician. They all render it in a very different way;" the LXX Εἰς τὸ τέλος, so Vulg. In finem, *To the end*, the Chaldee paraphrast, לשבח For triumph, or rather, perhaps, *For the triumpher*, Aquila often by Τῷ Νικητοῖ, *To the victor or giver of victory*; so Jerome, Victori. And though we might suppose king David to direct his Psalms to the chief musician in the Temple-service, yet can the same supposition be made with regard to the Prophet Habakkuk? Would he direct his Prayer, ch. iii. *To the chief musician on my stringed instruments*, as in our Translation, ver. 19? In truth כנצח, like נצח 1 Sam. xv. 29, seems to be a title of Jehoshaphat in Christ, of Him who not only in his own person overcame all temptations and sufferings, and even death itself, but also giveth his followers the victory, yea maketh them more than conquerors (see Rev. iii. 21. Rom. viii. 37. 1 Cor. xv. 57.); and who, according to the LXX and Vulg. Version, is the Τέλος End or scope of the law for righteousness to every one that believeth, as Rom. x. 4. And this interpretation of נצח is both confirmed by, and will illustrate Habak. iii. 19, *The Lord Jehoshaphat (is) my strength, and he will make my feet like hind's (feet)*, ולכנצח בניני, and the giver of victory (celebrated) on my stringed instruments will make me to tread on my high places; or rather, the giver of victory will cause me to tread on my high places, with Psalms sung to stringed instruments. In this view the Vulg. Et super excelsa mea deducet me victor in Psalmis canentem. But observe that, according to either of these interpretations, the ל before נצח is considered as redundant or expletive. Comp. under ל 22.

IV. Both as a N. and a Particle נצח denotes Beyond, onward, enduring, continuing, persevering. See Jer. viii. 5. xv. 18. Psal. xiii. 2. xvi. 11. Amos i. 11. With the Particle ל prefixed, נצח Onward, still, continually. See 2 Sam. ii. 26. Job iv. 20. xiv. 20. נצח נצח literally, *To continuance of continuances*, i. e. for a long continuance, εἰς χρόνον πολλόν

for a long time, say the LXX. occ. Isa. xxxiv. 10.

With ע preceding נצח ע Yet further. Job xxxiv. 36.

נצר

To take away, eripere, whether in a good or bad sense.

I. To take, pluck away, erue, eripere. See Ps. cxix. 43. So in Hiph. Hos. ii. 9. or 11; where LXX ἀφελῶμαι I will take away. As a Participle Huph. Amos iv. 11. Zech. iii. 2; in the former of which texts Vulg. raptus snatched, in the latter erutus plucked out, so LXX in both ἐξεσπασμενός. In Niph. Intransitively, To take oneself away, get away, escape. Deut. xxxiii. 15. Prov. vi. 3, 5. Isa. xx. 6. In Hiph. The same. 2 Sam. xx. 6, where ה from seems to be understood before עניני.

II. In Kal, Transitivity, To deliver. Ezek. xiv. 14. In Hiph. The same. Gen. xxxii. 11. xxxvii. 22, & al. freq. In Niph. To be delivered. Jer. vii. 10.

III. In Kal, To take from, plunder, spoil, applied to the persons spoiled. Exod. iii. 22. xii. 36. In Hiph. To take away, strip off, spoken of things. Gen. xxxi. 16. 2 Chron. xx. 25. In Hith. To spoil or strip oneself. Exod. xxxiii. 6.

נצר

I. To keep, guard, preserve, reserve. See Psal. xxxiv. 14. lxiv. 2. Prov. xiii. 3. xvi. 17. xxvii. 18. Job vii. 20. (comp. Deut. xxxii. 10.) Prov. vii. 10, נצר Guarded or reserved of heart, i. e. without any real, however full of pretended, affection.

II. To keep, guard, as the besieged do a fortification. Nah. ii. 1, or 2. Also, To guard, watch, as the besiegers do a city. Isa. i. 8; where LXX περιεσχομένη, besieged. Ezek. vi. 12; where LXX περιεσχομενος surrounded, and Vulg. obsessus besieged. As a participial N. masc. plur. נצרים Watchers, besiegers. Jer. iv. 16.

III. As a N. נצר A plant, sucker, or young tree, springing from the old root, and inserted or preserved when the tree is cut down. occ. Isa. xi. 1. xiv. 19. lx. 31. Comp. Isa. xlix. 6; where נצר or, according to the Keri, and more than twenty of Dr. Kennicott's Codices, נצמי corresponds with שבש Branches, i. e. tribes. See Bp. Lowth.

IV. As

As a N. masc. plur. נְצוּרִים *Inclosures*, places reserved, fenced or inclosed for burying grounds, probably not unlike those which Dr. Shaw, Travels, p. 219, informs us they have in Barbary and the East to this day. occ. Isa. lxxv. 4; where the LXX explain the Hebrew וּבְנְצוּרִים יִלִּינוּ by Καὶ ἐν τοῖς σπηλαίοις κοιμῶνται διὰ ἐνύπνια, and lie in the (sepulchral) caves for the sake of dreams; and to such places, whether caves or burying grounds, it probably was that the idolaters had recourse for those visions real or pretended with the grave, which are mentioned, Isa. xxviii. 15, 18. Lucan, Pharsal. lib. vi. lin. 510, &c. describes the Thessalian sorceress Erichtho in like manner:

*Nil namque nefas urbis submittere tecto
Aut laribus ferali caput; desertaque busta
Incolit, et tumulos expulsi obinet umbris,
Grata Deis Erebi; cœtus audire silentum,
Nosse domos Stygias, arcanaque Ditis operti
Non superi, non vita vetat.*

From towns and hospitable roofs she flies,
And every dwelling of mankind defies;
'Thro' unfrequented deserts lonely roams,
Drives out the dead, and dwells within their tombs.

Grateful to hell, the living hag descends,
And sits in black assemblies of the fiends,
Spite of all laws which Heaven or Nature know,
The rule of Gods above, or men below.

BAKER in Medulla.

: See under נָקָה V.

make hollow, form cavities, bore, pierce, or the like.

To pierce, penetrate, perforate. 2 K. xii. 9. cviii. 21. Hab. iii. 14. Hag. i. 6. Job xl. 19, or 24, *Let any one take him in his sight*, i. e. with open force, and יִנְקֶה בֹּרֶה *his nose with snares or cords*. See margin of Eng. Translat. Schultens and Scott; and comp. under נָח III.

As a N. masc. plur. in Reg. נְקֵבִי *Pipes*, istular instruments of music. occ. Ezek. cxviii. 13.

. As a N. fem. in Reg. מְקֵבֶת *A hole or cavity*. occ. Isa. li. 1.

As a N. fem. מְקֵבֶת *A kind of hammer*, the head of which was on one side harp, to pierce, cut or hew; on the other blunt, to beat iron, brass, &c. occ. Jud. v. 21. 1 K. vi. 7. Isa. xlv. 12. Jer. c. 4. As the name of an instrument the Vulg. always renders it by *malleus a*

hammer; the LXX likewise in three of the passages just cited by σούρα; but in Isa. xlv. 12, both the LXX and Symmachus translate it by τέρπερα *a piercer or graver*, so Montanus, Jud. iv. 21, by terebellum; though in both these last cited passages a hammer seems to be the true signification of the word.

V. As a N. fem. נִקְבָּה *A female from her sex*. Gen. i. 27. vi. 19, & al. freq. Comp. Isa. li. 1.

VI. As a N. masc. יֶקֶב *A wine fat or -vat, a lake*, which received the must from the גֶּבִי or wine-press, from which the יֶקֶבִים are distinguished, Joel iii. 18, or iv. 13. freq. occ. יֶקֶב is the same as what the Greeks call ὑπολγυῖον by which the LXX render it, Isa. xvi. 10. Joel iii. 18. Hag. ii. 17. Zech. xiv. 10, and which is also the word used by St. Mark, ch. xii. 1. Comp. Isa. v. 2, and see *Vitrings* and Bp. Lowth there. But observe that in Job xxiv. 11, יֶקֶבִים is used for the hollow vessels in which the ancient Arabs trod their grapes. Job xxiv. 11. Isa. v. 2, & al. freq.

VII. As a N. קֶב *A Cab, a measure of capacity*; said to contain about the sixth of a Seah, or three pints and one third English. occ. 2 K. vi. 25. Josephus, Ant. lib. ix. cap. 4, § 4, explains the fourth part of the קֶב by Ἑστῆν or the Roman Sextarius, which was somewhat more than the English pint, and consequently the קֶב itself must, according to this computation, be above four English pints; but probably Josephus had no design to be exact.

VIII. As a N. fem. קֵבָה occ. Num. xxv. 8; where the circumstances of the narration shew it to mean the inner part or room of the tent; so the bed-chamber is called by the Arabs أَلْ كَبَا, whence the Spanish Alcoba, and French and Eng. Alcove, a recess of a chamber, where the bed is placed. See Le Clerc's Note on Num. xxv. 8.

IX. As a N. fem. קֵבָה and in Reg. קֵבֶת *The belly of a woman*. So Targ. כִּיעָא and כִּיעָא her belly. occ. Num. xxv. 8. Also, *The paunch or maw of a beast*. occ. Deut. xviii. 3. So the LXX ενυστρον, and Vulg. ventriculum.

X. To pierce, wound, in a metaphorical sense, as with the tongue, to blaspheme, curse.

curse. Lev. xxiv. 11, 16. Comp. Root נקב.

- XI. Because the ancients used to impress some * mark or stigma on what was their own, for a token of distinction and claim of possession, as is still customary with us in land-marks, and sometimes in marking of animals. &c. hence as a V. נקב To mark, distinguish, define. Gen. xxx. 28; where the LXX διαστειλον distinguish, Symmachus ορισον define; and to the same sense the Chaldee Targum פֿרֿיש Comp. Isa. lxii. 2, יִקְבֵּנו shall define it, "which the mouth of Jehovah shall fix upon thee." Bp. Lowth. The Verb has no other relation to naming than as names are marks of distinction: hence when joined with שמות Names, as Num. i. 17. comp. ver. 5. 1 Chron. xii. 31. xvi. 41. 2 Chron. xxxiii. 15, where Eng. Translat. expressed by name, & al. it might most strictly and properly be rendered, To distinguish, or be distinguished, by names. As a Participle masc. plur. in Reg. נִקְבִּי Defined, denominated, occ. Amos vi. 1.

נקד

Occurs not as a V. in Heb. but the idea is evident, To mark with spots, to spot. Hence,

- I. As a participial N. נקד Spotted, marked with spots, speckled, spoken of cattle. Gen. xxx. 32, 33.
- II. As a N. masc. plur. נִקְדִּים Mouldy spots, or specks, spoken of bread. occ. Josh. ix. 5, 12, And behold now it (the bread) is dry וְהִנֵּה נִקְדִּים and there are specks, namely upon it, or it is spots, i. e. full of spots or specks, of mould namely.
- III. As a N. masc. plur. נִקְדִּים Cakes †, pinked or marked with small holes, as still usual among us, say some; but rather, I think, with Mr. Harmer, Observations, vol. i. p. 244, &c. Cakes or biscuits strowed, and so spotted, with seeds, as of Sesamum, Roman Coriander, &c. such as he proves are usual in the East to this day. occ. 1 K. xiv. 3.
- IV. As a N. fem. plur. נִקְדִּים Studs or spots of silver. So LXX σπυγμάτων; Vulg. vermiculatas inlaid. occ. Cant. i. 11. See Harmer's Outlines, p. 207.

* See Daubuz on Rev. vii. 3.

† "Tenuis placentula punctis respersæ, quemadmodum bodiæ feri videmus in bellariis nostris."

LEIGH'S Critica Sacra.

V. As a N. נקד A shepherd or herdsman, one who taketh care of sheep or cattle; so Aquila ποιμνιστορος a feeder of flocks, Symmachus τρεφων βίσκατα feeding cattle, and ποιμν a she, herd; named in Heb. נָקִד, I apprehend with Mercer, Drusius, Leigh, &c. from his marking or branding his own cattle to distinguish them from those of others. occ. 2 K. iii. 4. Amos i. 1.

נקד

With a fixed נ, and a radical but mutable or omisable ה final.

To clear, clear away.

I. To be clear, or cleared away, as a city of it's inhabitants. occ. Isa. iii. 26; where the Vulg. desolata, desolate, Eng. marg. emptied. Comp. 2 K. xxi. 13. Also, To be cleared away, utterly destroyed, as by the curse of God. occ. Zech. v. 3, twice; see ver. 4. and comp. Jer. xxx. 11, and Mr. Louth's and Dr. Blayney's Note there.

II. As a N. fem. plur. נִקְדִּים, in Reg. מִנְקִיִּת The broad shallow bowls or dishes, Pateræ (which from pateo to open wide), whence the libations of wine were cleared or emptied at the sacrifices. occ. Exod. xxv. 29. xxxvii. 16. Num. iv. 7. Jer. lii. 19.

III. In Kal, To clear away, cleanse, as blood. Joel iii. 26. As a N. נִקִּין Cleanliness, as of the teeth in hunger. Amos iv. 6.

IV. In Kal, Transitively, To clear from guilt, obligation, or punishment. Exod. xx. 7. 1 K. ii. 9. Job ix. 28. x. 14. In Niph. To be thus cleared. Gen. xxiv. 8, 41. Num. v. 19. As a participial N. נִקִּי Clear, pure, innocent, free. Gen. xxiv. 41. Exod. xxi. 28. Deut. xxiv. 5. It is particularly applied to blood shed undeservedly. Deut. xix. 10, 13, & al. freq. As a N. נִקִּין Cleanliness, freedom from guilt, innocence. occ. Gen. xx. 5. Psal. xxvi. 6. lxviii. 13. So נִקִּין (according to the common printed editions) occ. Hos. viii. 5; but observe that twenty-six of Dr. Kennicott's Oolices, and among them the Complutensian edition, read נִקִּין.

V. Chald. As a N. נִקָּא Clean, pure, spoken of wool. occ. Dan. vii. 9. As a N. נִקָּא Innocent, spoken of blood. occ. Joel iii. 24, or iv. 19. Jon. i. 14. In the former passage (where the phrase is similar to those

in

in Deut. xix. 10. 2 K. xxi. 16. xxiv. 4. & al.) we may well suppose that the prophet threatening Edom uses a dialectical word (comp. ver. 26.), and that in the latter the foreign sailors do so likewise. In Joel, however, nine of Dr. Kennicott's Codices, and in Jon. more than thirty, read נקי.

נק See under קק.

נקב

n Kal, *To avenge*. 1 Sam. xxiv. 13. 2 K. ix. 7. In Niph. *To be avenged, take vengeance*. 1 Sam. xviii. 25. Jer. xvi. 10, & al. Also, *To have vengeance taken on oneself, to be avenged, punished*. Gen. iv. 15. Exod. xxi. 20, 21, & al. *To be avenged, have vengeance taken on one's account*. Gen. iv. 24. Comp. Exod. xxi. 21. In Hith. *To avenge oneself*. Psal. viii. 3. Jer. v. 9, 29, & al. סתנקם *The self-tormentor, Satan*,

"Myself am Hell." MILTON.

occ. Ps. viii. 3. As Ns. נקם and fem. נקמה *Revenge, the act of revenging, vengeance*. Deut. xxxii. 35, 41. Ps. cxlix. 7, & al. freq.

נק See under קק

נק

נק go round, surround, encompass.

In Kal, Applied to time, *To go round, come about*, in the sense of continually returning periods. occ. Isa. xxix. 1, *Add year to year, נקפו חגים let the feasts go, or come, round*. In like manner the Vulg. Solennitates evolutæ sunt, the solemn feasts are rolled (passed) by. In Hiph. The same. occ. Job i. 5, *And it came to pass נקפה ימי המשתה when the days of the feasting were going about*. XX συνετελεσθησαν were ended, Vulg. n orbem transissent had passed round, Montanus, circuierunt were gone about. As a N. fem. נקפה *Revolution, of time*. Sam. i. 20, תקפות הימים *Revolutions of days*. Exod. xxxiv. 22, תקופת השנה *Revolution or end of the year*; called, xod. xxiii. 16, צאת השנה, *The going out of the year*. (Comp. under חרש II.) So Homer, II. ii. lin. 295, mentions

—ΠΕΡΙΤΡΟΠΕΩΝ τιαυτος;

—The revolving year:

Id Odys. xi. lin. 294,

ΑΥ ΠΕΡΙΤΕΛΛΟΜΕΝΟΥ ΙΤΙΟ;

The year again revolving—

II. In Kal, *To surround, encompass*. occ. Job xix. 25, 26, *I know my Redeemer liveth, and hereafter he shall stand upon the dust, or shall arise over the dust*, i. e. shall come to raise and judge the dead (comp. Gen. iii. 19. Ps. xxx. 10.), and hereafter ערני my skin shall thoroughly surround, or encompass this, ארני fem. pointing to his נפש or body (comp. Job xiii. 28*. John ii. 19, 21. Ezek. xxxvii. 6, 8.); and from or out of my flesh shall I see God (the Propitiator). Comp. next verse and Psal. xvii. 15. 1 John iii. 2. Rev. i. 7. And observe that ערני may here be either plur. or sing. my skins or my skin; if the former, there is no difficulty in its construction with נקפו plur.; if the latter, it must be considered as used in a distributive sense; and in either view it will import Job's survey, as it were, of the several parts of his miserably excoriated frame. So that on the whole the Vulgate has given the true explanation, though not a literal version of this glorious text: "Et rursum circumdabor pelle meâ, & in carne meâ videbo Deum meum. And I shall be again encompassed with my skin, and in my flesh shall I see my God." As a N. fem. נקפה *A girding, encompassing*. occ. Isa. iii. 24. To this purpose the LXX σχοινιωζωσας thou shalt be girded with a rope, and Vulg. funiculus a rope.

III. In Hiph. Of local motion or position, *To encompass, surround, go round*. Josh. vi. 3, 11. 1 K. vii. 24. 2 K. xi. 8. Job xix. 6. Ps. xxii. 17, & al. As a N. נקה *A compass, circuit*. Isa. x. 34, The compass of his thick wood—shall fall by iron. Also, *A going over, a going round about*, in order to glean, or gather some fruit remaining after harvest, a *gleaning*. occ. Isa. xvii. 6. xxiv. 13. Comp. Deut. xxiv. 20. As a N. fem. in Reg. תקופה *Revolution, circuit*. Ps. xix. 7.

IV. In Hiph. *To go round, cut round*. occ. Lev. xix. 27; where Aquila, & περικυκλωσεις, thou shalt not round; Symmachus, & περιξυρησετε κυκλω, ye shall not shave round in a circular manner; Vulg. neque in rotundum attondebitis, neither shall ye cut round. Comp. under פאה I.

* Where see Scott's Note, and Merrick's Annot. on Ps. xxxiv. 7; and Alberti, Observat. Philol. on John ii. 19. p. 209.

H h

V. As

V. As a N. masc. plur. קָשִׁים or קָשִׁים *Apes*, or rather *Monkeys*, so called from their *antick gestures and frequent circum-gyrations*. Bochart seems to hint it was rather a foreign, that is, an Ethiopic, than a Hebrew name; and says, that it denotes a particular kind of *ape*, namely such as were brought from the country of the *Troglodytes* on the *Ethiopian coast*. However this be, it should seem, that from this name קָשִׁים, sing. קָשׁ, is derived the Greek *αρκος* or *αρκος*, and Roman *cepus*, a *monkey*; which animal, we are expressly informed both by *Pliny* and *Solinus*, was brought from *Ethiopia*. See Bochart, vol. ii. 992, 3; and Scheuchzer, Phys. Sacr. in 1 K. x. 11. And the same oriental name appears in the *monkeys* called KHIPEN in the *Præstine Pavement* (see *Shaw's Travels*, p. 434), and in the French *cep* or *ceb*. occ. 1 K. x. 22. 2 Chron. ix. 21.

נקר

To bore, dig or cut out.

I. To bore or scoop out, as eyes. occ. Num. xvi. 14. Jud. xvi. 21. 1 Sam. xi. 2. Prov. xxx. 17.

II. In Niph. To be digged or cut out. Spoken figuratively of off-spring. occ. Isa. li. 1. Comp. under נרד I.

III. In Niph. To be bored, perforated, eaten into holes, as the body with sores. occ. Job xxx. 17. By night my substance נקר מעלי is bored or corroded from off me. Michaelis, Recueil de Questions, p. 71, observes, that in the *Elephantiasis**, Job's distemper, "Avec le temps il se forme en differens endroits du corps des tumeurs, & ces tumeurs dégénèrent enfin en plaies incurables, qui percent l'une après l'autre. In process of time tumours are formed in different parts of the body, and these tumours degenerate at length into incurable sores, which penetrate one after another."

* It is too common a spectacle to see even among Europeans, (at Rio de Janeiro) as well as native whites and negroes, that dreadful disease, the *Elephantiasis*, which destroying the sound texture of the integuments of the human frame, swells, distorts, and discolours wherever it attacks, enlarging the patient's misshapen limbs to the bulk of those of the huge animal, the resemblance to whom, in that particular, occasioned the appellation this horrid disorder has received. Sir George Staunton's Embassy to China, vol. i. p. 158.

IV. As a N. fem. in Reg. נקרה plur. נקרות *A hole, or hollow cavity*. occ. Exod. xxxiii. 22. Isa. ii. 21.

V. As a N. נקר *A spring or fountain*. See under קר I.

נקש

It hath the same meaning as נקש. Comp. נרז.

I. In Kal, To lay snares. occ. Ps. xxxviii. 13. Also, To ensnare, catch in a snare. occ. Ps. cix. 11. In Niph. To be ensnared. occ. Deut. xii. 30. In Hith. To make oneself a snare. occ. 1 Sam. xlviii. 9; where LXX *ᾠκευδεις* thou layest a snare.

II. Chald. To dash, clash together or one against another, as the knees in terror; so LXX *συγκρουσθαι*, and Vulg. *collidebantur*. It seems to be formed from the Heb. נקש To clash, by transposing ש and ק, or from the sound. occ. Dan. v. 6.

נר

The radical idea of this word seems to be, To split, separate or divide particles of matter which before cohered.

I. As a V. with י jod inserted, נר To plough†, divide ground by the plough. occ. Jer. iv. 3. Hosea x. 12, נר לכת נר Plough to your selves a ploughing. So Montanus in Hosea, *Arate vobis arationem*. As a N. נר *A ploughing*. occ. Prov. xiii. 23. Jer. iv. 3. Hos. x. 12. Comp. Prov. xxi. 4, where five of Dr. Kennicott's Codices נר נר.

II. It is applied to the action of light or fire splitting or dividing the masses of gross air, according to that of Job xxxvii. 11, *Also the pure ether יסרו wearieth, dissolveth, the density or gross air*. It occurs not however as a V. in this sense, but as a N. נר, plur. נרות and נרות *Somewhat capable of giving light*, or, which is the same thing, of dividing the masses of gross air, a lamp. E. od. xxvii. 20. xxx. 7. Lev. xxiv. 4, & al. freq. The houses of Egypt, according to Maillet, are never without lights in the night-time. If such was the ancient custom not only of Egypt, but of the neighbouring countries of Judea and Arabia, it will strongly illustrate the application of נר in 2 Sam. xxi. 17†. Job. xviii. 6, xxi. 17. Psal.

† So the Saxon word *plow* and English *plough*, seem derivatives from the Heb. נר *to divide*, or נר *to cleave, cut in pieces*. See Daz. under נר.

‡ So Virgil, Æn. ii. lin. 281,

O lux Dardania! Spes o futurima Teucri!

O Ilium's light, the Trojan's surest hope!

xviii.

xviii. 29. cxxxii. 17. Jer. xlv. 10, & al. See more in *Harmer's Observations*, vol. i. p. 200; vol. ii. p. 133. But in Job xxix. 3, I think with Mr. Scott, that there "is probably an allusion to the lamps which hung from the ceiling in the banquetting-rooms of the wealthy Arabs," not unlike what *Virgil* mentions in the palace of *Dido*, *Æn.* i. lin. 730,

—dependent lychni laquearibus aureis
Incens.

On Prov. xxi. 4, see under נשא II. and observe that the LXX there render נר by λαμπτήρ, and Vulg. by lucerna, a lamp. ov. xxxi. 18, *Her lamp goeth not out by night*, may be well illustrated by the following passage of *Virgil*, which indeed bears so great a resemblance to Prov. xxxi. 18, 19, 15, that it might almost pass for a poetical imitation of those verses. *Æn.* viii. lin. 407, &c.

—Prima quies medio jam noctis abactæ
Turriculo expulserat somnum: cum foemina pri-
mum

tui tolerare colo vitam, tenuique Minervæ,
inpositum cinerem & sopitos suscitât ignes,
toccem addens operis famulasque ad lumina longo
exercet penso.—

*Right now was sliding in her middle course:
The first repose was finish'd: when the dame,
Who by her distaff's slender art subsists,
Wakes the spread embers and the sleeping fire,
Light adding to her work: and calls her maids
To their long tasks, by lighted tapers urg'd.*

TRAPP.

And to give a modern instance of a similar kind, *Monsieur de Guys*, in his *Sentimental Journey* through Greece (cited in *Critical Rev.* for June 1772, p. 459), says, "Embroidery is the constant employment of the Greek women. Those who follow it for a living are employed from morning to night, as are also their daughters and slaves. This is a picture of the industrious wife painted after nature by *Virgil*, in the eighth book of his *Æneid*. I have a living portrait of the same kind constantly before my eyes. *The lamp of a pretty neighbour of mine, who follows that trade, is always lighted before day; and her young assistants are all at work betimes in the morning.*"

a N. נר A lamp actually giving light. is used only in a figurative sense. occ.

Sam. xxii. 29. 1 K. xi. 36. xv. 4.

K. viii. 19. 2 Chron. xxi. 7. Num.

ii. 30, וְנִרְאָה אֹמֶר And their lamp is

destroyed, i. e. they are become utterly desolate, as Jer. xxv. 10. As a N fem. מְנִידָה or מְנִידָה An instrument for holding lamps to give light, a candlestick or chandelier. Exod. xxv. 31; 32, & al. freq.

III. As a N. תִּנּוֹר A furnace or oven, from it's burning, melting and dissolving heat. Gen. xv. 17. Exod. viii. 3. Lam. v. 10. Mal. iv. 1, & al. Comp. Isa. xxxi. 9, which alludes to the fiery blast that destroyed the Assyrians. Comp. ch. xxx. 30—33.

IV. Chald. As a N. נִיר and נִירָא Fire. Dan. iii. 6, 24. vii. 9, 10, & al.

נר

Occurs not as a V. but as a N. נִיר Spike-nard. So the LXX Νάρδος, and Vulg. Nardus. It seems to be not an Hebrew, but a foreign, i. e. an Indian word. occ. Cant. i. 12. iv. 13, 14. "Spike-nard or Nard, a plant that grows in the Indies; whose root is very small and slender; it puts forth a long, small stalk, and has several ears or spikes even with the ground; which has given it the name of Spike-nard." *Calmel's Dictionary*:

נשא

This is a most extensive Root, signifying in general, *To bear, take or lift up*. It's most remarkable applications are as follows.

I. *To bear, bear up*, as the waters of the flood did the Ark. Gen. vii. 17.

II. *To take up*, as weapons. Gen. xxvii. 3.

III. *To bear, suffice, contain*. Gen. xiii. 6. xxxvi. 7. xlv. 1.

IV. *To lift up or lay on*, as a load upon a beast. Gen. xxxi. 17. xlii. 26. Comp.

1 K. xiii. 29. 2 K. ix. 25, *Jehoram נשא*

לָאֵלֶיךָ אֶת הַכֶּשֶׁל הַזֶּה laid upon him (King

Jehoram) this burden, i. e. this heavy

doom or prophecy; see the context. And

so the N. נשא seems applied, Isa. xiii. 1.

xv. 1. xvii. 1. Habak. i. 7, & al. freq;

but in Prov. xxxi. 1, it means no more

than a *weighty important discourse*; and

in Lam. ii. 14, נִשְׂאוֹ is applied to

the *flattering predictions* of the false prophets.

And indeed several learned men

have thought that נשא when predicated

of words or speeches means no more than

taking them up or uttering them (see Zech.

xii. 1. ix. 1. Mal. i. 1; and Sense XI. be-

low), which seems true when applied by

the prophets to their own prophecies. See

Jer. xxiii. 33, 38; *Vitringa* on Isa. xiii. 1;

Pococke on Mal. i. 1; *Bp. Newton* on

H h 2

Prophecies;

- Prophecies, vol. i. p. 355, &c.; and Bp. Newcome on Nah. i. 1.
- V. *To bear, carry as a burden.* Gen. xlv. 23. Exod. xxv. 14. As a N. נשא *A bearing or carrying.* Num. iv. 47. Also, *The thing borne, a burden.* 2 K. v. 17. viii. 9. As a N. fem. plur. in Reg. נשארי *Beasts of burden.* Isa. xlv. 1. So Montanus, gestatrix vestra.
- VI. It is particularly applied to the imposing or laying of an usurious burden upon debtors, נשא נשא *To lay such a burden upon.* See Neh. v. 7. 10. As a participial N. נשא *An oppressor, of this kind, an oppressive creditor.* 1 Sam. xxii. 2; but in Isa. xxiv. 2, נשא in Niph. is the person loaded or oppressed in this manner.
- VII. *To carry, bring.* Gen. xlv. 19. xlv. 5. xlvii. 30. Exod. x. 13.
- VIII. *To take away, carry off.* Num. xvi. 15. Hos. i. 6. Mal. ii. 3.
- IX. *To take, receive, obtain, reportare.* Esth. ii. 15, 17. Ps. xxiv. 5.
- X. *To bring or take, as a wife, ducere, for oneself.* Jud. xvi. 23. Ruth i. 4. 1 Chron. xxiii. 22. 2 Chron. xi. 21.—or for another. 2 Chron. xxiv. 3. Neh. xiii. 25. Ezra ix. 12.
- XI. *To take up, take into one's mouth* (according to our phrase), as words, discourses, or the like. Exod. xx. 7. xxiii. 1. Ps. xv. 3. xvi. 4. Job xxvii. 1. Amos v. 1, & al. Comp. Isa. iii. 7.
- XII. *To take, as a number.* Num. iii. 40. 1 Chron. xxvii. 23.—or sum. Exod. xxx. 12. Num. i. 2. See Sense XXIII. below, and under נשא X.
- XIII. *To bring, present.* As a N. fem. נשאת *A gift, present.* 2 Sam. xix. 42, נשאת נשאת נשא לנו, Eng. Translat. *Hath he given us any gift? brought or presented to us a present; as a N. fem. נשאת.* Nearly the same. Esth. ii. 18. Jer. xl. 5. Comp. Gen. xliii. 34; where it is rendered *Messes, i. e. Presents of meat.* Also, *A bringing, presenting.* Deut. xxiv. 10.
- XIV. *To bear, as a tree does fruit or boughs.* Ezek. xvii. 8, 23. Hag. ii. 19.
- XV. *To bear sin, as an offender, to bear it himself, as a burden* (comp. Sense V.), i. e. *to be reckoned as a sinner, and punished accordingly.* Lev. v. 1, 17. xxiv. 15, & al. freq. With 2 following, Ezek. xviii. 19; where the word for *punishment* seems to be understood. *To bear, as a mulct, or fine.* Prov. xix. 19.—reproach. Ezek. xxxix. 26.
- XVI. *To bear sin, in a vicarious manner, or instead of the sinner, and that whether typically, see Exod. xxviii. 38. Lev. x. 17. xvi. 22,—or really, Isa. liii. 4, 12.*
- XVII. Transitive, or with 2 following, *To bear or bear with sins or sinners, to forbear punishing them.* See Gen. xviii. 24, 26. l. 17. Exod. x. 17. xxiii. 21. Num. xiv. 19. Isa. ii. 9.
- XVIII. *To raise, take or lift up, as the feet, the hands, the eyes, the voice, &c.* See Gen. xxix. 1. xxxiii. 1. Job ii. 12. Ps. xxxviii. 2. Isa. lii. 8, & al. freq. נשא without 2 is used elliptically for *lifting up the voice.* Job xxi. 12. Isa. iii. 7. xlii. 2. In השנה Jer. ix. 18, the radical נ is dropped in the common printed editions, but retained in twenty-one of Dr. Kennicott's Codices. As a N. fem. נשאת *Elevation, exaltation.* Gen. iv. 7. (see Eng. marg.) xlix. 3. Also, *An elevation, rising, swelling, pustule.* Lev. xiii. 2, 10, & al. As a N. נשא *Elevation, height.* occ. Job xx. 6. As a N. נשא *A prince, an elevated person, one of exalted dignity.* Gen. xvii. 20. xxiii. 6. Num. i. 16, & al. freq. As a N. masc. plur. נשאים *Vapours which are raised from the earth and waters into the air.* See Psal. cxxxv. 7. Jer. x. 13. li. 16. נשאים The same. Prov. xxv. 14. As a N. fem. נשאת *An elevation, rising, as of smoke.* Jud. ix. 38, 40. Comp. Jer. vi. 1. As a N. fem. plur. הנשאות *Elevations, heights.* Job xxxvi. 29. Also, *Elevations of voice, outcries, to which the V. נשא is very often applied.* Job xxxix. 7. So as a N. נשאת *An elevated cry, acclamation.* Prov. xxvi. 26. Comp. Prov. xxvii. 14, and under נשח II.
- XIX. *To raise, lift up, as floods do their voice or waves.* Psal. xciii. 3. As a N. נשא *Lifting up, swelling, as of waters.* Also, *A swelling or insolence, as of men or nations.* See Isa. xvii. 12, 13. Psal. lxxv. 8. lxxiv. 23.
- XX. It is rendered *To consume, burn, i. e. raise in smoke and vapour.* Nah. i. 5. 2 Sam. v. 21. But in the former passage it may perhaps be better referred to the *rising or heaving up of the earth in an earthquake.* So the LXX ανεσάλη γη lifted up; and in the latter נשא may be rendered

rendered *he took away*, though it does indeed further appear from 1 Chron. xiv. 12. that David also *burnt* the idols.

XXI. In Kal and Hiph. *To elate, puff up, deceive or seduce by elation.* See Gen. iii. 13. 2 K. xviii. 29. (comp. 2 Chron. xxxii. 15.) 2 K. xix. 20. Jer. xlix. 16. Obad. ver. 3. In Niph. *To be elated deceived by elation.* Isa. xix. 13.

XXII. נש ראש *To lift up the head*—as of oneself, in pride or insolence, Psal. lxxxiii. 3.—in confidence, Job. x. 15.—of another in order to make him conspicuous, either with a design of kindness and favour, or otherwise. See 2 Kings xxv. 27. Jer. lii. 31. Gen. xl. 13, 20; but at ver. 19. joined with בעלך, the phrase is rightly rendered, *shall lift up (or take) thy head from off thee*, i. e. shall behead thee; after which the chief baker was to be *hunged*, as the *Philistines*, who were descended from the *Egyptians*, treated the dead body of Saul, 1 Sam xxxi. 9.

XXIII. נש ראש *To take a sum.* Comp. under ראש X.

XXIV. נש פנים *To lift up the face*—of oneself, as in kindness, Num. vi. 26.—in confidence or assurance, 2 Sam. ii. 22. Job xi. 15. xxii. 26.—of another, and so *To accept or regard his person*, either with favour, kindness or respect in general, as Gen. xix. 21. 1 Sam. xxv. 35. 2 K. iii. 14 v. 1. Lam. iv. 16; or with *undue favour or respect.* Lev. xix. 15. Ps. lxxxii. 2. Prov. xviii. 5. Mal. ii. 9.

XXV. נש נפש, construed with אל, *To lift up the soul*, i. e. *the desires and affections*, to (comp. under נפש V.), Deut. xxiv. 15. (where Eng. Translat. *sets his heart upon*.) Jer. xxii. 27. xlv. 14. & al. freq. Comp. Ezek. xxiv. 25, ואת משא נפשו, and that whereupon they set their minds. Eng. Translation. Comp. Ps. xxiv. 4. xxv. 1, and Merrick's Annot. in Ps. xxiv.

נש

This Verbis, both in sense and sound, nearly related to נש.

I. *To breathe, blow*, as wind or air in motion. occ. Ps. cxlvii. 18. Isa. xl. 7.

II. The authors of some versions and lexicons have, from Gen. xv. 11, supposed this word to signify, *to blow away, drive away with the breath or voice*, accordingly נש is in that passage rendered in the Targum, אפרח *he made to fly away*,

by *Aquila ἀνεσπύσεν*, and by the Vulg. *abigebat, he drove away*; but the LXX seem to have given the true sense of the words נש אתם in rendering them by *συναβύθισεν αυτοις he sot down with or by them*, denoting, saith *Grotius*, the stay of his descendants in Egypt. (Comp. ver. 13.) So that נש in this text is not of the Root נש, but of נש which see.

נש

I. In Kal and Hiph. *To overtake, reach, attain to.* Gen. xxxi. 25. xlv. 4. xlvii. 9. Lev. xxvi. 5. Isa. lix. 9, & al. freq. נש occurs according to the common printed editions in 2 Sam. i. 22; but as I know not what tolerable sense can be fairly assigned to it, I observe that two of Dr. Kennicott's Codices there read נב and twenty-nine נבו, and that this Root is likewise followed by נחור in Ps. xlv. 19. Isa. xlii. 17. 1. 5. Jer. xxxviii. 22. xlv. 5. In 2 Sam. i. 22. נב or נבו well corresponds with the following line, and with the LXX *ἀνεσπασθη was turned back*, and Vulg. *redit returned*. In Hiph. *To overtake, seize*, as terrors, Job xxvii. 20.—as joy and gladness, Isa. li. 11. xxxv. 10, where see *Vitrina*. As a N. נש *An overtaking*, namely of enemies, or the like. occ. 1 K. xviii. 27.

II. *To overpass, go beyond.* So LXX *ὑπερσπύσεν*. occ. Job xxiv. 2.

III. In Hiph. With ל or ב following, *To reach or attain to.* See Lev. v. 11. xiv. 32.

נש

With a radical but omisable נ, and a radical but mutable or omisable ה.

I think with *Schultens*, in his MS. Orig. Heb. that the primary idea of this Root is *loosing, laxity, relaxation*, and hereto perhaps should be referred נש, Ps. lv. 16, with the radical ה changed into נ as in נש Deut. xxxii. 18; נש מות *Death shall be let loose upon them*; for thus the *Complutensian* edition, and many of Dr. Kennicott's Codices, either in the text or margin, give the Heb. in two words; and so the authors of the LXX and Vulg. appear to have read it, the former rendering it by *Ελθέτω θάνατος*, the latter by *Veniat mors, Let death come*. And *Symmachus* still nearer to the Heb. *αἰφνιδίως ἐπελθοῖ θάνατος αυτοις Let death come suddenly upon them*. Comp. under נש.

H h 3

I. To

I. *To be relaxed, as a sinew that is strained.* occ. Gen. xxxii. 32.

II. *To be relaxed, weakened, fail, as strength.*

Jer. li. 30. Num. xxi. 30. נשח *weakened*, where the Vulg. *lassi percuerunt*, they came tired. As a N. fem. השה *A failing, failure.* occ. Job xxx. 22, תשח Thou dissolvest me (to) a failure, i. e. till I fail away or come to nothing.

III. As a N. plur. with a masculine termination, but fem. signification, as נשח, נשח, and others (see Grammar, sect. iv.) נשח *Women, the female sex of man* (see Gen. iv. 19. vi. 2. Num. xxxi. 18, 35), so called on account of their weakness or imbecility in comparison of the male sex, according to that of Jer. li. 30, *Their might or strength נשח is relaxed or weakened, they are become נשח women* — ΑΧΑΙΙΑΔΕΣ *sx et ΑΧΑΙΟΙ* — Phrygiæ *neque enim Phryges.* Comp. Jer. i. 37. Nah. iii. 13. So Xerxes, on observing the gallant behaviour of queen Artemisia in the sea-fight of Salamis, said, "Οἱ μὲν ἄνδρες γεγόνασι μοι γυναῖκες" αὐτὴ δὲ γυναικες, ἄνδρες, *My men are become women, and the women, men."* Herodot. lib. viii. cap. 88.

IV. *To be remiss, as in punishing.* occ. Job xi. 6, *That God נשח לך מעטק is more remiss or gentle to you than your iniquity (deserves).*

V. It denotes relaxation or remissness of mind. In Kal, Transitively, *To let go or let slip out of mind, to forget.* occ. Deut. xxxii. 18; (where LXX *εγκατελιπες*, and Vulg. *dereliquisti, thou hast forsaken*). Jer. xxiii. 39. Lam. iii. 17. Ezek. xxxix. 26, ונשח *And they shall forget their shame and all their transgression which they have transgressed against me, בשח when they dwell in their land securely, and no one makes them afraid.* Such is the plain sense of the passage compared with the context. Ps. xxxii. 1, נשח *Forgotten as to his transgression, i. e. whose transgression is forgotten, just as the following words כסח חטאת denotes him whose sin is covered.* Comp. Isa. xlii. 25. Jer. xxxi. 34. Also, *To be let slip out of mind or be forgotten by, to slip or escape, in this sense.* occ. Isa. xlv. 21. In Hiph. השה *To make remiss or weak in mind, heedless or inattentive.* occ. Job xxxix. 17, *For God השה hath made her weak in wis-*

dom. As a N. fem. נשח *oblivion, forgetfulness.* occ. Ps. lxxxviii. 13.

With regard to the III. and V. Senses here assigned to this Root, comp. נשח, which in an opposite view denotes both the male sex, and also remembering, from the primary idea of strength or vigour.

VI. In Kal, *To lend, i. e. to remit, let go or part with one's money or goods to another upon loan.* It is used either absolutely, or with ב prefixed to the borrower. Jer. xv. 10, לא נשחתי להם נשח בי, I have not lent, and they have not lent to me, or parted with their property for me. So Neh. v. 10, I also, my brethren and my servants נשח בהם (not, might exact of, as rendered, but) do lend to them; thus ver. 11, which ye lend to them. So the Vulg. in the former passage commo-
davimus eis, and LXX *εσθκαμεν we have placed out.*

As a N. נשח *A loan, somewhat parted with to another on loan.* occ. Deut. xv. 2, נשח כל בעל כשה ידו literally, every owner of a loan of, or somewhat parted with from, his hand, i. e. every creditor. As a N. masc. plur. in Reg. נשח *Lenders, creditors.* occ. Isa. i. 1.

The Lexicons and Translations sometimes render the Verb in this view by *lending upon usury*; but it seems evident from Deut. xv. 2. xxiv. 10, 11, that simple lending is its true import; because in these passages directions are given as to נשח *lending* to their brethren, whereas *lending* to their brethren on usury or increase was absolutely forbidden, Lev. xxv. 35, 36, 37. Deut. xxiii. 19, 20, or 20, 21. And as the prohibition in this latter passage is general as to their brethren (comp. Ps. xv. 5. Ezek. xviii. 8. xxi. 12.), I dare not with Mr. Clark and Bale limit it to the poor, but think the poor are particularly mentioned in the former text, because they were the only persons who would probably want to borrow money or victuals on usury or increase. Indeed it is said, Exod. xxii. 24, or 25, *If thou shalt lend money to my people, to the poor with thee, thou shalt not be to him כשה, ye shall not lay upon him hithing usury*: but here it is manifest that כשה may be rendered as a lender, and refer to the usual custom of lenders when Moses wrote, without properly in itself denot-

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ing any thing of usury; *Thou shalt not be to him as a lender or creditor generally is.* And from the hard-heartedness of the Jews towards their debtors, of which we have instances, 2 K. iv. 1. Neh. v. 1—13. נשך or נשח seems in after times to have carried a bad sense. See Ps. cix. 11. Isa. xxiv. 2.

In Kal, *To bite, cut or pierce with the teeth.* Gen. xlix. 17. Num. xxi. 6, 8, 9. Mic. iii. 5. Hab. ii. 7. It is most commonly applied to the biting of a serpent.

In Kal, *To bite, i. e. hurt or damage, as usury.* Deut. xxiii. 19, or 20. In Hipli. *To cause to bite* in this sense, i. e. *To lend upon usury.* Deut. xxiii. 19, 20. As a N. *Biting usury.* So the Latins call it *usura vorax, devouring usury.* Exod. xxii. 25. Deut. xxiii. 19, & al. To this purpose Mercer and Cuv. in *Robertson's Thesaurus* explain the word; and *Rivetus* in *Leigh's Critica Sacra* says, "The increase of usury is called נשך, because it resembles the biting of a serpent; for as this is so small as scarcely to be perceptible at first, but the venom soon spreads and diffuses itself till it reaches the vitals; so the increase of usury, which at first is not perceived nor felt, at length grows so much, as by degrees to devour another's substance." It is evident that what is here said, must be understood of *accumulated usury*, or what we call *compound interest* only; and accordingly נשך is mentioned with and distinguished from תרבות and increase or *simple interest.* Lev. xxv. 35, 37. Prov. xxviii. 8. Ezek. xviii. 8, 13, 17. xxii. 12.

As a N. fem. נשכה *A chamber,* the same as לשכה ל, being changed into נ by a Chaldaism. occ. Neh. iii. 30. xii. 44. xiii. 7. comp. ver. 8.

In Kal, Transitivity, *To cast or drive out, to remove by force.* Spoken of people or nations. occ. Deut. vii. 1, 22. 2 K. xvi. 6. *To take away by force,* as man's breath. occ. Job xxvii. 8.

I. Intransitively, *To be cast or fly off with violence.* occ. Deut. xix. 5.

To cast it's fruit, as the olive-tree. occ. Deut. xxviii. 40.

To pull or pluck off, as a shoe. occ. Exod. iii. 5. Josh. v. 15.

But these two last senses, which in the Lexicons and Concordances are given to this Root, belong more properly to נל, which see.

נשם

With a נ radical but om'ssible, which the Verb never retains in Heb. though frequently in Syriac and Arabic, in the sense of *breathing.*

I. *To breathe, breathe out.* occ. Isa. xlii. 14, *I will cry out like a travailing woman, נשם ואשאף יחד, I will at the same time breathe out, and fetch my breath;* like a warrior or hero *hastening to, and eager for, the battle.* This is what the prophet seems here to mean. See *Vitringa.* נשם in 1 K. ix. 8, I apprehend, more properly belongs to the Root נל *to be desolate, astonished,* as נשם Jer. xlix. 20, also plainly does, though some of the Lexicons place both these passages under נשם.

II. As a N. fem. נשמה and in Reg. *Breath,* Halitus. Job xxxvii. 10. Isa. ii. 22. xxx. 33. Dan. x. 17. Comp. Dan. v. 23.

נשמת רוח חיים *the breath of the spirit of life,* Gen. vii. 22, seems to refer to Gen. ii. 7, and to be explanatory of נדם כל אדם at the end of ver. 21, the destruction of the inferior animals having been described in the former part of that verse. So נשמה Deut. xx. 16. Josh. x. 40. xi. 11, seems to be limited to *human* creatures by Josh. xi. 14. Comp. 1 K. xv. 29, and see *Gussset, Comment. Ling. Heb.* in נשם.

III. As a N. fem. in Reg. נשמה *The soul or spirit of man breathed into him at first by Jehovah Aleim, and supported by communication with the Divine Light and Spirit, as his natural breath by communication with the material light and air.* Gen. ii. 7. Isa. lvii. 16. Prov. xx. 27. Comp. under Sense IV. and Job xxvii. 3, xxxiii. 4. xxxiv. 14. Mat. x. 28. John i. 4. viii. 12. 1 John v. 11. Rom. viii. 2, 10. 1 Cor. xv. 45. Gal. v. 25. Heb. xii. 9; and see Bp. *Bull's English Works*, vol. iii. p. 1124, &c. 8vo.

IV. As a N. fem. in Reg. נשמת *The breath, or inspiration, of the Almighty.* Job xxxii. 8. Comp. John xx. 22.

V. As a N. fem. נשמת *A species of animals enumerated among the lizards.* occ. Lev. xi. 30. The learned Bochart hath plainly

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plainly proved that it was no other than the *chameleon*, an animal of the lizard kind, furnished with lungs remarkably large, and so observable for its manner of *breathing*, or perpetually *gasping*, as it were, *for breath*, that the ancients feigned it to live only from the *air*. Thus *Ovid*, *Metamorph. lib. xv. fab. iv. lin. 411*,

Id quoque quod ventis animal nutritur ו' *aurâ.*

The creature nourish'd by the *wind* and *air*.

See more in *Bochart*, vol. ii. 1078.

- VI. As a N. fem. נשמת Perhaps a species of *owl*, so called from it's *breathing* in a strong and audible manner, as if snoring. occ. *Lev. xi. 18. Deut. xiv. 16.* But as in both these passages, particularly in the former, it is mentioned among the *water-fowls*, and as the LXX in the latter appear to have rendered it, *ἰβίς* the *Ibis* (a species of birds not unlike the *heron*), and the *Vulg.* in the former by *Cygnum the Swan*, it should rather seem to denote some *water-fowl*, and that (according to its derivation) remarkable for it's manner of *breathing*. And therefore I think the conjecture of the learned *Michælis* (whom see, *Recueil de Questions*, p. 221), that it may mean the *goose*, which every one knows is remarkable for it's manner of *breathing out* or *hissing* when provoked, deserves consideration.

נשף

- I. In Kal, *To blow*, as with a blast, stream or current of air. occ. *Exod. xv. 10. Isa. xl. 24.*
- II. As a N. נשף Rendered *tailight, night, dark, dawning of the morning* or of the *day*, but it properly signifies the *evening* or *morning-breeze*. It is frequently used in the former sense, as 2 K. vii. 5, 7. *Prov. vii. 9, בנשף בערב יוד*, *During the evening-breeze, in the mixing of the day*, or during that time when the *day*, or, which is the same thing, the light that constitutes the *day*, is *mixing* with the night or darkness, i. e. in the *twilight*. For the *morning-breeze* it is clearly applied, *Job vii. 4*, and perhaps *Ps. cxix. 147. Comp. under נשח I.*
- III. As a N. נשף (formed from נשף as *יחמור* from *חמר*) Some kind of *bird*, mentioned *Lev. xi. 17. Deut. xiv. 16. Isa. xxxiv. 11*, and supposed to denote a species of *owl*, so called from it's appearing

and flying about in the *twilight*, q. d. the *twilight bird*. But this interpretation seems very forced: and since in the first of the passages just cited, the נשף is clearly mentioned among the *water-fowls*, and the LXX have in the first and last of those texts rendered it by *ἰβίς* the *Ibis*, it should seem to mean some kind of *water-fowl*, resembling the *ibis*, and, from its derivation, remarkable for its *blowing*; and of such birds the most eminent seems to be the *bittern*, which "in the north of England is called the *mire-drum*, from the noise it makes, which may be heard a long way off. Some say it imitates the *bellowing* of a bull; and will give four, five, or six *bombs* at a time. It begins to *bellow* about the end of February, and ceases when breeding time is over." *Brooke's Nat. Hist. vol. ii. p. 302.* The principal difficulty against this interpretation arises from *Isaiah xxxiv. 11*, where the נשף is spoken of as frequenting the desolated land of Edom; a country, according to *Dr. Shaw's Travels*, p. 438, 440, remarkably destitute of water, and therefore improper, it may be thought, for the abode of a *water-fowl*, that feeds on fish. In answer to this objection I would observe that the נשף or *pelican*, another *water-fowl*, is, in the same text, mentioned with the נשף, that I believe all the larger *water-fowls* are remarkably shy, that they sometimes build their nests in retired places a long way from the water where they prey, and that I am sufficiently assured from experience, that our common *heron* will come at least twelve or fourteen miles (and perhaps much further) from their usual abode to catch fish.

- IV. As a N. masc. plur. נשפים A kind of *conjurers*, so called, perhaps, from their pretended divine *inspirations*. See under נשף I.

נשק

- It seems to be a word formed from the sound, as *kiss, clash, smack, snap*, &c. in English.
- I. In Kal, *To kiss, smack* with the lips. *Gen. xxix. 13. Prov. xxiv. 26, & al. freq.* It refers to the *kiss* of reverence. *Gen. xli. 40. 1 Sam. x. 1.*—of worship or adoration. 1 K. xix. 18. *Hos. xiii. 2. Comp. Ps. ii. 12.*

Ps. ii. 12. It was not customary among the Greeks and Romans to give the *kiss of adoration* to their idols*: but at *Agri-gentum* in *Sicily*, where it seems the worship of the Tyrian *Hercules* was introduced by the *Phenicians*, who, it is well known, settled many considerable colonies in that island, we meet with a *brass* image of *Hercules*, whose mouth and chin were worn by the *kisses* of his worshippers. *Ex ære simulachrum ipsius Herculis—rictum et mentum ejus—paulo attritius, quod in precibus & gratulationibus non solum id venerari, verum etiam osculari solebant.* *Cicero, Actio ii. in Verrem. lib. iv. cap. 43.* The *kiss of adoration* is still practised by the *Siamese Pagans*; for in their public worship, "after the priest's benediction, every one goes to an *image*, and *kisses* or bows to it, and then marches off in good order." *Complete Syst. of Geog. vol. ii. p. 288, col. 2.* As a *N. fem. plur.* נִשְׁקוֹת *Kisses. occ. Prov. xxvii. 6. Cant. i. 2.*

I. *To kiss, touch gently, or lightly. occ. Job xxxi. 27.* וְרִשְׁקִי יְרִלֵּשׁ *And my hand hath kissed, touched, my mouth.* So *Lucian, Περὶ Ὀρχήσεως, tom. i. p. 918, edit. Bened.* mentions the *Greeks*, even in his time, "worshipping the sun, *κυσσάντες τὴν χεῖρα* by *kissing their hand*, and then thinking their adoration complete." *Comp. p. 357, De Sacrif. Minucius Felix, cap. 2, ad fin.* remarks that when the heathen *Cæcilius* observed the statue of *Serapis*, ut vulgus superstitio-nis solet, *manum ori admovens, osculum labiis pressit, he, according to the custom of the superstitious vulgar, moving his hand to his mouth kissed it with his lips.* See *Davies's Note. Apulcius*, who lived in the second century, speaking of one *Emilian*, probably a Christian, says, *Apol. p. 496, "Si fanum aliquod prætereat, nefas habet adorandi gratiâ manum labris admove-re.* If he passes by a temple, he thinks it wicked to move his hand to his lips, as a sign of adoration." As a *Participle fem. plur. Hiph.* נִשְׁקוֹת *Kissing, touching lightly. occ. Ezek. iii. 13:*

* It is however the custom of the Greek Church Russia, in *The Rites and Ceremonies* of which by *r. King*, he informs us, p. 138, Note, that "Every person, before he communicates, *kisses the images of us and the Virgin, and sometimes others.*"

III. *To clash, as armour.* It occurs not as a *V.* in this sense, but as a *Participle Bè-noni masc. plur. in Reg. Ps. lxxviii. 9.* נִשְׁקִי וְרִשְׁקִי רֹמֵי קֶשֶׁת *clashing or rattling (and) shooting (as Jer. iv. 29.) with the bow.* So נִשְׁקִי קֶשֶׁת *Clashing, rattling or clattering with their bow.* 1 *Chron. xlii. 2. 2 Chron. xvii. 17. Comp. Job xxxix. 23.* Thus, likewise, *Homer*, in his *Description of Apollo*, *Il. i. lin. 45, & seq.*

Τὸ δ' ἄρ' ὤμων ἐπὶ πλάγῃσι, ἀμφοτέρωθεν τὴν περὶ στήθεσσι,
ἔκκαλ' ἔσθ' ἀπ' αἰγῶν ἐπὶ γαστρίᾳ χαλκομήτοισι,
αὐτὰ καὶ κνημῖνες;—

His bow and quiver o'er his shoulder slung,
"Fierce as he moved the silver shafts resound,
"Breathing revenge."

So likewise *Virgil* of *Apollo*, *Æn. iv. lin. 149,*

Tela sonant bumeris—

And *Æn. xi. lin. 652, describing Camilla,*

Aureus ex humero sonat arcus.

Hung on her shoulder sounds the gilded bow.

As a *N. נשק* *The clashing or noisy collision of arms. Job xx. 24. Ps. cxl. 8. Also, Armour, armory. 1 K. x. 25. 2 K. x. 2.*

IV. In *Kal. To snap, crackle, as fire doth. occ. Ps. lxxviii. 21.* In *Hiph. To cause fire to snap or crackle, make it burn fiercely. occ. Isa. xlv. 15. Ezek. xxxix. 9, חֲשִׁיקוּ וְנִשְׁקוּ And they shall cause (the fire) to crackle among the arms. In this last passage we may observe that there is an *an-tanac-lasis*, or that the Root נשק is applied in it's two different senses of *armour*, and of *crackling* like fire. See a similar instance under חסר I. *Jud. xv. 16.* And on *Ezek. observe* that it was usual among the ancient nations to *burn the warlike instruments* of their conquered enemies. See *Josh. xi. 6. Ps. xlv. 9. Nah. ii. 13, or 14; Bp. Lowth on Isa. ix. 4; and Potter's Antiq. book iv. ch. xii. p. 119, 1st edit.**

נשר

With a radical but omissible נ.

I. *To lacerate, cut or tear in pieces.* Thus the cognate *V. נָשַׁר* is used in *Chaldee, Syriac, and Arabic*; in which last language it is particularly applied to a *bird's tearing in pieces* it's prey with it's beak. *occ. 1 Chron. xx. 3, And the people which*

which (were) in it (*Rabbah*) he (*David*) brought out, ושר במנרה ובחרצי הברזל and cut or tore with the saw, and with threshing instruments of iron, and with (double or several) saws; and thus did David to all the cities of the children of Ammon. But it is not said that he did thus to all the people, nor is any thing more implied than that he did thus to some of them; and it is certain from 2 Chron. xx. 1, & seq. that David did not extirpate the children of Ammon. And considering the remarkable generosity of David's temper, candid criticism obliges one to suppose he had good reasons for inflicting such severe punishments as he did on some of the Ammonites. See in the preceding chapter (1 Chron. xix.) how ignominiously their king Hanun and his princes had treated David's servants when sent on an embassy of kindness; reflect on the intended cruelty of Nabash, Hanun's father, to the inhabitants of Jabesh-Gilead, 1 Sam. xi.; see the horrid barbarity with which the Ammonites were wont to treat the Israelites (Amos i. 13). Observe that Damascus, i. e. the Syrians, some of whom were in alliance with the Ammonites in the war against David (2 Sam. x. 1 Chron. xix. 6), are expressly said in the prophet Amos, ch. i. 3, to have threshed Gilead בחרצות הברזל with threshing instruments of iron (so *Symmachus* and *Theodotion* τροχαῖς ἰσχυρῶν iron wheels): lay all these things together, and then say whether it is not probable that David was thus remarkably severe upon some of the children of Ammon, as a retaliation or punishment for some horrid cruelties of which they had been guilty towards his Israelitish subjects; though we are not particularly informed what these cruelties were, as we are in the case of Adonibezek the Canaanite, Jud. i. 6, 7; and of Agag the Amalekite, 1 Sam. xv. 33.

I am well aware that * some learned men, in order to vindicate King David from the charge of cruelty, have proposed to refer the V. שר in 1 Chron.

* See the late Dr. Chandler's excellent Review of the Hist. of the Man after God's own Heart, p. 188, &c. and his Life of King David, vol. ii. p. 227—233, and the Notes. *Michælis* Supplement. ad Lex. Heb. p. 954, &c. and p. 1697.

xx. 3, to the Root שר, or שרה, To be a prince or ruler, and accordingly have rendered the text, And he ruled (them) by the saw, by the harrows or iron mines, &c. "i. e. made them slaves, and condemned them to these servile employments." But taking the V. שר in this sense of ruling, is not the expression of ruling by a saw strangely harsh and uncouth? But were we even to admit this, what can be the meaning of ruling men בחרצי of iron? for it does not appear that the Heb. word here used ever signifies mines (though Dr. Chandler says the word may be so rendered), or any cutting instrument but what was employed in threshing the corn and cutting the straw, and was drawn by oxen; and so it cannot denote (as Bate, Crit. Heb. in חרץ thought it might) some instruments used by the stone-cutter. If it be objected that the expression in the parallel passage, 2 Sam. xii. 31, ושר במנרה and he put (them) to the saw, &c. which seems to signify that he only put them to labour with the saw, &c. I would reply, that as one design of the books of Chronicles seems to have been † to clear up some obscure and difficult passages in the former books of Scripture, particularly in those of Samuel and of Kings; so in the instance before us it appears to me that the phrase in Chron. is much more determinate than that in Sam. and that the latter may well mean he put them to be torn, cut or killed with the saw, &c. (just as we should say in English, he put them to the sword, for slaying them with it); especially since it is added in the same verse of Sam. והעביר אותם במלך And he made (some of) them over (i. e. burnt them) in their Molech, as a punishment, no doubt, for their infernal human sacrifices.

I must just add, that the LXX render שר in 1 Chron. xx. 3, by διαπύσσας he sawed asunder; that the Vulg. gives the sense of the passage thus: Et fecit super eos tribulas & trahas & ferrata carpenta transire, ita ut dissecarentur & contererentur, And he caused sledges and threshing instruments stuck with iron to pass over them, so that they were cut in sunder and

† See the learned Mr. Berub's *Critica Sacra* examined, &c.

to turn

torn to pieces; and that *Josephus*, Ant. lib. vii. cap. 7, § 5, expresses this transaction of David's in general terms by *τὰς ἀνδράς αὐτοσχευμένους διαφθείρει* he destroyed the men by torments.

As a N. נשור *A saw from the manner of its cutting*. occ. Isa. x. 15. So the LXX *σπύριον* and Vulg. *serra*; which Latin word seems a derivative from the Heb. נשר, dropping the *n*.

II. As a N. נשר *An eagle*. Exod. xix. 4. Lev. xi. 13, & al. freq. This species of birds is * eminent for *rapacity* and *tearing their prey in pieces*; for which purpose they are furnished with beaks or talons remarkably strong and crooked. Hence *Homer*, *Odys.* xix. lin. 538, styles the eagle *αγκυλοχαιλῆς* crooked-beaked, or (according to others) crooked-clawed. See *Bochart*, vol. iii. 164, 5. *Sq. Virgil*, *Æn.* ix. lin. 563, 4.

Qualis ubi aut leporem, aut candenti corpore cyc-
num

Sustulit alta petens pedibus Jovis armiger uncis.

Thus on some silver swan or tim'rous hare,
Jove's bird comes sousing down from upper air;
Her crooked talons truss the fearful prey,
Then out of sight she soars, and wings her way.

DRYDEN.

Again, *Æn.* xi. lin. 751, 2,

Utque volans altè raptum cum fulva draconem

Fert aquila, implicitque pedes, atque unguibus
hæsit.

So stoops the yellow eagle from on high,
And bears a speckled serpent thro' the sky,
Fast'ning his crooked talons on the prey.

DRYDEN.

And is not the Latin *Aquila*, whence French *Aigle*, and Eng. *Eagle*, a derivative from the Heb. נקש crooked?

Without having recourse to idle fables, Ps. ciii. 5, seems to relate simply to the renovation of the eagle's feathers after moulting. See *Scheuchzer*, *Phys. Sacr.* and comp. Isa. xl. 31.

נשת

I. This is, in the Lexicons, made a distinct Heb. Root, and rendered *To fail, perish*, or the like: and under it the Concordances range Isa. xix. 5. xli. 17. Jer. li. 30. But for the first of these passages

* "*Rostro qu'etiam vellicant etiam alie rapaces aves; tamen rapacium principi, id speciali jure tribuitur, quia rostro est magis adunco, et ad carpit fortius.*" *Bochart*.

see under נשת, for the second נש, and for the last נש III.

II. Chald. It occurs not as a V. but as a N. נשור and נשורא *A letter, an epistle*. Some, saith *Marius de Calasio*, refer this word to the Persians, among whom נשור signified to write. *Ezra* iv. 7, 18, & al.

נתב

Occurs not as a Verb, and the ideal meaning is uncertain; but as a N. נתב and fem. נתבה *A path, pathway, or track worn by the feet*, saith *Avenarius*. The LXX and other Greek versions almost constantly render it by *τρίτος* a path, from *τριβω* to wear, or by *απτατος*, from *α* intensive and *τραπω* to tread. I am inclined therefore to think that *treading*, or rather *wearing a track with the feet*, is the radical meaning of the word. The N. נתבה is more determinate than נדך, which denotes a way in general. See Isa. xliii. 16. Lam. iii. 9. In *Prov.* xii. 28. נתב is joined with נדך, *In the way of righteousness (is) life, נדך נתבה (and) (in) the way, or course of her track (is) no death.*

נתח

To cut in pieces, as an animal body. As a N. נתח *A piece cut off*. See Exod. xxix. 27. *Jud.* xix. 29. *Ezek.* xxiv. 4, & al. freq.

DER. Nutch. Qu?

נתך

I. In Kal or Niph. *To be poured out, to distil, as liquids*. Exod. ix. 33. 2 Sam. xxi. 10. Comp. *Job* iii. 24,—as money from a chest. 2 K. xxii. 9. 2 Chron. xxxiv. 17. In Hiph. *To pour out*. *Joh* x. 10.

II. In Hiph. *To fuse, melt, as metals*. *Ezek.* xxii. 20. In Niph. *To be thus melted*. *Ezek.* xxii. 21, 22, xxiv. 11.

III. In Niph. *To be poured forth, be in a high state of fusion, or dissolution, as fire in the act of furious burning*. It is applied to wrath. *Jer.* vii. 20. xlii. 18, & al. Comp. *Nah.* i. 6. *Dan.* ix. 11.

נתן

To give, "that is, To make a thing be any where, or with any one, or belong to any one," saith *Cocceius*.

I. *To give, grant, bestow*. *Gen.* i. 29. iii. 6, 12, & al. freq. נתן *Who will give or grant?* is an expression of desiring or wishing. *O that!* *Exod.* xvi. 3. *Num.* xi. 29.

Joh

- Job xix. 23. Comp. Jud. ix. 29. Jer. ix. 1. In Hiph. Transitiely, *To endow*, i. e. *give gifts*, or *presents to*, donare aliquem. occ. Hos. viii. 9. Comp. ver. 10. As a N. dropping both the י's as in the Infinitive נתת, מתת *A gift*. 1 K. xiii. 7, & al. As Ns. מתן and fem. מתנה *A gift*. Gen. xxxiv. 12. Num. xviii. 6, 7, 11, & al. freq. אתנן *A gift, reward, present*. Deut. xxiii. 18. Mic. i. 7, & al. Fem. נתנה Nearly the same. occ. Hos. ii. 12.
- II. With ב, אל, על, לפני and the like following, *To put, place, set, appoint*. Gen. i. 17. ix. 13. xv. 10. xviii. 8. xxx. 40. xl. 11. xli. 41, 42, & al. freq. Comp. 2 K. xxiii. 5.
- III. *To make, to effect*. Gen. xvii. 5, 6. Lev. xxvi. 19. Ps. xxxix. 6. Ezek. iii. 9. vi. 14. Comp. ch. xxxvii. 26.
- IV. *To give, grant, permit*. Gen. xx. 6. Exod. xii. 23. Jud. iii. 28. Ps. xvi. 10. Comp. Ezek. xx. 25.
- V. *To give, give forth, utter*, as a sound or voice. 2 Sam. xxii. 14. Ps. lxxvii. 18. Jer. xlviii. 34, & al. So *To utter, rehearse*. Jud. v. 11. On Jud. xi. 40, see under נתה I.
- VI. *To give, yield, bring forth plentifully*, as the earth or a tree. Lev. xxvi. 4. Ps. lxxvii. 7. Comp. Prov. xii. 12.
- VII. *To give, send forth, or emit*, as an odour. Cant. i. 12. ii. 13, & al.
- VIII. With ל following, *To set upon, attack*; thus one of the Hexaplar versions επεβητο. Ezek. xix. 8. So the French use donner to give for setting upon an enemy.
- IX. As a N. masc. plur. נתנים *Nethinim*, Persons given to the Priests and Levites for performing the servile offices of the tabernacle or temple. So the LXX in 1 Chron. ix. 2, render it by δεδωμενοι *persons given*. The Gibeonites, of whom we read, Josh. ix. 21, 27, that Joshua נתנם gave them for hewers of wood, and drawers of water, for the congregation and for the altar of *Jehovah*, were the first of this kind. We next read of the *Nethinim*, whom David and the princes נתן gave for the service of the Levites, Ezra viii. 20. It is likely that these were taken from some of the people conquered by David; and it is highly probable, that of the remaining Canaanites also, conquered by Solomon, some were

allotted to this service. Comp. Ezra ii. 58, with 1 K. ix. 20, 21; and see Calmet's Dictionary in *Nethinims*, and Bp. Patrick on 1 Chron. ix. 2. Ezra viii. 20.

נתם

To demolish, destroy, spoil. Once, Job xxx. 13; where LXX ἐξέσπρινον are broken to pieces, and Vulg. dissipaverunt have demolished. It seems related to the following נתח, and נתש.

נתח See under נתע

נתך

To break to pieces, break down, destroy, demolish. It is applied to altars, Exod. xxxiv. 13, & al.—to an oven, &c. Lev. xi. 35.—to houses, towers, cities, pillars, walls, Lev. xiv. 45. Jud. viii. 9. ix. 45. 2 K. x. 27. 2 Chron. xxxvi. 19.—to teeth, Ps. lvi. 7.—to rocks, Nah. i. 6.

נתך

To draw away, withdraw, draw asunder.

I. In Niph. *To be drawn away, or withdrawn*, as the feet from one place to another. Josh. iv. 18.

II. In Kal and Hiph. *To withdraw, draw off, or entice away*. Josh. viii. 6. Jud. xx. 32. In Niph. and Huph. *To be thus drawn or enticed away*. Josh. viii. 16. Jud. xx. 31.

III. In Kal, *To draw or pluck up or off*. See Ezek. xvii. 9. xxiii. 34. Job xviii. 14. Jer. xxii. 24; where, in אחנקן, נ is inserted after the Chaldee form, and that word immediately precedes the threat of delivering Coniah into the hands of the king of Babylon.

IV. *To draw off or out*, as sheep from the fold. Jer. xii. 3.—as the wicked from a people, like dross from metal. Jer. vi. 29.

V. In Kal, *To draw or pluck asunder*. See Jud. xvi. 9, 12. Isa. v. 27. xxxiii. 20. Jer. ii. 20. v. 5. It is applied figuratively to the breaking off of the strong purposes of the mind. Job xvii. 11. נתך in Lev. xxii. 24, is rendered broken, but rather means "loose or disjointed, the sinews being stretched or broken asunder." Bate.

VI. As a N. נתך *A kind of leprosy, a scall which brings or draws off the hair*. Lev. xiii. 30, 31.

VII. As a N. אתך *An outer cloister or gallery withdrawn*, as it were, from the rest of the building. occ. Ezek. xli. 15, 16. xlii. 3, 5. Observe that אתך Ezek.

Ezek. xli. 15, is in the Chaldee form for אֶחָדָה.

נתר

With a radical but omissible נ.

I. In Hiph. *To loose, loosen, let loose, set free.* occ. Ps. cv. 20. cxlvi. 7. Isa. lviii. 6. Job vi. 9. For 2 Sam. xxii. 33, see under נתר.

II. In Kal, *To move, or be moved loosely, or nimbly, to leap, skip.* occ. Lev. xi. 21. Job xxxvii. 1; where the Chaldee Targum יִשְׁפּוּ *leaped forth*, Vulg. *emotum est was moved*. In Hiph. *To cause to move thus.* occ. Hab. iii. 6.

III. As a N. נתר *The natrum or nitre of the ancients.* "It is a genuine, pure and native salt, extremely different from our nitre, and indeed from all the other native salts; it being a *fixed alkali*, plainly of the nature of those made by fire from vegetables.—*Natrum*, whether native or purified, *dissolves* in a very small quantity of water; and this *solution* is in many parts of *Asia* used for *washing*; where it is also made into *soap*, by mixing it with oil.—It is found in great abundance in many parts of *Asia*, where the natives sweep it from the surface of the ground, and call it *soap-earth**. The earliest account we have of it, is in the Scriptures; where we find that the salt called *nitre* in those times would *ferment* with vinegar, and had an *abstergive* quality, so that it was used in baths, and in washing things. Solomon compares the *singing of songs with (to) a heavy heart*, to the contrariety of *vinegar and nitre*; and Jeremiah says, that, *if the sinner wash himself with nitre, his sin is not cleansed off*. These are properties that perfectly agree with this salt, but not at all with our salt-petre." *New and Complete Dictionary of Arts, &c.* in NATRUM. From the above account of the נתר or *natrum*, it is plain that it hath it's Heb. name from it's ready *solution* in liquids, and from it's *loosening* and *absterging* spots, filth, &c. occ. Prov. xxv. 20. Jer. ii. 22. The reader may find some further account of the *natron* of Egypt in Dr. *Shaw's Travels*, p. 479, 2d edit. He observes, "Upon making experiments with the *natron*, we find it to be an *alkali*, and to occasion a *strong fermentation with acids*, which will very well

illustrate Prov. xxv. 20, where *the singing of songs to a heavy heart* is finely compared to the *contrariety* or *collocation* betwixt *vinegar* and נתר *Natron*; not *nitre* or *salt-petre*, as we render it, which being an *acid* easily mixes with *vinegar*."

IV. Chald. In Aph. *To cause to fall off, to shake off*, as leaves. So LXX ελινυαζελε, Vulg. *excutite*. occ. Dan. iv. 11, or 14.

נתש

I. *To pluck up, pluck up by the roots, to extirpate*, as a vine, Ezek. xix. 12.—as groves, Mic. v. 13.

II. Spoken of cities, *To root up, raze, destroy from the foundations.* Ps. ix. 7. Jer. xxxi. 40.

III. Of people or kingdoms, *To extirpate, root up, eradicate.* Deut. xxix. 28. 1 K. xiv. 15. Jer. xxiv. 6. xlii. 10. xlv. 4. & al. freq. In the three last cited texts it is opposed to *planting*. In Niph. *To be rooted up*. Amos ix. 15. Dan. xi. 4.

IV. Of waters. In Niph. *To be drawn out, exhausted, fail.* occ. Jer. xviii. 14.

PLURILITERALS in נ.

נבוכה Chald.

As a N. *A gift or reward.* occ. Dan. ii. 6. v. 17. So LXX δωρεαι, and Vulg. dona. The plur. נבוכין is used in the same sense in the Chaldee Targum on Jer. xl. 5.

נבח

As a N. from נבח *to bark*, and הרה *to see*, *Nihhaz*, the Aleim or idol of the Avites, mentioned 2 K. xvii. 31. "The Rabbins say it had the shape of a dog, much like *Anubis* of the Egyptians†;" and in this instance I am inclined to think they tell us nearly the truth. In *Pierius's Hieroglyphics* (p. 53. fol. edit.) is the figure of a † *Cynocephalus*, a kind of ape, with a head like a dog, standing upon his hinder feet, and looking earnestly at the moon. *Pierius* there teaches us that the *Cynocephalus* was an animal eminently sacred among the *Egyptians*, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on

† *Calmer's Dictionary.*

‡ *Κυνεφαλος; ἵδουα κυτος a dog's and κεφαλη a head.*

* *Comp. Complete Syst. of Geog.* vol. ii. p. 69.

the

the ground; but on the moon's reappearance it seems to return thanks, and congratulate * the return of light to both himself and her. This being observed, the name נברו gives us reason to conclude that this idol was in the shape of a cynocephalus, or perhaps of a man with a dog's head (for it does not appear that the cynocephalus was known to the Avites), looking, barking or howling at the moon. It is obvious to common observation, that dogs in general have these properties; and an idol of the form just mentioned seems to have been originally designed to represent the power or influence of the moon on all sublunary bodies, with which the cynocephali and dogs are so eminently affected. Thus the influence of the returning solar light was represented by a cock (see below נרל), and the generative power of the heavens, by a fishy idol. See נרל under IV. And hence, perhaps, *Agreus*, or *Diana*, i. e. the moon, was among the Greek and Roman Heathen attended by dogs, and at last converted into a huntress,

—Sylvarumque potens Diana,
Lucidum Caeli Decus.

HORAT. Carm. Sæcul. lin. 1, 2.

נברש

Occurs not as a V. in Heb. nor so far as I can find in Chaldee, but in Syriac signifies in Hith. *To be inflamed, or set on fire, to shine*. Chald. As a N. fem. נברשתא *A lamp-sconce or chandelier, which holds the burning lamps.* occ. Dan. v. 5. The Chaldee Targum also uses it, Zeph. i. 12, for Heb. נר *Lamps*.

נחשתן

As a N. *Nehushtan*, i. e. a brazen serpent, from נחש *Brass*, and חתן *a serpent*. occ. 2 K. xviii. 4; where Hezekiah brake in pieces נחש הנחשת the serpent of brass which Moses had made; for (or because) unto (or in) those days the children of Israel were burning incense to it; ויקרא and he (Hezekiah) called it Nehushtan, a brazen serpent, and treated it accordingly, when abused to idolatrous superstition; though in it's original institution it was a type of so high import as to represent the Son

* So Jobston, Nat. Hist. de Quadruped, p. 100. Luna exorientis congratulari dicuntur. Comp. Shaw's Travels, p. 353.

of Man lifted up on the cross, that whosoever believeth on him should not perish, but have everlasting life. Comp. Num. xxi. 8, 9, with John iii. 14, 15.

נסר

As a N. *Nisroc*, an Assyrian idol, mentioned 2 K. xix. 37. Isa. xxxvii. 38. The Chaldee N. masc. plur. נסרין is several times used, Dan. vi. for overseers or presidents, over inferiour governours. נסר therefore seems to be, like נרל the Ruler, and נרל the King, a general name, in the Assyrian dialect, for the solar fire; to whose anger Sennacherib probably attributed the fiery destruction his army had lately met with at Jerusalem (see Isa. xxx. 30, 33.), and therefore went to his temple to placate him.

It is observable, that the LXX in 2 K. xix. call this idol Μεσπαχ, MS. Alex. and. Εσπαχ, and in Isa. Νασπαχ, MS. Alex. Ασπαχ. These various readings seem to shew that they regarded the נ in נסר as *servile*, and by consequence, in some measure, confirm the exposition here given; and perhaps the idol was in fact called by these several names; as נלך was by the Ammonites called also נלכב, and the Moabitish כמור, sometimes כמס.

נרל

As a N. from נר *A light*, and נל *to revolve*, *Nergal*, the Aleim or idol of the men of Cuth, mentioned 2 K. xvii. 30. It seems to denote the solar fire or light, considered as causing the revolution of the earth, and so the return of the morning light upon it. The Rabbins say the idol was represented in the shape of a cock; and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathen, we find the cock was sacred to *Apollo*, or the sun; because, saith *Proclus*, "He doth, as it were, invite his influence, and, with songs, congratulate his rising†;" or, as *Pausanias* in the first book of his *Eliacs*, "They say this bird is sacred to the sun, because he proclaims his approaching return." So *Heliodorus*, speaking of the time when cocks crow, comes still nearer to the literal meaning of the Heb. נרל; for, says that writer, ἀστράτοι φωνήεντες τῆς ἡλίου

† See Pierii Hieroglyph. p. 233, fol. edit. HALOT

'ΗΑΙΟΥ καθ' ἡμᾶς ΠΕΡΙΣΤΡΟΦΗΣ ἐν τῇ τε θεῷ περισσέρῃ κινεμένης, by a natural sensation of the sun's revolution to us, they are incited to salute the god." Æthiop. lib., 1.*

And perhaps under this name *Nergal* they meant to worship the sun, not only for the diurnal return of his light upon the earth, but also for his annual return or revolution to our northern hemisphere. We may observe that the emblem, a cock, is affected by the latter as well as by the former, and is frequently crowing both day and night at the time of the year when the days begin to lengthen.—This, that great painter of nature, *Shakespeare*, has remarked.

Some say, that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long.

HAMLET, act. i. scene 1.

And here it may not be amiss to take notice of the beautiful propriety with which a cock was made use of to awaken St. Peter from his guilt, after he had denied our Lord; and to remind him, in a most striking manner, that Christ the Divine Light must, as his maternal type, the natural light, be glorified through opposition and sufferings. Comp. John xii. 23. xiii. 31. xvii. 1†.

Steph. Morinus, in his Dissertation concerning the Terrestrial Paradise, prefixed to *Leusden's* edition of *Bochart's* works (p. 24), observes from *Josephus*, Ant. lib. ix. cap. 14, § 3, that the *Cuthites* were of *Cutha*, which is a country of *Persia*, and that this may be confirmed by the idol they worshipped, namely נרגל: "For, says he, that word seems compounded of נר Fire, a luminary, and גל to roll, roll round, as denoting the sun illuminating the world by his circular motion. This is the opinion of *Selden*. De Diis Syris, syntag. ii. cap. 8. Now no

* May not the Greek name for a cock, *Αλεκτωρ*, be most probably derived from the Heb. אֵלֶּכֶת אֵשׁ The coming of the Light, of which that bird gives such remarkable notice?

† See the late Mr. Lee's valuable work, entitled *Esphern*, vol. ii. p. 428, Note.

one is ignorant that the sun was the principal god of the *Persians*, and that his symbol, fire, was religiously worshipped by them, whence their priests were called *ωυραϊδοι*, their temples *ωυραϊδεια*, in which the unextinguished fire was preserved, &c." It is therefore the opinion of *Morinus*, that the *Cuthites* worshipped immediately the sun or the fire, as an emblem. But does not the phrase נרגל אש—they made *Nergal*, rather incline one to think they made some graves or molten image, as an emblem of their god? To which may be added, that the modern † *Persees* in India, who are descended from the ancient fire-worshippers of *Persia*, pay a religious regard to the cock. And in the 19th chapter of the *Vendidad Sade*, one of the works of *Zoroaster*, the great prophet or teacher of the *Magian* or *Persee* religion (which is still extant, and which Mr. Perron a few years ago deposited in the French King's library), he celebrates the cock, who next to the angel *Sserosch* is the guardian of the world, and secures mankind against the snares of the devil. However, if the *Cuthites*, mentioned 2 K. xvii. 30, were really of *Persia*, it must be observed on the other hand, that *Magiism* or the worship of fire, and not *Zabism* or image-worship, was at this time the national religion of that country §. But the learned Dr. Hyde (Relig. Vet. Pers. cap. ii, p. 39, edit. 1700) strenuously contends that the כרתה or כרת mentioned in 2 K. xvii. 24, 30, was situated in *Babylonia*, and so called, by the usual dialectical variation of ש into ח, from חש the son of Ham, who at first settled in this country. See Gen. x. 6, 10. And accordingly we find the name of this idol נרגל made a part of the appellation of two of the King of *Babylon's* Princes, Jer. xxxix. 3, and of that of *Neriglassor* King of *Babylon*.

† *Modern Universal History*, vol. vi. p. 284.

§ See *Gentleman's Magazine* for November 1762, p. 529.

§ See *Prideaux's Connect.* pt. i. book iv. An. 486.

ס

סאה—סאן

סב

סאה

To measure, mete. It occurs not, however, as a V. but as a N. סאה *A seah, a measure of capacity* for things dry, equal to about two gallons and a half. occ. 2 K. vii. 1, 16, 18. סאִים *Two seahs.* occ. 1 Kings xviii. 32. 2 Kings vii. 1, 16, 18. סאים *Plur. Seahs, several seahs.* occ. Gen. xviii. 6. 1 Sam. xxv. 18.

סאִים Occurs not as a V. in this reduplicate form, but as a N. סאִים *Repeated or exact measuring or measure.* occ. Isa. xxxvii. 8. בסאִים "In just measure [comp. Jer. xxx. 11.] when thou inflictest the stroke [ver. 7.], wilt thou debate with her; with due deliberation, even in the rough tempest, in the day of the east wind." Bp. Lowth. The Babylonish conquest and captivity of the Jewish people represented by a vine, is expressed by similar images, Ezek. xix. 10—13. Comp. Ezek. xvii. 6—10. For בסאִים in Isa. xxvii. 8, *Aquila* and *Symmachus* have *Ἐν σάτω σατον, Seah by seah, Theodotion, Ἐν μέτρῳ μέτρον, Measure by measure, and the Vulg. In mensurâ contra mensuram, By measure against measure.*

סאן

Occurs not as a V. in Heb. but in Syriac signifies *to shoe*, i. e. *cover the feet*, "calceavit," and as Ns. סאנא, and סאנא *A warrior's shoe, a greave, "caliga, ocrea." Castell.* As participial Ns. in Heb. סאן *A soldier's or warrior's shoe, סאן A warrior so shod.* occ. Isa. ix. 4, or 5, *For* *greave of the armed warrior in the conflict, and the garment rolled in blood, shall even be for a burning, food for, or consumed by, the fire.* See Bishop Lowth's Translation and Note, to whom the reader is indebted for the explanation of this difficult text.

סב

I. In Kal, Intransitively, *To turn, turn about, aside or round.* Gen. xlii. 24. 1 Sam. xv. 27. xviii. 11. 2 Sam. xiv. 24. xviii. 30, & al. freq.—as a door on its hinges. Prov. xxvi. 14. Comp. Ezek. xli. 24. In Niph. *To turn, be turned or turned about.* See Num. xxxiv. 4, 5. Josh. xv. 3. Ezek. xxvi. 2. In Hiph. Transitivity, *To turn, turn about or aside.* 1 K. xviii. 37. 2 K. xvi. 18. Ezek. vii. 22, & al. In Huph. *To be turned about or round, as a threshing wheel.* occ. Isa. xxviii. 27.

II. In Kal, *To turn, or apply to action, particularly in hostility.* 1 Sam. xxii. 17, 18. So ver. 22, מנני כבתי בכל נפש *I have turned against every person of thy father's house.*

III. Transitivity, or Intransitively. *To turn aside, remove.* See Num. xxxvi. 7, 9. 2 Sam. xx. 12.

IV. In Kal and Niph. Intransitively, *To be turned, changed, altered.* 1 K. ii. 15. Jer. vi. 12. Zech. xiv. 10. In Kal or Hiph. *To turn, change.* 2 K. xlii. 34. xxiv. 17. As Ns. fem. סבה *A turn, change.* occ. 1 K. xii. 15. נסבה The same. occ. 2 Chron. x. 15. So the LXX in both passages Μετασφραγη. Comp. 1 K. ii. 15.

V. In Kal and Niph. Transitivity, *To turn or go about, to compass, encompass.* Deut. ii. 1, 2. Josh. vi. 2, 3, 6, 10, 13, 14. Psal. lxxxviii. 18. cxviii. 10, 11. Gen. xix. 4. Jud. xix. 22. It is particularly applied, 1 Sam. xvi. 11, (comp. Psal. cxviii. 3.) *to sitting round a table at meat, according to the custom of the easterns at their meals to this day*.* In Hiph. *To cause to go about, to lead or carry about.* Exod. xiii. 18. 1 Sam. v. 8,

* See Shaw's Travels, p. 232; Russel's Nat. Hist. of Aleppo, p. 105; Niebuhr's Description de l'Arabie, p. 46.

- 9, 10. As a N. used adverbially סבב
Around, round about, 1 K. vi. 29 (comp.
 Cant. i. 12.) Masc. plur. in Reg. סבבי
Places round about, environs. So LXX
 τοῖς περιχωλῶν, Vulg. in circuitu. occ.
 2 K. xxiii. 5. As a N. fem. plur. סבבות
Circuits, circulations, revolutions. So LXX
 Κυκλωματα. occ. Job xxxvii. 12.
- VI. *To encompass with, enclose or set in, as*
precious stones in ouches of gold. It oc-
 curs as a Participle Huph. fem. plur.
 Exod. xxviii. 11. xxxix. 6, 13.
- סבב I. *To turn, turn about*. Ezek. xlii. 19.
 —as *the spirit or gross air* in it's annual
 motion pursuing the solar light on the
 earth's surface, Eccles. i. 6, סובב סבב
Circuiting around, i. e. repeating it's cir-
 cuit in the earth's ecliptic. Comp. under
 פאנ II.
- II. *To go about, go round, to circuit*. 1 Sam.
 vii. 16. In an Hiphil sense, Deut. xxxii. 10.
 יסבבנו he led him about, he instructed
 him, i. e. in the intricate, circuitous way
 through the waste, howling wilderness,
 without which instruction that horrid
 desert would have been impassable by
 such a vast multitude of men, women,
 and children. See *Harmer's Observa-*
tions, vol. iv. p. 357.
- III. *To go round, surround, or encompass*
entirely or repeatedly. See Gen. ii. 11, 13.
 Josh. vi. 15. Ps. xvii. 11. cix. 3. cxviii.
 10, 11, & al. freq. As a N. סביב *The*
round, circumference, environs. 1 Chron.
 xi. 8. Ps. xxxi. 14; in which passages,
 as in many others, it is construed with
 ס prefixed, *In the environs*; and hence ס
 being omitted, it is often used adverbially,
Around, as Exod. xvi. 13. xix. 12.
 xxv. 24. As a N. fem. plur. סביבות and
 סביבת *Places around, environs*. Num.
 xxii. 4. Jer. xvii. 26. It is construed
 with ל *in, at*, prefixed, Psal. xlv. 14.
 lxxix. 4; and that particle or the like
 being understood, it is used adverbially,
 Exod. vii. 24. Num. xi. 24, & al. freq.
- IV. *To encompass, enclose, as the waters did*
 Jonah. Jon. ii. 3, 5, or 4, 6. So Jer.
 xxxi. 22, *How long wilt thou with-*
draw thyself, O thou refractory daughter?
(meaning the people of Israel and Judah)
for Jehovah createth a new thing upon the
earth, נקבה תסובב נבר, a female (one who
is merely such) shall encompass, enclose,
a male child (comp. Job iii. 3.). This

was indeed creating a new thing on the
 earth (comp. Num. xvi. 30.), but in per-
 fect accord with the great original pro-
 mise, Gen. iii. 15, that the seed of the
 WOMAN should bruise the serpent's head,
 and with the subsequent prophecy of
 Isaiah, ch. vii. 14, that a VIRGIN should
 be with child and bring forth a son. Comp.
 Isa. ix. 5, or 6. Mic. v. 2, or 3.*

סבא

To drink hard, guzzle, swill, ingurgitate.
 occ. Isa. lvi. 12. Nah. i. 10; where it is
 spoken of the Ninevites סובאים
 וסבבם (as) drunk-
 ards, they shall be devoured as stubble fully
 dry. So *Diodorus Siculus*, lib. ii. p. 112,
 edit. Rhod. relates that "it was while
 the Assyrian army were feasting for their
 former victories, that those about Ar-
 baces (the Mede) being informed by some
 deserters of the negligence and drunkenness
 (ῥογὶ βαθυμῶναι καὶ μεθύειν) in the camp of
 the enemies, assaulted them unexpectedly
 by night, and falling orderly on them
 disorderly, and prepared on them unpre-
 pared, became masters of the camp, and
 slew many of the soldiers, and drove the
 rest into the city." See *Bp. Newton's*
Dissertations on the Prophecies, vol. i.
 p. 265, 8vo. &c. As a Participle or par-
 ticipial N. סבא *A drinker or drunkard*.
 occ. Deut. xxi. 20. Prov. xxiii. 20, 21.
 Comp. Ezek. xxiii. 42. Also, *Strong*
drink, inebriating liquor. occ. Isa. i. 22.
 Hos. iv. 18.

Hence the Greek Σαῶσαι *to rave or riot*
like a bacchanal, bacchari. Hence, also,
Bacchus was introduced among the Athe-
 nians under the name of Ζεὺς Σαῶ-
 ζιος, but expelled their city by means of
Aristophanes, who inveighed violently
 against him. See *Cicero De Leg. lib. ii.*
 cap. 15.

סבך

I. In Kal, *To inweave, interweave, intertwine*.
 occ. Nah. i. 10. In Niph. *To be intertwined*.
 occ. Job viii. 17. As a N. סבך *An in-*
tertexture of bushes or branches of trees
crossing and intertwined with each other, a

* See *Cocceii Lexic.* in סבב, Gussert,
 Comment. Ling. Heb. in סבב N.; *Bp. Pearson* on
 the Creed, Art. iii. p. 191, edit. 1612; *Dr. Stan-*
hope on the Epistles and Gospels, vol. i. p. 343;
Ancient Universal Hist. 8vo. vol. x. p. 456, Note
 (a); and *Leigh's Supplement to Critica Sacra.*

thick, occ. Gen. xxii. 13. Ps. lxxiv. 5. Isa. ix. 18. x. 34. Jer. iv. 7.

H. Chald. As a N. סבכא A kind of *harp*, so called, perhaps, by a dialectical variation from the meaning of the Heb. because *thick strung* with chords, occ. Dan. iii. 5. But many of Dr. Kennicott's Codices read סבכא with a *w*. It is rendered by Theodotion Σαβύκη, which Strabo, cited under סבל VII, expressly observes was a *barbarous or foreign name*. The Σαβύκη, or *woman who plays on the Σαβύκη*, is mentioned in *Philemon's Muses*, lib. 5, edit. Cleric. See *Martini Lex. Etymolog. in Sambuca*, and Bp. *Chandler's Vindication of the Defence of Christianity*, p. 51, 52. Comp. שבר.

סבל

I. To support, bear, carry, or carry away, as a burden, *bajulare*. It implies more labour than סבא, so is sometimes placed after it. See Isa. xlv. 4, 7. liii. 4, 11. In Hith. סבתל To be or become *burden-some, or a burden, to oneself*.

—Curva tremanti

Membra tulit passu.—

Ovid. *Metam.* lib. iii. lin. 276.

occ. Eccles. xii. 5. As a N. סבל, fem. plur. in Reg. סבלו A burden. 1 K. v. 15. Ps. lxxx. 7. Exod. vi. 6, & al. freq.

H. Chald. As a Participle plur. Aph. סבולין, or, according to eight of Dr. Kennicott's Codices, סבולין, Spoken of foundations, "*Strongly laid*," Eng. Translat. *strong, fit to bear* the superincumbent buildings, occ. Ezra vi. 3.

DER. Lat. *Sabulum*, sand, from it's weight, (see Prov. xxvii. 3.) hence Eng. *Sabulous, Sabulosity*.

סב Chald.

To think, hope, expect. Once, Dan. vii. 25. It is thus used in the Targums, Gen. xlviii. 11. Ps. xl. 2, & al.

סב

I. To recede, go or turn back. Psal. liii. 4. Prov. xiv. 14. To retreat, as from battle. Mic. vi. 14. Comp. Psal. xxxv. 4. In Niph. To be turned back. See Ps. xlv. 19. Isa. xlii. 17. l. 5. Comp. under סב. In Hiph. To cause to recede, to remove, withdraw. Deut. xix. 14. xxvii. 17. In Huph. To be turned back, withdrawn. Isa. lix. 14.

II. As a Participle fem. sing. סבה With-drawn, retired. occ. Cant. vii. 3, or 3, Thy belly, thy corpulent, and consequently, according to the oriental taste, thy comely, shape (comp. under סב I.), a heap of wheat סבה בששנים retired behind lilies; LXX *ωσφραγμενη*, Vulg. *vallatus fenced*. "Over my drawers, says Lady M. W. Montague, describing her Turkish dress (letter xxix. vol. ii. p. 12.), hangs my smock of fine white silk gauze, edged with embroidery.—The antery is a waistcoat made close to the shape, of white and gold damask." (Comp. *Niebuhr, Voyage*, tom. i. p. 135.) Now suppose the protuberant shape of the Jewish queen exactly fitted with a golden damask or tissue waistcoat, above and below which the white smock appeared (as being both much longer and considerably higher), might not her shape be aptly compared to a heap of golden grain bounded on the extremities with lilies? Such heaps of wheat, threshed out, as well as lilies, were objects so very familiar to the Israelites, that they might well be mentioned together in a comparison, without alluding to any actual custom of conjoining them. See more in Mr. Harmer's *Outlines*, p. 107, &c. and in Mrs. Francis's *Notes* in her excellent Poetical Translation of Solomon's Song.

III. As a N. סב, plur. סבים and סבס The dross or scoria of metals, which withdraws or separates from them in refining. See Prov. xxv. 4. Isa. i. 22, 25. Ezek. xxii. 18, 19. Observe that in Ezek. xxii. 18, thirteen of Dr. Kennicott's Codices read לסב.

סב

I. To bow, or bow down to the ground. occ. Isa. xlv. 15, 17, 19. xlv. 6. In almost all the oriental languages it signifies, not only to fall upon the knees as a mark of respect, but also to touch the ground with the forehead, as is, to this day, commonly practised by the eastern nations in their acts of adoration. It doth not however mean so profound an act of worship as what is expressed by *השתחויה* (which denotes the prostration of the whole body on the ground), as is evident from Isa. xlv. 17, xlv. 6.

II. Chald. סב The same. Dan. ii. 46. iii. 5, 6, 11, & al. freq.

The

The Verb has the same sense in Arabic, and hence their N. ססגר *A place of prostration or worship*, particularly a Mahometan one, whence the Gr. and Latin names, in the middle ages, Μαρομίδιον, and Meschida, the Spanish Meschita, the Italian Meschita, and Moschêa, the French Mosquée, and Eng. Mosque.

סגל

Occurs not as a V. in Heb. but in Chaldee signifies, *To gain, or acquire to oneself, make one's own, to appropriate.* As a N. fem. סגלדו *A peculium, a peculiar property or treasure.* Exod. xix. 5. 1 Chron. xxix. 3. Eccles. ii. 8. Mal. iii. 17, where Eng. marg. *special treasure.*

DER. The Latin *singulus, singularis*, whence Eng. *single, singular, &c.*

סגן

Occurs not as a V. but as a N. masc. plur. סגנים *Great men, princes, nobles.* It seems a foreign word, for it occurs not in Scripture till the time of Isaiah and Jeremiah, and in the books written before the captivity always means a *prince or noble among the Assyrians or Chaldeans.* See inter al. Isa. xli. 25. Jer. li 23, 28, 57. Ezek. xxiii. 6, 12, 23. Dan. ii. 48. iii. 2, 3. Ezra ix. 2. Neh. ii. 16. I suspect the word to be a derivative from the Chaldee Verb סגן or סגמ *To be great.* Comp. under שגא and שגה.

סגר

I. In Kal, *To shut, shut up, shut in, to close, enclose.* See Gen. ii. 21. vii. 16. xix. 6. Exod. xiv. 3. Josh. vi. 1. On Ezek. xlv. 2, see *Harmer's Observations*, vol. iii. p. 329. In Niph. *To be shut, shut out.* Num. xii. 14, 15. Isa. xlv. 1. In Hiph. *To cause to be shut up, to give up, give over.* See Lev. xiii. 4. Deut. xxiii. 15. xxxii. 30. Ps. xxxi. 9. lxxviii. 48, 50, 62. Lam. ii. 7. Amos i. 6, & al. As Ns. סגור *Close confinement.* occ. Ezek. xix. 9. סגור *An enclosure.* occ. Hos. xiii. 8. סגור לבב *The enclosure or integument of their heart, their pericardium.* So Homer, Il. xi. lin. 115, of the lion—*απαλον τς σφ' ητορ ακρυρα*, he tears out their tender hearts. As סגור *A place of confinement, a prison.* Isa. xxiv. 22. Ps. cxlii. 8. Fem. plur. סגורות *Prisons.* Ps. xviii. 46. As a N. fem. סגורת *An enclosure, a border.* Exod. xxv. 25. 1 K. vii. 28, & al. freq.

II. As a N. ססגר *A smith, a lock-smith, or the like.* So Buxtorf in Lexic "Claus-trarius, Faber ferrarius." occ. 2 K. xxiv. 14, 16. Jer. xxiv. 1. xxix. 3. The LXX render it, 2 K. xxiv. 14, by *συγκλειοντα an encloser*; the Vulg. in all the passages above cited, by *clausor, or inclausor*, by which is rather meant a *setter of precious stones, seals, or the like*, than a *coarser workman*; and perhaps this is the better interpretation.

III. As a Participle סגור, frequently joined with זהב *Gold*, seems to denote *close, solid, massive, beaten close by the hammer, or sheet-gold.* What is called זהב סגור 1 K. vi. 20, is expressed a Chron. iii. 8, by זהב טוב *Good gold* The LXX in 1 K. vi. 20, render סגור by *συγκλεισμενος*, in 1 K. vii. 49, by *συγκλεισμενος*, ver. 50, by *συγκλεισα*; by all which words, perhaps, they intended to convey the idea of *close, solid.* סגור is once used as a participial N. without זהב, for *solid gold*, Job xxviii. 15.

סגור Occurs not as a V. but as a N. סגור *A violent shower, say the Lexicons*, which makes men *shut themselves up* in their houses. occ. Prov. xxvii. 15. But might not the words סגור בית be better and more literally rendered, *in a day of shutting up*, i. e. *when men shut themselves up*? The LXX translate them *εν ημερα χειμερινη*, in a winter's day, and the Vulg. in die frigoris, in a day of cold.

סר

Occurs not as a V. in Heb. but in Arabic signifies *To obstruct or stop up a way or any opening, to shut up a door.* See *Castell.*

I. As a N. סר *A clog or logger*, probably such an one as used to be put on the feet of fugitive slaves, or other malefactors. (See *Scott on Job.*) occ. Job. xiii. 27. xxxiii. 11. In the former of which passages the LXX, by rendering it *απολυμασιον an impediment*, seem to have given nearly the idea of the Heb. word. Comp. Eccles. xxxiii. 28, or 30.

II. As a N. סר, and once, Gen. xlix. 6, in Reg. סר,

1. *A secret, something kept close, or shut up*, as it were. Prov. xi. 13. xx. 19. xxv. 9. Amos iii. 7, & al.

2. *A secret or separate assembly.* See Gen. xlix. 6. Psal. lxxxix. 8, cxi. 1. Jer.

I i 2

vi. 11.

vi. 11. xv. 17. xxiii. 18, 22. Prov. xv. 22.

סדר

Occurs not as a V. in Heb. but in Arabic signifies, *To loosen, let loose*, and is particularly applied to a garment or robe. As a N. סדר *A loose kind of garment, a shirt, a smock*. So the LXX render the word in Jud. by Σινδωνας and Οβονια, and the Vulg. throughout by Sindonem and Sindonas. occ. Jud. xiv. 12, 13. Prov. xxxi. 24. Isa. iii. 23. *Shirts* of linen, cotton or gauze are still worn by the Turks and Moors, and by persons of condition among the roving Arabs, and in Arabia Felix. For more on this subject see *Shaw's Travels*, p. 228; *Harmer's Observations*, vol. ii. p. 416, &c.; and *Niebuhr's Description de l'Arabie*, p. 54, &c.

DEB. Gr. Σινδων, Lat. Sindon.

סדר

Occurs not as a V. in the Heb. Bible, but in the Chaldee Targums frequently, and signifies, *To order, dispose, arrange, &c.* Comp. שדר.

I. As a N. masc. plur. סדרים *Rays*. occ. Job x. 22; where it seems, from the connection, to mean the *rays, beams or columns of light*, intermixed with, and penetrating the stagnating, torpid air, or darkness; the LXX accordingly explain the word by φεγγος *light, splendour*.

II. As a N. סדרון *A gallery consisting of a row or range of pillars, a colonnade*, such as the eastern houses, to this day, generally have above stairs, and with which gallery all the upper chambers communicate. So *Busbequius* speaking of the house he had hired at Constantinople, Epist. iii. p. 151. Cubicula—omnia in porticum habent aditum. Comp. *Shaw's Travels*, p. 208. occ. Jud. iii. 23. *And Ehud went out* (of the עליה or chamber of cooling namely, see ver. 20, and comp. Jer. xxii. 13.) הסדרונה (not, I think, through the porch, as we render, and as Dr. *Shaw* seems to have understood it, but) into the gallery, and he shut the folding doors of the chamber upon him, and locked them. Comp. עליה under עיר IV.

סדר

Occurs not as a V. but

I. As a N. סדר *Round, of a round form*. occ. Cant. vii. 2.

II. בית הסדר *A prison, from the round form of the building, q. d. a round house*. Gen. xxxix. 20, & al.

סדר

Occurs not as a V. in Heb. but the idea seems to be, *To cover, clothe, or the like*.

I. As a N. fem. in Reg. סדר *A garment, vesture*. So the LXX Περιβολη, Vulg. Pallium. occ. Gen. xlix. 11, where observe that the Samaritan Pentateuch has סכסוך.

II. As a N. ססדר *A covering, a veil*. So LXX Καλυμμα, and Vulg. Velamen. occ. Exod. xxxiv. 33, 34, 35.

III. Chald. As a N. סין *Siren*. A name given by the Jews, after the captivity, to the third month, which nearly answers our *May*, O. S. It seems a derivative from the Chaldee Verb סר to rejoice, be glad, because in that month all things rejoice, as it were, and appear glad. Onec. Esth. viii. 9.

סדר

I. *To drag, draw by force or violence*. occ. 2 Sam. xvii. 13. Jer. xxii. 19. xlix. 20.

II. *To pull*, as dogs do with their teeth at carcase. occ. Jer. xv. 3. So the LXX διασπασμον *for pulling in pieces*, Vulg. lacerandum *to tear, lacerate*.

III. As a N. fem. plur. סדרות *Rags, pieces of cloth torn from the rest*. occ. Jer. xxxviii. 11, 12. So the LXX ραγάδες *ragged, rags*, from ρησσω *to tear*.

סדר

With a radical, but mutable or omisable, 7.

I. In Kal, *To sweep or scrape off*. occ. Eccl. xxvi. 4; so Vulg. radam. As a N. סדר *Offscouring, refuse*, Περὶφύγμα. occ. Lam. iii. 45. Fem. סדרה The same. occ. Ps. lxxx. 17. Isa. v. 25; where the LXX render סדרה by ὡς κοπρία, so the Vulg. quasi stercus, *as dung*, thus likewise *Ezra* Marg.; and the former passage may be rendered, *It is burnt with fire as refuse*. i. e. such refuse stuff as the eastern people use for fuel to this day†. So as a N. masc. plur. סדרים. occ. Isa. xxxiii. 17, סדרים *as refuse they shall be burnt with fire*. But comp. under סדר.

II. In Kal, *To sweep off, remove entirely*. Spoken of a person. occ. Ps. lii. 7. In Niphi. *To be thus swept off or away*.

* From the Saxon hƿacode torn. *Johann*

† See *Harmer's Observations*, vol. i. p. 254, &c. Spoken

Spoken of persons or nations. occ. Deut. xxviii. 63. Prov. ii 22.

III. Of a house, *To demolish or raze it to the ground.* occ. Prov. xv. 25. (where LXX *κατασφρα* plucketh down) 2 K. xi. 6; *מסח* from demolishing, i. e. that it be not demolished. Comp. נסח.

DER. *To sack, French saccager.*

סחץ

To sweep, drive, as a violent shower of rain doth. As a Participle act. occ. Prov. xxviii. 3. *Such a shower* is in Arabic called סחופה, and כחיפה. See Schultens on Prov. In Niph. *To be swept off or away.* occ. Jer. xli. 15.

DER. *To sweep, swoop, swap, swift, scoop.* Qu?

סחר

In general, *To move to and fro.*

I. Intransitively, *To go about, wander to and fro.* occ. Jer. xiv. 18. But comp. Eng. Marg. Targum, *Louth and Blayne* on the text. Also, Transitively, *To traverse, go about, or pass freely up and down a country.* occ. Gen. xxxiv. 10, 21. xlii. 34. *Montanus* renders the word in these passages by *circueo* to go about.

II. As a Participle or participial N. סחר and סחר *One who travels up and down for the purposes of traffic, or to sell his wares, as the hawkers and pedlars do among us, so a trader, chapman, merchant, circulator, circumforaneus.* Gen. xliii. 16. xxxvii. 28. Prov. xxxi. 14. As Ns. סחר *A place of traffic, a mart whither such traders come.* Isa. xxiii. 3. Also, *Merchandise, traffic.* Prov. iii. 14. xxxi. 18 Isa. xlv. 14. As a N. fem. in Reg. סחרת *A mart.* Ezek. xxvii. 12. Ver. 15, *Many countries* סחרת דך (*were*) the mart of thy hand or power, or thou hast their merchandise or commerce in thy power. So ver. 21, סחרת דך Merchants of, or in, thy power.

The Greek V. *εμπορεύομαι* (from *εμ* in, and *πείρω* to pass), by which the LXX constantly render סחר in the texts cited from Genesis under Sense I. and the related Ns. *Εμπορος* and *Εμπορία*, which they generally use for it in other passages, nearly express the idea of the Heb. word.

III. As a N. fem. סחרה *A small shield, a target or buckler, which is moved every way for the defence of the body, parma, parmula,* occ. Ps. xci. 4.

IV. As a N. fem. סחרה occ. Esth. i. 6. It seems to denote "that fine variegated marble, where the veins are irregular, and the streaks of different colours running backwards and forwards, to and fro." Bate. "Quid si hoc marmor lineis huc illuc trajicientibus notatum? Sic enim imitantur vias mercatorum quæ huc illic transmeant." Gusset in שו"ש. C.

סחחר *To flutter, palpitate, move irregularly and repeatedly up and down, as the heart of a person in great distress.* occ. Psal. xxxviii. 11; where LXX *εταπαχθη* and Vulg. *conturbatum est, is disturbed*, French Translat. *est agité ça et là, is agitated this way and that.*

This last application clearly shews the ideal meaning of the Root.

סחש

Occurs not as a V. in Heb. but as a N. סחש "Corn growing of its own accord, without a new ploughing and sowing, in the third year after a seed time, for what growth in the second year is called ספח." Cocceius. The LXX render the word by *τα ανατελλοντα* what springs up, Vulg. by *quæ sponte nascuntur* what groweth spontaneously. Once, 2 K. xix. 20. The corresponding word in Isa. xxvii. 30, is שדח (which see): and from the sense of the Root שחם in Arabic, namely high, tall (see Castell), and from the LXX and Vulg. Translation of our N. סחש, the idea of the word seems to be to spring, spring up, or the like.

סטה

This word seems nearly related to שטה *to decline, go out of the way.* As a Participle or participial N. masc. plur. סטים Decliners, such as turn aside. Once, Ps. ci. 3; where LXX *παρὰ κλίσεις* transgressions, Jerome *declinationes declinings.*

סך

I. *To overspread, cover, hide, as with a veil, &c. to veil, overshadow.* See Exod. xl. 3. 1 K. viii. 7. Ps. cxxxix. 13. (Comp. Job x. 11.) Job xxxviii. 8. xl. 17, or 22. As a N. סך and סוך *A tabernacle, ΣΗΚΟΣ.* Ps. xxvii. 5. lxxvi. 3. xlii. 5; where LXX *σκαγγς*, and Vulg. *tabernaculi*, and סך is mentioned as parallel to בית אלהים *the house of the Aleim.* סך *A covert or den, as of a lion.* Ps. x. 9. As a N. fem. סכה, plur. סכות *A pavilion, booth, bower, tabernacle, covert, or the like.* Psal.

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xxviii. 12.

ing at noon is a common custom in the East, and all hot countries." So Niebuhr, Description de l'Arabie, p. 6. "Comme pendant le solstice d'été, &c. As during the height of summer, the sun is almost perpendicularly over Arabia, it is generally so hot in July and August, that, unless in a case of urgent necessity, no one travels from eleven in the morning till three in the afternoon: the Arabs rarely work during that time; they usually spend it in sleeping in a souterrain, which admits the wind from the top to make the air circulate. This is likewise the custom at Bagdad, in the island of Charej, and perhaps in other towns of that country." See more on this subject in Harmer's Observations, vol. i. p. 166, &c.

V. Transitiuely, To *overspread*, *smear over*, as oil or ointment. occ. Deut. xxviii. 40. 2 Sam. xiv. 2. Mic. vi. 15. With ב following, To *anoint with*, oil namely. occ. Ezek. xvi. 9. Absolutely, To *anoint oneself*. Ruth iii. 3. 2 Sam. xii. 20. Dan. x. 3. Transitiuely, To *anoint another*. occ. 2 Chron. xxviii. 15. In Niph. To *be anointed* as a prince or ruler. occ. Prov. viii. 23; where Theodotion *ὑπερβασιλευς* I have been appointed, and Vulg. *ordinatus sum*. So Ps. ii. 6, *אני מלכי* And I am anointed (for) king. So the LXX taking the Verb as in Niph. *Εγὼ δὲ κατεστάθην Βασιλεὺς*, and Vulg. *Ego autem constitutus sum Rex*, But I am appointed king. The final *מלכי* may be paragogic, as in the name *מלכי דוד* Ps. cx. 4. (comp. Heb. vii. 1, 2.) and as in *בעלי* Master (sing.) Exod. xxi. 29, 34, 36, xxii. 10, 11, 13, 14. But the LXX here having *ὑπ' αὐτοῦ*, and the Vulg. Translator ab eo, *by him*, seem to have read *מלכיו*. As a N. masc. plur. *נסיכים* Anointed princes, sovereigns. occ. Josh. xiii. 21. (called *מלכי* Kings. Num. xxxi. 8.) Ps. lxxxi. 12. Ezek. xxxii. 30. Mic. v. 4, or 5. As a N. *מסך* A little pot, *cruse* or *phial of oil for anointing*. occ. 2 K. iv. 2; where, however, the LXX and Vulg. take *מסך* for a Verb, the former rendering the Heb. *אסך מסך* שן by *ἐν ὀλίγῳ ἑλαιοῦ* *αἰσίου* except oil with which I may anoint myself; and the latter by *nisi parum olei quo ungatur*, except a little oil with which I may be anointed. And considering the pathos

with which we may well suppose the woman spake, I know not whether this is not the better interpretation of the Heb. But the reader will judge for himself.

VI. *מסכת בנות* Succoth Benoth. The sacred historian, in recounting the idolatrous worship of the heathen people, whom the king of Assyria transplanted into the cities of Samaria, 2 K. xvii. observes, ver. 30, that the men of Babylon made בנות מסכת. The words may be literally rendered *The tabernacles of the daughters or young women*; or if בנות be taken as the name of a female idol from בנת to build up, *procreate children*, then the words will express *The tabernacles sacred to the productive powers feminine*; and, agreeably to this latter exposition, the Rabbins say the emblem was a hen and chickens. But however this be, there is little reason to doubt, but these מסכת were tabernacles, wherein young women exposed themselves to prostitution in honour of the Babylonish goddess Mylitta. Herodotus, lib. i. cap. 199, gives a particular account of this detestable service. "Every young woman of the country (of Babylon, says he) must once in her life sit at the temple of Aphroditè, or Venus (whom he afterwards tells us the Assyrians called Mylitta), and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns of * cord upon their head, some continually coming, others going. † Ropes are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, led her from the temple, and defiled her. The stranger who throws the money must say, *I invoke the goddess Mylitta for thee*. The money, however small a sum

* So Strabo, lib. xvi. p. 1681, edit. Amstel. *ἑκατὸν δ' ἑκατὸν λανθάνει*. Each of the women is crowned with a cord."

† See Baruch, vi. 43.

it be, must not be refused, * because it is appointed to sacred uses. The woman must follow the first man that offers, and not reject him; and after prostitution, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus, adds the historian, they have the same custom†." And this abomination implied by סכח בנות the men of Babylon brought with them into the country of Samaria. The Babylonish מוללתא, Mylitta, i. e. מולידת signifies The Procreatrix, from the Chald. מולד To procreate; and both the name of the idol and the execrable service performed to her honour, shew that by Mylitta was originally intended the procreative or productive power of nature, or of the heavens, the Αφροδιτη of the Greeks, and Venus of the Romans‡.

"A very learned § author of our own nation (say the writers of the *Universal Hist.* vol. xvii. p. 295.) imagines that some traces of the Succoth Benoth—may be found in *Sicca Venerca*, the name of a city in Numidia, not far from the borders of Africa Propria. The name itself bears a near allusion to the obscene custom above taken notice of (i. e. prostitution), and seems to have been transported from Phœnicia. Nor can this well be disputed, when we consider that here was a temple where women were obliged to purchase their marriage-money by the prostitution of their bodies." See also Vossius De Orig. & Progr. Idol. lib. i. cap. 22.

סכן To cover, overshadow or protect, completely or entirely. Exod. xxv. 20. Ezek. xxviii. 14, 16, & al. As a N. סכן, or, as eighteen of Dr. Kennicott's Codices read, סכך A covering, shelter; so LXX πορφυραλας, Vulg. umbraculum. "It denotes the tortoise or shed under which

* A like desecration among the Egyptians or Canaanites was probably one reason of the laws, Deut. xxiii. 18, 19. See Lev. xix. 29.

† So Justin, lib. xviii cap. 5. "Mos erat Cyprus, virgines ante nuptias statutis diebus dotalem pecuniam quasituras, in quæstum ad litus maris mittere, pro reliqua pudicitia libamenta Veneri soluturas."

‡ See the beginning of *Lucretius's* first book De Rerum Natura, and above, under סך IV.

§ Selden De Diis Syr. syntag. ii. cap. 7. whom see.

the besiegers covered themselves." Bp. Newcome. occ. Nah. ii. 5.

סכך To protect, defend repeatedly. occ. Isa. ix. 10, or 11, Jehovah shall exalt the oppressors of Rezin against him, and סכך shall protect or defend his enemies. Isa. xix. 2, וסככתי And I will defend Egyptians against Egyptians, and they shall fight every man against his brother. Thus Bate, but Qu?

סכל

To pervert, turn away from it's true end or purpose. 2 Sam. xv. 31. In Niph. and Hiph. To be perverse, act perversely or foolishly. Gen. xxxi. 28. 1 Sam. xiii. 13. xxvi. 21, & al. As a N. סכל A fool, perverse. Eccles. x. 3. As a N. fem. סכלית Perverseness, folly. Eccles. ii. 3. 12.

Hence the Greek σκαλος, σκαλος, σκαληνός, oblique, distorted, which words may serve to confirm the true meaning of the Heb. סכל.

סכן

The radical idea of this very difficult Root, which in the common Lexicons has senses assigned to it which seem utterly irreconcilable, is, I think, To lay up, lay in store, store or treasure up. It occurs not however as a V. strictly in this sense, but hence

I. As a Participle Hiph. or participial N. סכן Laying in store, frugal thrifty, i. e. one who is obliged to be so by the slenderness of his fortune, Homo frugi. occ. Eccles. iv. 13. ix. 15, 16; in which passages the LXX render it by σενής, which properly means one who gains his livelihood by his labour, and so lives sparingly ||. Isa. xl. 20, חסכן תרומה he who is frugal in oblation (religion),—for the subject here seems to be their Teraphim, Penates or household-gods, which the idolaters prepared at their own private expence. Comp. Isa. xlii. 13, and V-tringa. As a N. fem. plur. סכנות Respositories, magazines, store-houses. occ. 2 Chron. xvi. 4. xxxii. 28. ערי סכנות Cities of stores, store-cities. occ. Exod. i. 11. 1 K. ix. 19. 2 Chron. viii. 4. xvii. 12. So, perhaps, Deut. viii. 9, A land where thou shalt not eat bread, סכנות by means of a magazine or magazines, as in Egypt. As a participial N. סכן A store-keeper, a house-steward, Occ. Comp. Greek and Eng. Lexicon in στήν.

ρομος.

σμορ. occ. Isa. xxii. 15. Fem. סכנת *A* store- or house-keeper, *Prima conda*. occ. 1 K. i. 2, 4.

II. In Kal, *To profit, to lay up*, as it were, *something in store*. It is used either absolutely, occ. Job xv. 3; or with ל, occ. Job xxii. 2. xxxv. 3. Also, In Kal, or Niph. *To be profited*. occ. Job xxxiv. 9. Eccles. x. 9, *He who removeth stones יעצב must labour in them, and he who cleaveth wood יסכן shall be profited by it*. A man must take pains to accomplish any business; and if he does so, he shall reap the fruits of his labour.

III. In Hiph. followed by the Particle עכ *with*, *To lay up*, i. e. an interest or favour, *with any one*. occ. Job xxii. 21, *Lay up*, or procure (an interest) *now with him, and be at peace*.

IV. In Hiph. *To lay up*, as it were, *in a store-house*. occ. Ps. cxxix. 3. הסכנתה *Thou layest or treasurest up all my ways or actions*, i. e. not only art acquainted with them, as our Translation, but *layest them up* by thee, to be one day brought into judgment, whether they be good, or whether they be evil.

V. In Hiph. with ל and an infinitive V. following, *To lay up*, as it were, *in order to do, to have in readiness*, in promptu habere. occ. Num. xxii. 30. *Have I had it in readiness, have I been ready or apt to do thus to thee?*

Thus have I taken notice of all the passages wherein this Root occurs, and in the explanation of them have been much obliged to *Schultens's* MS. Orig. Heb. though I have not exactly followed his expositions.

סכר

I. *To close, shut, shut up*. occ. Gen. viii. 2. Psal. lxi. 12. Isa. xix. 4.

II. Chald. from Heb. שָׂכַר, *To hire*. occ. Ezra iv. 5.

DER *Ascar*. Gr. Σχιρρος, whence *schirrus*, *schirrosity*. Lat. *Sacer* (Qu?), whence *sacred, consecrate, &c.*

סנת

In Arabic it signifies *to be silent*, "siluit, tacuit." *Castell.* In Heb. it occurs not as a V. in Kal, but in Niph. or Hiph. *To be silent, keep silence*. Once, Deut. xxvii. 9; where the LXX Σιωπα *be silent*. Hence old French *escouter*, Qu? whence Eng. *scout*.

סל

In general, *To raise, elevate, exalt*.

I. In Kal, *To raise up*, as heaps of corn. occ. Jer. l. 26.—as a highway. occ. Isa. lvii. 14. lxii. 10; in which three passages the Eng. Translation renders it, *cast up*. So likewise in Ps. lxxviii. 5, the LXX explain it by ὑψώσας, and Vulg. by *Iter facite make away*; but comp. under Sense VI. As a N. fem. סללה *A raised or high way*. See Isa. xlix. 11. lxii. 10. freq. occ.

II. *To cast or throw up*, as besiegers do a bank against a besieged city. See Job xix. 12. xxx. 12.

III. As a N. סל *A basket in which things are heaped up*. Gen. xl. 16, 17, 18*, & al. freq.

IV. As a N. fem. plur. סללות *Elevations or exaltations*, as of the כוכבים *orbs of the fixed stars or planets* (comp. under ככב II.); for, as Eliphaz in Job xxii. 12, See ראש כוכבים *the head of the stellar fluxes*, כי רמו how high they are. occ. Jud. v. 20, *The stars ממכלתם from their elevations, or elevated situations (de exaltationibus suis, Montanus), fought against Sisera*. How so? By having their influence on the atmosphere supernaturally increased in such a manner as to occasion those heavy rains that swelled the river *Kishon*, so as to sweep away *Sisera's* army, as it follows in the text. Dr. Shaw, Travels, p. 274, tells us, "In travelling under the S. E. brow of that mountain (*Carmel*), I had an opportunity of seeing the sources of the river *Kishon*, three or four of which lie within less than a furlong of each other, and are called *Ras el Kishon*, or *the head of Kishon*. These alone, without the lesser contributions nearer the sea, discharge water enough to form a river half as big as the *Isis*. During, likewise, the rainy season, all the water which falls on the eastern side of the mountain, or upon the rising ground to the southward, empties itself into it in a number of torrents, at which conjunctures it overflows it's banks, acquires a wonderful rapidity, and carries all before it. And it might be at such a conjuncture as this, when the stars (Jud. v. 20.) are said to fight against *Sisera*, viz. by

* Comp. *Homer*, ll. ix. lin. 217; *Virgil*, *Æn.* i. lin. 704.

bringing

bringing an abundance of rain, whereby the *Kishon* was so occasionally high and rapid, as to sweep away the host of *Sisera*, in attempting to ford it." Thus far the Doctor. But still the modern philosopher will object, that the stars, including the planets, have no natural influence or efficiency at all in causing rain. I answer, that is certainly more than he knows. One of the principal causes of rain is an alteration in the state of the atmosphere; and, no doubt, such a quantity of light as proceeds from, or is put in action by, the stars and planets taken together, must at all times have a considerable effect upon it; especially since the planet *Jupiter* alone, when near his opposition to the sun, gives so strong a light as to cast a very perceptible shadow, as may be easily observed. A supernatural increase, therefore, of this light of the stars and planets (and to this I think *Deborah* alludes, *Jud. v. 20.*) must have had a proportionably greater effect on the atmosphere, and might, for aught the wisest man upon earth can affirm to the contrary, occasion violent rains; and from the words of *Deborah*, we have the highest reason to think it actually did so at the defeat of *Sisera*. Real philosophy makes men modest, and sensible of the deficiency of their knowledge, and, I will add, disposes them humbly to receive instruction from HIM who made the heavens and the earth, and all things therein: and to protect what I have above written from the sneers of the half-learned Sciolist, I shall subjoin the words of that great and accurate observer of nature, * *Boerhaave*, who, speaking of the causes of meteors, has these words: "Perhaps also the different aspects of the planets may contribute to this effect," i. e. of uniting the primary particles of water, which before floated separately in the atmosphere, and so occasion rain, snow, and hail." To which I add an excellent remark of the Rev. *William Jones*, *Physiological Disquisitions*, p. 188. "From the foregoing observations this one reflection is obvious, and will be more so when we come to the experiments of electricity, that light and fire may have

powerful effects in nature where they give no sensible heat: because it appears that they have other powers, besides that of agitating bodies with heat; and therefore the light of the moon and stars may be working such effects as we little understand or think of, although no heat is discoverable in their rays."

V. As a N. fem. plur. מַלְאָכִים *Risings, ascents*, i. e. stairs. So LXX Ἀναβάσεις, and Vulg. Gradus. occ. 2 Chron. ix. 11.

VI. To raise, elevate, perhaps as the voice in singing. occ. Ps. lxxviii. 5. This sense best corresponds with the preceding מַלְאָכִים, and מַלְאָכִים in the same verse. Hence the word מַלְאָכִים *Selah*, which occurs above twenty times in the Psalms, and thrice in the prophet *Habakkuk*, always at the end of a sentence, but never in construction. It was most probably a note of musick, or a direction to the singers in the temple-service to raise their voices or instruments, where it is inserted. Thus the LXX constantly render it by Διαψαλμα, which signifies a variation in singing and melody, "Cantus & Melodie Immutatio." *Hederic*.

לל I. To raise or cast up very high, as a way. occ. Jer. xviii. 15. Prov. xv. 19. As a participial N. מַלְאָכִים *A way so raised*. occ. Isa. xxxv. 8. Comp. לל I.

II. As a N. fem. מַלְאָכִים *A work raised or thrown up, a high bank, a mount made for carrying on a siege*. Our Eng. Translation constantly renders it bank or mount. So the LXX, who were certainly much better acquainted with the ancient military art than any modern interpreter can pretend to be, generally translate it by Χωμα or Προσχωμα a mount, or by Χαραξ, a rampart, circumvallation. The Χωμα, as used by the Greeks, is thus described by Abp. *Potter*, *Antiquities of Greece*, vol. ii. book iii. ch. 10. "Χωμα, agger, a mount, which was raised so high, as to equal, if not exceed, the top of the besieged walls. The sides were walled in with bricks or stones, or secured with strong rafters to hinder it from falling; the fore part only, being by degrees to be advanced near the walls, remained bare. The pile itself consisted of all sorts of materials, as earth, timber, boughs, stones, &c. as *Thucydides* reports in the siege of Plataea: into the middle

* Chemistry, by *Shew*, vol. i. p. 495.

were cast only wickers and twigs of trees to fasten, and, as it were, cement the other parts: the whole fabrick of the mount is thus described by *Lucan*, lib. iii.

Tunc omnia latè
Præcumbent nemora, & spoliantur robore silvæ;
Ut, cum terra levis mediâ vigultaque molem
Suspendant, structâ laterum compage ligatam
Arcet humum, pressus ne cedet turribus agger.

—Πύργοι, *turres, moveable towers of wood* were usually placed upon the *mount*.—They were formed of several stories, which were able to carry not soldiers only, but all sorts of *portable engines*.—This account of the Grecian *Χωμα* (which word, by the way, is a derivative from *χωω* to pour) may serve to shew with what propriety the V. *סחך* to pour out is so frequently applied to the Heb. סלה, which probably did in like manner consist of all sorts of materials, earth, stones, rubbish, &c. thrown or poured out together. Hence, also, we may perceive in what sense סלהו באו העיר the mounts approached the city, Jer. xxxii. 24; and how a mount might even stand in the ditch, 2 Sam. xx. 15; as likewise of what use trees were in constructing them, Jer. vi. 6; and how they might be said to throw down the houses, Jer. xxxiii. 4.

III. In Hith. הסתלה (ה and ס being transposed) *To raise oneself in insolent opposition*, occ. Exod. ix. 17; where the insertion of the ה in the Participle הסלהו shews it to belong to this Root סלל.

I. סלל I. *To exalt exceedingly or very much*, i. e. in mind, to have a very high esteem for. occ. Prov. iv. 8.

II. As a N. fem. plur. סללות Large baskets, in which many things were heaped together, such as were used by the grape-gatherers. So LXX *κατάλλων*, and Vulg. *cartallum*. occ. Jer. vi. 9. Comp. above סל III. Thus *Anacreon* describes the men and girls at a vintage as carrying the grapes on their shoulders in baskets: Ode lii. line 1, &c.

Τὸν μιλανόχωντα βοτρυ
ΤΑΑΡΟΙΣ φέρουσιν ἄνδρες,
Μέλα παθήσαν, ἢ σ' ἀμυγ.

and before him *Homer*, Il. xviii. line 567—8,

Παθήσαν δὲ καὶ ἄνδρες, ἀλλὰ φέρουσιν
ΒΑΡΥΤΟΙΣ ἢ ΤΑΑΡΟΙΣ φέρει μιλανία κερκῆν.

סלא

This Root is nearly related to סלה, as בטא to שטח, חבא, חבא. It occurs not as a V. but as a Participle masc. plur. *Huph.* סללים Comparable, to be compared. Once, Lam. iv. 2. Comp. under סלה II.

סלר

It is variously rendered, but the most probable explanation seems to be that which *Schultens* in his Comment on Job, and in his MS. Orig. Heb. proposes from the Arabic, namely, *To shake or strike the ground with exultation*, like a high-spirited prancing-horse, "צלר, (cum sad) in saltu terram (prioribus) pedibus percussit equus. Castell. This interpretation is confirmed by the LXX Translation *ἔλλογον*, I leaped, and by the Targum אבות I will exult. Once, Job vi. 10, ואסלרה בחילה And I would exult in agony or anguish, or in the expectation.

סלה

With a radical but mutable ה.

I. *To strew, strew down, strew on the ground, lay prostrate*, as enemies, sternere, prostertere. occ. Ps. cxix. 118. Lam. i. 15; where *Montanus* prostravit, French Translation. a abatu has beaten down.

II. In a Niph. sense, it is rendered, *To be valued, estimated, compared*; but strictly, signifies, *To be strewed or laid on the ground*, as the ancient merchants laid their commodities to be bartered or exchanged for others: a method of traffic still practised by some nations to this day; as for instance, by the Moors and Negroes of Africa, in bartering salt and various trinkets for gold*. occ. Job xxviii. 16, 19; in which verses the Vulg. renders it by the words *conferetur, componentur, shall be conferred, compared*, but literally shall be carried or placed together; so the LXX in both by *συμμεσάχθησεται*, literally, shall be carried to the same place.

Hence perhaps Eng. *To sell, a sale*.

* "Les caravanes de Maures, qui vont à Tombouctou dans le fond de l'Afrique, n'ont pas besoin de monnaie. Le Maure met son sel dans un monseau, le Negre s. poudre dans un autre; s'il n'y a pas assez d'or, le Maure retranche de son sel, ou le Negre ajoute de son or, jusqu'à ce que les parties conviennent." *Montesquieu*, l'Esprit des Loix, liv. xxii. ch. 1: Comp. *Shaw's Travels*, p. 239, 2d edit.

III. As

III. As a N. fem. סלח *Fine flour, meal*, which has been *bolted* or *strewed* through a sieve. Exod. xxix. 2. Num. vii. 13, 19, & al freq. In Gen. xviii. 6, it seems used as a Participle paoul. fem. סלח *Meal bolted or sifted*. And by 1 K. iv. 22, קטח, when alone, signifies the coarser meal, סלח the finer flour.

סלח

The radical idea of this word seems to be, *To loose, relax, remit*; whence with ל following, and prefixed either to the sin or sinner, it is used for *pardoning* or *forgiving*, but strictly denotes *to loose* or *relax* the chains, as it were, of sins, or *to remit* the punishment of them. See Exod. xxxiv. 9. Lev. iv. 20, 26, 35, (where *Montanus*, demittatur) Deut. xxix. 20. Ps. lxxxvi. 5. The LXX frequently render the V. by ἀρῆμι, which comes very near to the ideal meaning of the Heb. As a N. fem. סלחת, plur. סלחות and סלחות, *Remission, forgiveness*. occ. Ps. cxxx. 4. Neh. ix. 17. Dan. ix. 9. Hence Eng. *Slack, slacken*, and perhaps *to slake*, "to grow less tense, to be relaxed." *Johnson*.

סלח

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. סלח *A ladder*. So the LXX ἀλμαξ, and Vulg. *scala*. Once, Gen. xxviii. 12. Comp. John i. 51. Possibly סלח may be plural, strictly, denoting, "stairs or steps to mount by." *Bate*. Comp. under סל V.

סלח

Occurs not as a V. but as a N. סלח, plur. סלחות *A kind of thorn*. occ. Ezek. ii. 6. xxviii. 24: in which latter text the LXX render it by Σαλός *a thorn, a prickly*. May not סלח be a derivative from סלח *To strew, strew on the ground*, and so denote some kind of thorn, speedily *overspreading* a large quantity of ground, perhaps not unlike the *dew-briar*?

סלע

Occurs not as a V. in Heb. but in Arabic signifies, *To cut, break*, &c. particularly the head. See *Castell*. Hence as a N. סלע *A rock*, from its *cragginess*. See inter al. Cant. ii. 14. Isa. ii. 21. vii. 19. Amos vi. 12. Deut. xxxii. 13, *And he made him to suck honey out of the rock*, i. e. not that small quantity of honey

which they might gather from what the wild bees might have deposited in the cavities of the rocks, but those great quantities produced from bees who collected it from aromatic plants and *flowers growing among the rocks*; as it follows in the text, *and oil out of the flinty rock*, i. e. furnished by *olive-trees* growing there. See more in *Harmel's Observations*, &c. vol. ii. p. 195, &c. To illustrate Job xxxix. 28, we may remark from *Buffon*, Hist. Nat. des Oiseaux, tom. i. p. 115, 12mo. that the eagle usually constructs its *airy*, which is flat, and more properly a *flouring* of sticks and twigs than a nest, *between two rocks*, in a dry and *inaccessible* place. On Isa. xxxii. 2, see Bp. *Lowth's* Note; and on Jud. vi. 20, *Harmel's Observations*, vol. iv. p. 505.

סלח

I. *To pervert, turn aside*. Exod. xxiii. 8. Prov. xix. 3, & al. As a N. סלח *Perversion, perverseness*. Prov. xi. 3. xv. 4. II. *To subvert, overthrow*. Job xii. 19. So LXX κατεσπεψε *kath overthrown*, and Vulg. supplantat. *supplants*. Comp. Prov. xiii. 6. xxi. 12.

Schultens, in his MS. Orig. Heb. and on Prov. xiii. 6, says, that in Arabic the V. signifies *to make smooth* and *slippery*, so *to cause to slip*; and that these senses will best suit the several texts of the Heb. Bible wherein the Root occurs.

DER. *To slip, slippery*, &c. *A slope*.

סלח Chald.

To ascend, go or come up. occ. Ezra iv. 12. Dan. ii. 29. vii. 3, 8, 20.

DER. By transposition. Lat. *Scala*, a ladder, whence Eng. *Scale*, French and Eng. *escalade*.

סלח

Occurs not as a V. in Heb. but in Arabic signifies *To scour, cleanse*. See *Castell*. Hence, according to some, as a N. fem. סלח *Fine flour or meal of corn cleaned or cleared from the coarser bran*. But see under סלח III.

סלח

Occurs not as a V. in Heb. but in Arabic the cognate Root סלח signifies *to smell* (see *Castell*, and the Arabic version in Gen. xxvii. 27. Deut. iv. 28.), and in Chaldee and Syriac the Nouns סלח and סלח denote *a drug, pharmacum*, either of a bene-

a beneficial or noxious kind, according to the words with which they are joined. See *Castell*, *Lexic.* and *Wetstein* on 2 Cor. ii. 16.

As a N. masc. plur. סמים *Drugs, aromatics, spices*, freq. occ. But the text which seems to fix the word to this sense is Exod. xxx. 34.—Take to thee סמים spices, or drugs (so French *Translat. des drogues*), *stacte*, and *onycha*, and *galbanum*, סמים (pure) spices, and pure frankincense; each shall be separate by itself. The LXX have in the former part of this verse rendered the word by ῥόδονα sweet spices. So *Aquila* and *Symmachus* in Exod. xxx. 7, by ῥόδονα, and *Theodotion* there ἀρωματων aromatics.

סמך

I. In Kal, either transitively or with ל following, *To support, sustain, uphold*. Gen. xxvii. 37. Ps. iii. 6. xxxvii. 24. cxlv. 14. (where LXX ὑποστηρίξει) Ezek. xxx. 6, & al.

II. With על following, *To support upon or by, to lean or lay upon*, as the hands. Exod. xxix. 10, 19. Deut. xxxiv. 9, & al. freq. In Niph. *To be supported, lean or rest upon*. Jud. xvi. 29. 2 K. xviii. 21. Psal. lxxi. 6. Isa. xlviii. 2. Comp. 2 Chron. xxxii. 8.

III. With על or אל following, *To lie hard upon, press, oppress*. Ps. lxxxviii. 8, where *Symmachus* ἐπιέζειν *pressed hard*; Ezek. xxiv. 2, where LXX ἀνέγειστο ἐπι *pressed hard upon*.

סמל

Occurs not as a V. in Heb. and as a N. fem. סמל is rendered *A figure, image, idol*; but from a comparison of 2 Chron. xxxiii. 7, with 2 K. xxi. 7, it is manifest (as *Bate* has observed in his *Crit. Heb.*) that, whatever be the precise idea of the word, סמל, as an object of worship, is equivalent to אשה, or, *The blesser* (comp. under אשה IV.); and consequently was a female deity, perhaps a *Venus*, the goddess of love and pleasure, as well as the mother of the expected Saviour, *the Desire of all nations*. It appears from 2 Chron. xxxiii. 7, that *Manasseh* impiously placed סמל האל a carved image of (this) *Samel*, which he had made, in the house of the *Alcim*, i. e. within the precincts of the Temple (comp. 2 K. xxi. 5, with 2 Chron. xxxiii. 5.),

and probably near the northern gate of the inner court, where we find it set up afterwards, Ezek. viii. 3, 5; in the former of which verses it is called סמל הקנאה *Samel provoking to jealousy*, which had taken possession (so LXX τὸ πνεῦμα), namely of house of the *Alcim*.

The word סמל occurs only in Deut. iv. 16. 2 Chron. xxxiii. 7, 15. Ezek. viii. 5, and that always as a N. but in Arabic as a V. signifies *to compose an affair, or make peace*, "composuit rem, pacem fecit" (*Castell*), which import seems well enough to correspond with אשה, the other title of the goddess סמל. And this latter name meant perhaps the *peace-maker, pacificatrix*. The command in Deut. iv. 15, 16, is, *Ye shall take great heed to yourselves—lest ye be corrupted, and make to yourselves סמל פסל המותנ כל סמל a graven image, the representation of any Samel, the form of male or female*. By which it should seem that as the idolaters had different *Baals*, i. e. the idol of the *Beete* or *Bull* represented in different manners and with different insignia (see under בעל III.); so they had also divers *Samels*: even as the Egyptians, from whom the Israelites probably learned this branch of idolatry, had their different *Isises*, and as the Greeks and Romans afterwards had their different *Venuses*. (Comp. under נבר II.) The אשה *Ashrehs* mentioned Jud. ii. 7, seem to answer to כל סמל in Deut. iv. "From the Heb. סמל it is very probable that the Greeks had their *Semele*, the mother of *Bacchus*, whom she bore to *Jupiter*, and many of whose characters have a very striking resemblance to those of the *Messiah**. In the *Orphic Hymn* to *Semele* she herself is styled Πανταρχεια *Queen of All*; and *Apollodorus*, lib. iii. says, that *Semele* after her death was ranked among the Gods, under the name of *Thyone*, and that her son *Bacchus*, having descended into hell, had fetched her from thence, and ascended with her into heaven†." So *Pindar*, *Olymp. ii.* lin. 44, &c.

* See *Justin Martyr*, *Apolog. ii.* p. 89, and *Dialog. cum Tryph. Jud.* p. 294—5, edit. *Colan*; *Boyd's Pantheon*, p. 101; *Spaarmann's Letters on the Septuagint*, p. 41; and *Jortin's Remarks on Eccles. Hist.* vol. i. p. 148, 2d edit.

† *Editor's Note* (o) on Deut. iv. 16, in *Bate's New and Literal Translation*.

200.

ἄνθρωποι οὐ θνήσκουσιν
Ἀνθρώποι οὐ θνήσκουσιν
ἄνθρωποι, ταυτοῦτο
—ἐν Σιμύλῳ.

Among th' immortals live
She who in thunder died,
The loose-hair'd Semela.

Is not *Salambo*, the Babylonish name, according to * *Hesychius*, of Ἀφροδίτη or *Venus*, likewise related to the Heb. סמל?

סמך

Occurs not as a V. in Heb. but in Chaldee, like the Greek σμαίνω, which may be derived from it, signifies, *To mark, appoint*. Hence as a Participle Niph. סמך. *Marked, appointed*. Once, Isa. xxviii. 25†.

סמך

I. *To be rough, sharp-pointed*, horrere, aculeatus esse. It occurs not however as a V. simply in this sense, but as a N. masc. plur. סממרים and fem. סממרות *Nails, sharp-pointed spikes of iron*. occ. 1 Chron. xxii. 3. 2 Chron. iii. 9. Isa. xli. 7. Jer. x. 4.

II. ילק סמך *The rough chafer*, which may be thus denominated from it's *rough sharp-pointed* feet or claws. Thus *Michuelis*, Supplem. ad Lex. Heb. p. 1080. "Horridus, horrens, aculeatus. Possit id bruchio convenire, cujus pedes tales, sicque Vulgata vertit, ut bruchus aculeatus." occ. Jer. li. 27; where hostile cavalry are compared to *chasers*, chiefly, I suppose, on account of their *numbers*; so LXX ως ἀκριδων ΠΑΗΘΟΣ like a multitude of *locusts*, though the resemblance holds also in their *swift motions*, and their *consuming the fruits of the earth*.

III. *To be rough, stand an end*, horrere, as the pile of the body in terror. So LXX σπριζαν, and Vulg. inhorruerunt. occ. Job iv. 15, תסמר שערתי בשר *The pile of my flesh stood an end*. Thus *Homer*, II. xxiv. lin. 359, speaking of *Priam*, when terrified at the appearance of *Mercury*:

Ὀφθαί δι' ἐριχίς ἵστασι τοὶ γυμναστοὶ μέλησσι.
His hairs stood upright on his bending limbs.

And *Persius*, sat. iii. lin. 115,

Alge, cum excussit membris timor albus aristae.

* Σαλαμβού, ἡ Ἀφροδίτη Βαβυλωνίως. *Hesych.*

† Qu? Whether in this text instead of סמך we should not read סמך, which two words will then agree in gender.

This minute see! with wild affright you start;
Shrieking each limb, and bristling every hair.

BREWSTER.

Comp. under סמך I.

IV. *To be rough and shiter*, as the flesh in terror. So *Symmachus* οφθριζεν. occ. Psal. cxix. 120.

The above cited are all the passages wherein the Root occurs.

סמך

Occurs not as a V. in Heb. but in Arabic with a *Sin*, signifies *To pour out, pour out gently, spread out*; and with a *Shin*, *To pour out by sprinkling, pour out by degrees*, also, *to become lean, be consumed by leanness*. (See *Castell* under סמך and שכן.) Hence, As a N. סמך (formed as סמך from ס, מ, כ) *Effusion, diffusion, dissipation, dissolution*. occ. Gen. xlii. 4, 38. xlv. 29. Exod. xxi. 22, 23; in all which texts it denotes the *dissolution or death* of a person; and in Exod. "seems to relate to the *child, if quick*, as well as to the mother ‡." See LXX. Comp. 2 Sam. xiv. 14.

סמך Occurs not as a V. but as a N. masc. plur. in Reg. סמכין *The clusters of fruit* in the female palm, or date-tree. These first appear in sheaths which break out among the palm branches round the top of the stalk; each of these sheaths opening, after some time, from the bottom to the top, discovers a large cluster of embryo-fruits, sometimes to the number of two thousand three hundred; each cluster, according to *Dr. Shaw*, *Travels*, p. 142, weighing fifteen or twenty pounds. And they seem to have their Heb. name from their *diffusive fecundity*. So the Arabic סמך is applied to a *wide spreading tree*, "diffusa arbor." *Castell*. Once, Cant. vii. 8; where the Vulg. Fructus *Fruits*, and the LXX to the same sense Τῆσαν *Tops*, since the *clusters or fruit* really grow on the *top of the stalk*. But for a more particular description of the *palm-tree*, and it's fruit, I refer to *Schnucker's Physica Sacra*, on Exod. xv. 27, and on Job xxix. 18, with the plates.

סמך

With a radical מ final, as appears by the following N. being masculine.

It occurs not as a V. and the ideal meaning is uncertain; but as a N. masc. סמך

‡ Editor's Note in *Bate's Translation*.

A bush.

A bush. So the LXX Βαρος, and Vulg. Rubus. It is used only for that in which Jehovah appeared to Moses. occ. Exod. iii. 2, 3, 4. Deut. xxxiii. 16, *The good will dwell שני סנר from those who dwell in the bush*: from this last text it is evident that Jehovah appeared to Moses in more persons than one, as he did to Abraham, Gen. xviii. of which see under סנר II. p. 342, col. 1.

Hence, perhaps, Gr. Σινω to hurt, wound, (which may be the radical idea of the Heb. סנה), Lat. *Sentis* a thorn, bush.

סנר

Occurs not as a V. in Heb. but in the Chaldee Targum of Jonathan Ben Uziel on Num. xvi. 14, we meet with סנר for the Heb. תנקר *Wilt thou bore out?* the eyes namely. As a N. masc. plur. סנרים rendered *Blindness*, but from the circumstances of the histories in Gen. and 2 K. means *Dazzlings, deceptions or confusions of sight from excessive light*. So the French Translat. Eblouissement *A dazzling*. occ. Gen. xix. 11. 2 K. vi. 18; in both which passages the Targums paraphrase it by שברירא *Eruptions or flashes of light*, or, as Mercer in Robertson explains the Chaldee word, *Irradiations*. And in this view the Heb. סנרים may be very naturally derived (with Schultens in his MS. Orig. Heb.) from סן *to pour forth, diffuse*, and נר *Light*; so the Lexicons in general make סנר a quadriliteral word.

סם

Occurs not as a Verb in Heb. but in sense as well as in sound seems nearly related to שם *To be brisk, active, sprightly, to exult*.

I. As a N. סם, plur. סמים *A horse*, from the active alacrity, or sprightliness of that species of animals, according to that of Job, ch. xxxix. 21, שם He exulteth in his strength. Comp. under שם. Every one knows how eminent this quality is in horses, even in our part of the world, and it is much more so in the warm eastern countries. And this no doubt was the reason why the idolaters of those nations in general consecrated horses to the sun or solar light. Thus Strabo tells us (lib. ii. p. 780, edit. Amstel.) of the Massagetes, that they esteem the sun as the only god, and to him they sacrifice

horses. Herodotus, at the end of his first book, relates the same fact, and explains the reason of it. "They sacrifice, says he, the swiftest or most active of animals to the swiftest of the gods." To the same purpose Heliodorus (lib. x.) speaks of the Ethiopians, and Xenophon of the Armenians (lib. iv. Αἰῶας). The last quoted author makes mention of the Persians offering horses for a burnt sacrifice to the sun, as an usual custom (Cypæd. lib. viii. p. 460, 464, edit. Hutchinson, 8vo.); and Justin (lib. i. cap. 10.) says much the same thing of the Persians, as Strabo and Herodotus do of the Massagetes, that they regarded the sun as the only god, and reckon horses sacred to him. To the passages above cited, we may add that of Ovid, Fast. lib. i.

*Placet equo Persis radiis Hyperiona cinctum,
Ne deat celeri victima tarda Deo.*

"The Persians sacrifice horses to the sun, that a sluggish victim may not be offered to a swift Deity."

The idolatrous consecration of horses to the sun had infected Judea; for we read, 2 K. xxiii. 11, of the horses, which the kings of Judah had given לשמש to the sun or solar light*. So Xenophon, as above, mentions the white chariot consecrated to the sun, among the Persians, which, no doubt, was drawn by horses. And Apollo, or the sun, was sometimes among the Greeks and Romans represented in a chariot drawn by four horses. Thus in the Orphic Hymn to Ἡλιος he is styled Διψευρα the charioteer, and τετραζαμοσι ποσσιν χοοευσσιν exulting or running his course, with feet of quadrupeds. And in the story of Phaeton in Ovid's Metam. lib. ii. fab. 1, we find not only a description of the chariot of the sun, lin. 106, but even the poetical names of his four horses, lin. 153, 4. Comp. Virgil, Æn. xii. lin. 114, 115; and Spence's Polymetis, p. 185, &c. and under סנר I.

Horses in so remarkable a manner partake of that liveliness and sprightly vigour, which is one of the most eminent and glorious effects of the sun or solar light

* See Fœni De Orig. & Progr. Idol. lib. ii. c. 9, and Bochart, vol. ii. 176—7. Selden De Diis Syr. p. 249.

on animals, on men, and even on universal nature, and there is no room to question, but the idolaters, by consecrating horses to the sun, meant to attribute to him, as independent on Jehorah, that alacrity and activity, of which his influence is indeed the natural cause to the whole material system. The heathen writers just cited aim at the true reason of this consecration, but, from a false philosophy, stop short at the imaginary, though apparent, motion of the solar orb. freq. occ. As a collective N. סבתי *A number of horses*, like our Eng. words *horse, cavalry*. 'Hippus. occ. Cant. i. 9; where the comparison of the royal bride, and of her regular train of comely virgins (whom, I think, we must include), to such animals may, to a modern western reader, seem coarse and unpolished; yet as ingenious men have observed, Theocritus has made a like compliment to Helen in his *Epithalamium* (Idyl. xviii. lin. 30), where, after observing that this celebrated beauty was Πιστη, μεγάλη, plump and lusty (circumstances which the easterns admire in women to this day), he compares her to Ἀρματι Θεσσαλον, ἵππος, *A Thessalian chariot-horse*. See more in Harmer's Outlines, p. 172, &c. And the reader may find a modern Turkish and a Grecian beauty answering the above description of Helen, represented to the eye in Russell's Nat. Hist. of Aleppo, plate xvi. p. 101, and in Niebuhr, Voyage, tom i. tab. xxiv. p. 135. It may be worth observing, that the etymologists derive the Gr. ἵππος *a horse*, from ἵπτασθαι ποσὶ flying with his feet, the Lat. Equus from Greek ωκὺς *swift*, and perhaps our Eng. Horse is related to the Gr. ὄρω, fut. ὀρώ, which in the passive signifies to rush with violence or impetuosity.

- II. As a N. סוס *A swallow*. So the LXX, Symmachus (in Isa.) and Vulg. See Borchart, vol. iii. 59, &c. who there assigns the note of this bird for the reason of it's name, and ingeniously remarks, that the Italians about Venice call a swallow, zisilla, and it's twittering, zisillare. I shall not oppose this learned writer's opinion, but observe with Cocceius, that the swallow might have the name of סוס from it's swift motion. Thus in English we

call a bird of this species, a *swift*, "from the quickness of their flight." Johnson. occ. Isa. xxxviii. 14. Jer. viii. 7. But observe, that in Isa. the Keri and three of Dr. Kennicott's Codices in the text, and one more in the margin, read סוס, and that in Jer. thirteen of his Codices now read סוס, as five more did originally.

- III. As a N. סם *A moth, a papilio* of the night. So LXX Στρος, and Vulg. Tinea. occ. Isa. li. 8. The ingenious Abbé Pluche, comparing the papilios in general with the caterpillars, from which they spring, remarks, "The caterpillar, who is changed into a nymph, and the papilio that proceeds from it, are two animals entirely different: the first was altogether terrestrial, and crawled along the ground; the second is agility itself."—*Nature Displayed*, vol. i. p. 34. English edit. 12mo. This, joined with our own observation, may suffice to shew the reason of the moth's Heb. name סם; and it may be further remarked, that the Greek name for a papilio is in like manner ψυχη, probably from it's spirit and activity. See Spence's Polymetis, dial. vii. p. 71. occ. Isa. li. 8.

DER. Greek Στρος *a moth*. Also, to *souse*, as a bird on it's prey.

סער

- I. To support, sustain, uphold. Ps. xviii. 36. Prov. xx. 28. Isa. ix. 7.
II. It is particularly applied to the effect which eating has on the human heart. Jud. xix. 5, 8. (comp. Gen. xviii. 5.) Ps. civ. 15, *Bread which sustaineth man's heart*. This expression is philosophically just. Food, and particularly bread, which is very expansive, taken into the stomach distends that organ, which, then bearing upwards against the liver and diaphragm, sustains or bolsters up the heart, and so takes off from the ascending branches of the aorta that drag, which, when the stomach is empty, contracts their diameters, lessens the quantity of blood ascending towards the head, and consequently of the nervous fluid or animal spirits generated in the brain, and so is one of the causes of that faintness which we feel after long fasting. The V. is also used absolutely in this view, To support or comfort oneself. occ. 1 Kings xiii. 7; where

where however, perhaps, לִבְךָ *thy heart* is to be understood.

- II. As a N. מִסְעָר *Propt-up work*. occ. 1 K. x. 12. It would be no easy matter to guess what this word meant, unless the parallel passage, 2 Chron. ix. 11, had explained it by מַבְלֹת *Stairs*, called also מִסְעָר from the manner of their construction.

See under סַע נָבַע III.

סַעַל

In general, *To split, divide, rive*. The LXX have given nearly the idea, Isa. ii. 21, by rendering the N. כַּעַס, σκισμας, *Clefts*, from σκαλω to rend, cleave.

- I. In Hiph. *To split, rive*, as a branch from a tree. occ. Isa. x. 33; where Vulg. *confringet shall break*.

II. As a N. masc. plur. in Reg. כַּעֲפִי *The branches of a tree, which divide off from it's body*. occ. Isa. xvii. 6. xxvii. 10. And so with *Bate* we may understand סַעֲפִים, 1 K. xviii. 21, *How long halt or hop ye upon two boughs?* i. e. like birds hopping backwards and forwards from one bough to the other, without settling. It does not appear that the N. ever signifies *thoughts or opinions*, as we render it. As a N. fem. plur. in Reg. סַעֲפֹת The same. occ. Ezek. xxxi. 6, 8.

III. As a N. כַּעֲפִי, plur. in Reg. *A rent or cleft of a rock*. occ. Jud. xv. 8, 11. Isa. ii. 21, lvii. 5.

IV. As a N. מִסְעָר, plur. כַּעֲפִים occ. Psal. cxix. 113; where it seems to denote *violent persons, tearing and rending those who come in their way*. So *Jerome*, tumultuosos *tumultuous, turbulent*. Comp. ver. 115.

The above cited texts are all in which the Root occurs; and in the explanation of it I am indebted to *Schultens MS. Orig. Heb.*

סַעַר

I. Intransitively, *To be turbulent, tumultuous, violently agitated*, as the sea. occ. Jonah i. 11, 13.

II. Applied to the heart, *To be violently disturbed or agitated*. occ. 2 K. vi. 11.

III. As Ns. סַעַר, and fem. סַעֲרָה *A violent or turbulent wind, a whirlwind, tempest*, Turbo. 2 K. ii. 1, 11. Job xxxviii. 1. Psal. lv. 9. lxxxiii. 16. Jonah i. 4. Hence perhaps as a V. *To be turbulent, tempestuous*, as a whirlwind. Spoken of men. occ. Hab. iii. 14.

IV. Transitively, *To disturb, agitate, drive away, disperse, scatter*, as with a tempest or whirlwind. occ. Isa. liv. 11. Zech. vii. 14; where Vulg. *dispersi, and Montanus, excellently, exturbavi*. In Niph. *To be driven away*. occ. Hos. xiii. 3.

DER. Sure (old Eng.) vehemently.

סַח

The idea of this Root seems to be *Cavity, concave, hollow*; and hence, perhaps, Eng. *to sap, undermine*, and Greek σκαω to rot, and σαπρος rotten. Comp. under סוּמְפִיָּא among the Pluriliterals. It occurs not however as a V. but

I. As a N. סַח, plur. fem. סַחֹת, *A bowl, a bason, a concave vessel to hold liquids or other things*. See Exod. xii. 22. Zech. xii. 2. 2 Sam. xvii. 28; where סַחֹת seems to denote such *wooden bowls* as the Arabs still use for kneading their bread in, and afterwards eating out of*.

II. As a N. סַח plur. סַחִים. Mr. *Hutchinson* (columns, p. 22) says, that in Amos ix. 1, it signifies “*a hollow shell or covering above the door, and before the porch*.” *Bate*, Crit. Heb. explains it, “*a saloon or bason-like porch before the door of the house*,” and immediately cites 1 Chron. ix. 19, *Keepers of the porches of the tabernacle*. A gate it had to the outer court (Exod. xxvii. 16. xl. 33.), which implies *a threshold, and a lintel*; and the former of these is, I think, signified by סַח in the singular, and both of them by סַחִים in the plural. See under סַח V.

סַחַח

Occurs not as a V. in Heb. but seems in sense as well as in sound to be nearly related to סַח to *scrape or sweep together*. So סַחַח וְסַחַח, בָּטַח וְבָטַח &c.

As a N. מִסְפָּח *Provender for camels or asses*. It seems strictly to denote *mixt provender* (farrago corrassa), *swept together*, as it were, of *chopped straw, barley*, and perhaps some *beans*. Such as they still feed their labouring beasts with, in the East†. occ. Gen. xxiv. 25, 32. xlii. 27. xliii. 24. Jud. xix. 19; in which last

* See *Harmer's Observations*, vol. i. p. 363, 4, and Note.

† See *Harmer's Observations*, vol. i. p. 426, 7, and *Niebuhr, Voyage*, tom. 4. p. 122.

K k

passage,

passage. as well as in Gen. xxiv. 25, 32, it is distinguished from their *הַנֶּחֱרָץ* or *chopped straw*.

ספד

In Kal, *To moan, lament, bewail, utter a mournful sound.* See 1 K. xiii. 30. Jer. xvii. 18. In Niph. *To be lamented.* Jer. xvi. 4. xav. 33. As a N. ספסר *A moan, wailing, lamentation.* Mic. i. 8, *For this I will make ספסר a moaning, בְּתִימִים like the dragons.* This passage determines ספד to signify a *mournful noise*, and not, as the Lexicons in general make it, a *gesture of grief.* Comp. Job xxx. 28, 29. On Isa. xxxii. 12, see under ספד II. and on Zech. xii. 12, see *Harmer's Observations*, vol. iii. p. 400.

ספה

With a radical, but mutable or omissible, ה. *Schultens*, in his printed *Origines Hebraeae*, lib. i. cap. 13, and in his MS. Orig. Heb. has, I apprehend, given the true idea of this Root, namely *to scrape, sweep, radere, verrere*; which senses he shews at large that the cognate ספס has in Arabic.

I. *To scrape, as a razor.* occ. Isa. vii. 20, *In that day the Lord יְהוָה shall shave with a hired razor (even) by those beyond the river (Euphrates) namely, by the king of Assyria, the head and the hair of the feet (the pubes), הַנֶּחֱרָץ חֲסָפָה וְהַנֶּחֱרָץ חֲסָפָה shall scrape even the beard, i. e. the king of Assyria shall plunder and harass the great men, and the vulgar of the Jewish people, and even the most honourable of all, their princes and kings.* How these things were fulfilled, see 2 Chron. xxviii. 20, 21. Isa. xxxvi. 2 K. xviii. 13, &c. 2 Chron. xxxiii. 11. Comp. Ezek. vi. 1, &c. Hence perhaps Saxon *scapan*, and Eng. *To shave*.

II. *To scrape or sweep together, corrudere.* I-a. xiii. 15, *Every one that is found, or readily met with, shall be thrust through, and every one ספה that is swept up or together, corradas (namely from flight or concealment), shall fall by the sword.* Deut. xxxii. 23, *אספה עלימו רעו* I will sweep together (conradam) upon them evils; where LXX συναξω, and Vulg. congregabo, *I will gather together.* So in the Infinitive ספס to scrape or rake together. See Isa. xxx. 1. Deut. xli. 19. Num. xxxii. 14, *לספס to scrape toge-*

ther, and so heap up (matter or fuel) *לְעַל* upon the burning anger of Jehovah.

As for Isa. xxix. 1. Jer. vii. 21, which also *Schultens* refers to this Root, perhaps the reader will be inclined to think that the common interpretation, which assigns them to יָסַף to add, is more easy and natural; but he will judge for himself.

III. In Kal, *To scrape or sweep off, or away, eradere, evertere.* See Gen. xviii. 23, 24. Comp. Zeph. i. 2, 3. Also, *To be swept off, or away.* Jer. xii. 4. Comp. Gen. xix. 15, 17. Psal. lxxviii. 19. Esth. ix. 28. In Niph. *To be swept off, as in battle, or the like.* 1 Sam. xxvi. 10. Comp. 1 Chron. xxi. 12. 1 Sam. xxvii. 1. Psal. xl. 14. Prov. xiii. 23, *Much food (is in or by) the tillage of the poor, שֵׁרֶסָה but substance, opulence, is swept away for want of judgement or order.*

IV. As a N. fem. סופה, in Reg. סופת, *A violent sweeping wind or storm.* See Job xxi. 18. Ps. lxxxiii. 16. Isa. xxi. 1. As a N. fem. סופרה The same. occ. Hos. viii. 7. So the Arabs use their Verb ספ for the wind's sweeping the earth, and the Arabic N. סافיה signifies a violent wind, which sweeps up the dust, leaves, &c. in it's way. The Latin Poets in like manner often apply their V. verrere to the winds. Thus *Lucan*, lib. v. lin. 572,

Cori verrent mare.

Corius will sweep the sea.

So *Virgil* of the *Aquila*, or North-east wind, Georg. iii. lin. 201,

Ille volat, simul arva fugat, simul aquora verrens,
He swiftly flying sweeps the fields and main.

And before him, *Lucretius*, lib. i. lin. 280.

Sunt igitur venti nimirum corpora cæca,
Que in aëre, quæ terras, quæ denique nubila celi
Verrunt—

The winds are bodies, tho' by us unseen,
Which sweep the main, the land, and clouds of heav'n.

So lib. v. lin. 267, 389, and lib. vi. lin. 624, he speaks of the winds verrentes aquora, sweeping the seas. And to add but one passage more, *Virgil*, Æn. i. lin. 63, says that unless *Æolus* confined the stormy winds,

* The North-west wind.

—*Maria*

—*Maria ac terras calumque profundum*
Quippe ferant rapidi secum, verrantique per auras.
 The seas and earth, and e'en the cope of heav'n,
 They'd tear away, and sweep thro' empty space.

For the above passages from the Poets, I am obliged to *Schultens's* printed *Origines Hebrææ*; lib. i. pars i. cap. 13, § 5.

V. As a N. סף *A threshold*, which is *swept* or *brushed* by the door or gate in opening and shutting. Jud. xix. 27, *And her hands (were) upon the threshold.* Zeph. ii. 14, *Desolation (shall be) סף in the threshold.* Plur. ספים denotes *the threshold* and *the lintel*, both of which are *brushed* by the door. 1 Chron. ix. 19, *The keepers of the סף of the tabernacle.* (Comp. under סף II.) Amos ix. 1, *Strike the porch* (i. e. the vaulted covering over the door, of the temple namely), *that ספים the lintel and threshold may tremble.* Comp. Isa. vi. 4. Ezek. x. 4. xl. 6; and *Louth* there.

VI. As a collective N. סוף *The plants or weeds* which grow on the borders of a river or sea, and are continually *swept* or *brushed* by the waves. See Exod. ii. 3; 5. Isa. xix. 6. Jonah ii. 6. סוף ים *The weedy sea*, i. e. the western arm or gulph of what is now commonly called the Red Sea, anciently named the *Heroopolitan Gulph*; and now the *Gulph of Suez*. It has been thought that this Hebrew appellation was given to it from the great quantity of *weeds* with which it abounded. Thus both *Diodorus Siculus*, and *Artemidorus* in *Strabo* (cited in *Bochart*, vol. i. 282), have taken particular notice of the *μύκη* and *φυκας* *moss* and *algæ*, or *sea-weed*, with which the Red Sea abounds, and from which they account for its remarkably green colour. Comp. Wisd. xix. 7. Dr. Shaw also (*Travels*, p. 447.) is for translating "סוף ים, *The sea of weeds, or weedy sea*, from the variety of *algæ* and *fuci*, and perhaps the *madrepores* and *coralline substances* just described, which grow within its channel; and at low water, particularly after strong tides, winds and currents, are left in great quantities upon the sea-shore." But how far this testimony of Dr. Shaw should be extended to the *algæ* some may doubt; since Mr. Bruce, *Travels*, vol. i. p. 237, positively asserts that in the Red Sea, of which he had seen the whole extent, he

never in his life saw a weed of any sort. "My opinion then, says he, is, that it is from the *large trees* or *plants* of *white coral*, spread every where over the bottom of the Red Sea, perfectly in imitation of *plants on land*, that the sea has obtained this name," of סוף ים namely. But with the above assertion compare *Michaëlis*, *Recueil de Questions*, quest. i. and Qu?

For the reason of the Greeks naming it *Ερυθρα Θάλασσα*, whence the Romans called it *Rubrum Mare*, and we *the Red Sea*; comp. *Greek and English Lexicon* under *Ερυθρός*. To what the reader may there find I add from Mr. Bruce—"I am of opinion that it certainly derived its name from *Edom*, long and early it's powerful master, that word signifying *Red* in Hebrew. It formerly went by the name of the *Sea of Edom* or *Idumæa*; since, by that of the *Red Sea*.—As for what fanciful people have said of any *redness* in the sea itself, or colour in the bottom, the reader may be assured all this is fiction, the Red Sea being in colour nothing different from the Indian or any other ocean." *Travels*, vol. i. p. 236, 7; where see more.

VII. As a N. סוף *An extremity* or *end*, of a thing, where it is, as it were, *scraped* or *swept off*. "*Prærasio vel præsectio rei.*" *Schultens*. Comp. קצה I. IV. occ. 2 Chron. xx. 16. Eccles. iii. 11. vii. 3; xii. 13. Joel ii. 20.

VIII. Chald. *To sweep away, consume, put an end to.* occ. Dan. ii. 44. Also, *To finish, accomplish.* occ. Dan. iv. 36, or 33. As a N. סוף and emphatic סופא *Extremity, end.* Dan. iv. 8. vi. 26, & al.

סוף In Hith. with the ס and ת transposed, חסוף *To be at the threshold, to be a door-keeper.* occ. Ps. lxxxiv. 11. It is a V. formed from the N. סוף; and we often read of the *keepers* of the סוף or *threshold*, in the Temple service. See 2 K. xii. 9; xxii. 4; xxiii. 4. xxv. 18. 1 Chron. ix. 22.

ספח

I. In Kal, *To join, unite.* occ. 1 Sam. ii. 36. In Hiph. *To put near, or close.* So *Monachus*, *adjuvanti.* occ. Hab. ii. 15. In Niph. *To be joined, united, collected, cleave to or together.* occ. Job xxx. 7. Isa. xiv. 1; where the LXX *προσθιγγεται* shall be added. In Hith. הספח, ס and ת being

K k 2

transposed,

transposed, *To join oneself, cleave, adhere.* occ. 1 Sam. xxvi. 19.

II. As a N. ספח *A scurf or tetter adhering to the skin.* Lev. xiii. 2, & al.

III. As a N. ספח *Corn, which adheres to the ground, when the harvest is gathered in, and in consequence springs up the next year.* occ. Lev. xxv. 5, 11. 2 K. xix. 29. Isa. xxxvii. 30. But as a N. masc. plur. in Reg. ספחי is used in a more general sense, Job xiv. 19, for *what grows upon and adheres to the ground, notwithstanding the violence of the torrents which are there referred to; The waters dash in pieces the stones; תשטף תשטף the dust of the earth overwhelms its produce.*

IV. As a N. fem. plur. ספחות *Close vails, Eng. Translat Kerchiefs, which, according to its etymological meaning from the French couvre-chef a covering of the head, very well answers the Heb. word; LXX Επιβολαια Vails, coverings; so French Transl. Voiles.* occ. Ezek. xiii. 18, 21. But it may be proper to remark, that Mr. Harmer, *Observations*, vol. ii. p. 98, explains ספחות of such rich embroidered handkerchiefs, as the Eastern women in a state of honour and happiness do to this day bind over the other ornaments of their heads: I however, prefer the former interpretation. Comp. under כסח, and סח I.

DER. *Speck.* Qu?

ספ

Occurs not as a V. but as a N. ספל *A bowl or dish.* occ. Jud. v. 25. vi. 38.

DER. Lat. *Simpulum*, *m* being inserted, as usual, before *p*: and, the *ס* being struck off, the Gr. *φιαλη*, whence Eng. *phiale* or *vial*. Also, *To spill*.

ספן

I. *To cover, protect, secure.* occ. Deut. xxxiii. 21, *For there (in) a portion of the lawgiver, i. e. assigned to him by Moses the lawgiver, himself, ספן (was he) protected or secured, "i. e. as to his possessions which he left behind him when he went with other tribes to war against the Canaanites."* Taylor's Concordance. See Num. xxxii.

II. *To cover, line, as the sides, and, according to the * Eastern custom, the roof,*

* See *Show's Travels*, p. 209; *Russell's Nat. Hist of Aleppo*, p. 2.

of a building with boards or wainscot. occ. 1 K. vi. 9. vii. 3, 7. Jer. xxii. 14. Hag. i. 4, where Eng. Translat. *ceiled*, so *Aquila* *ωροσμενους*, and Vulg. *laqueatis*. As a N. ספן *The wainscot, in general.* occ. 1 K. vi. 15.

III. As a N. fem. ספנה occ. Jonah i. 5. It is rendered *ship*, but that is expressed by a different word, *מנה*, in this and the two immediately preceding verses. It seems to denote a *roofed or ceiled room or cabin in the ship, "to the sides (ירכתי)* of which conveniences somewhat like the mangers in stables might be fixed for the sailors to lie down in." Taylor's Concordance, whom see.

ספס

It seems to be a word formed from the sound, as *clap, smack*, in English.

To smite, strike, clap, or smack, as the hands together, whether in anger, occ. Num. xxiv. 10; or in exultation, insolence or derision, occ. Job xxxiv. 37. Lam. ii. 15. Jer. xlviii. 26; in which last cited passage the LXX have *επικρυσσει—εν χειρι αυτου*, and Vulg. *allidet manum, shall clap his hand*. As a N. ספס *A clapping of the hands, as in insolent exultation.* occ. Job xx. 22. As a V. in Kal, Translative, *To clap the hands at, explodere.* occ. Job xxxiv. 26. Comp. ch. xxvii. 23. *Smiting on the thigh* is mentioned as a gesture of grief, not only by the sacred writers, Jer. xxxi. 19. Ezek. xxi. 12; but by the profane. Thus *Homer*, Il. xii. lin. 162,

Δι' α τούτ' ωλαζεν τις, και ω σπληγγιστο μηρην
Groaning, he smote his thighs.—

So Il. xv. lin. 113, and 397, xvi. lin. 125. and Odys. xiii. lin. 198.

Thus likewise *Xenophon* (*Cyropæd.* lib. vii. p. 390, edit. Hutchinson, 8vo.) says, that *Cyrus*, when he heard of the death of the brave and faithful *Abbadatas*, *σπασσεν αρσ τον μηρον, smote his thigh.*

The above cited are all the texts wherein this Root ספס occurs. Comp. ספס.

ספר

I. *To tell, count, number, enumerate.* Gen. xv. 5. xli. 49, & al. freq. In Niphal. *To be numbered.* Gen. xvi. 10. xxxii. 12. As Ns. ספר *A numbering, enumeration.* 2 Chron. ii. 17. Comp. ספד *Psalm* lxxi. 15. מספר *A number.* Gen. xli. 49. Exod.

Exod. xvi. 16. Num. i. 2, & al. freq. It sometimes implies *fewness*, as Isa. x. 19. *And the remainder of the trees of his wood shall be* (such) a number, i. e. (so) few, that a child may write them. And in general it may be observed, that "according to the genius of the Hebrew language, when מספר *number*, is placed after the substantive to which it belongs, it denotes a few, as Num. ix. 20. Job xvi. 22. [Ezek. xii. 16.] But when it comes before the substantive to which it is joined, then it denoteth many, as Job xxxvi. 26." *Taylor's Concordance*. Comp. Deut. xxxiii. 6. Hence Eng. *To cipher*, compute, calculate.

II. As a N. ספיר A kind of precious stone, a sapphire, so called, perhaps, from the number of gold-coloured spots, with which it is beautified. So LXX Σαπφειρος, and Vulg. Sapphirus. *Pliny* informs us, that "the Sapphire glitters with golden spots, that they are of an azure or sky-blue colour, but rarely intermixed with purple. Those of *Media* are the best, but none are transparent." "The Sapphire of the ancients, says the *New and Complete Dictionary of Arts, &c.* was a semi-opaque stone of a deep blue, veined with white, and spotted with small gold-coloured spangles in the form of stars." A pavement, therefore, of Sapphires is, in a comparison, very properly joined with the † body of the heavens in its clearness, Exod. xxiv. 10. Comp. Ezek. i. 26. x. 1.

There is mentioned by *Philostratus* a remarkable heathenish imitation of the divine appearance, which is described in Exod. xxiv. or rather of that in Ezek. i. "Philostratus ‡, says my author §, observes, that there was in the royal palace in Babylon, a room vaulted like a heaven, and adorned with sapphires of the colour of heaven, with images of gods placed

aloft, and appearing, as it were, in the air; that the king was wont to give judgement there, and that there were four golden Ιυγγες, or charms, hanging down from the roof, prepared by the magicians, and called Θων Γλωτται, *Tongues of the Gods*. What can we think all these things were contrived for, if it were not that these men thought that, by these means, the judgements of the kings would become divine oracles, and be so esteemed by their subjects? It appears evidently, that such preparations and ornaments in the presence chamber, or judicial court of a king, were absolutely like the *Adytum*, or *Sanctuary of a Deity*, which was thought to give out true oracles, at least as far as we can guess by those slender accounts we have of them." Thus far my author. And was not this idolatrous pagantry of the *Babylonish* kings evidently stolen and perverted from the appearance of the God-man over the Cherubim, in the holy of holies, from whom true oracles did indeed proceed? Comp. Exod. xxv. 22. Num. vii. 89. Ezek. i. 26. And will not the above cited account throw some light on Ezek. xxviii. 16, where we find the impious prince of Tyre, after he set up for a god, in the midst of the stones of fire, i. e. of the stones that shone like fire, among which we find the sapphire, ver. 13? Comp. under כרב IV.

III. To tell, narrate, recount, relate in detail, particularly, or minutely. See Gen. xxiv. 66. Psal. ii. 7. xix. 2. lxix. 6. lxix. 27. In Niph. To be thus told or related. Job xxxvii. 20. As a N. מספר, A narration, relation. Jud. vii. 15. So LXX διγγηγον.

IV. As a N. ספר A particular account or relation in writing, whether hieroglyphical or literal.

1. An account or memorial in hieroglyphical or emblematical writing. Exod. xvii. 14. (Comp. under כרב IV.) And in the same sense it may be used, Job. xix. 23. xxxi. 35. Let mine adversary כרב ספר write (i. e. hieroglyphically) a memorial; ver. 36. Surely I would take it upon my shoulder; I would bind it as a tiara, diadem, or turband to me. || Linen is one of the oldest materials

* Sapphirus aureis punctis collacet. Cæruleæ & Sapphiri, raroque cum purpurâ. Optime apud Medos, nusquam tamen perlucide. Nat. Hist. lib. xxxvii. cap. 8.

† ———— Now glow'd the firmament
With living Sapphires ————

Says Milton (Paradise Lost, book iv. lin. 604, 5), speaking of the stars themselves.

‡ "De Vit. Apollon. lib. i. & apud Pbot. Cod. ccxlii."

§ *Darbus* on the Revelation, ch. xxi. 20. p. 1007.

|| See *Harmer's Observations*, vol. ii. p. 172. *Livy* mentions libri lintei, linen books or records, as being
K k 3 in

materials that ever was written upon (as appears by the bandages of the Egyptian mummies still preserved); and to this Job probably alludes in the passage just cited, as also in ch. xiv. 17. This might readily be not only taken on his shoulder, but bound about his head. And why might not an *accusation* be as easily depicted in *hieroglyphical* writing on linen, as a *direction for destroying a person* be engraved in the same kind of writing on a wooden tablet? An instance of which latter we meet with in *Homer*. The very ingenious and learned Mr. Wood, in his Essay on the Original Genius and Writings of that Poet, after observing that neither in the *Iliad* nor *Odyssey* is there any thing that conveys the idea of letters or reading, nor any allusion to literal writing, adds, p. 250, "As to *symbolical, hieroglyphical, or picture-like description*, something of that kind was, no doubt, known to *Homer*, of which the letter (as it is called) which *Bellerophon* carried to the king of *Lycia* is a proof." This letter was sent from *Proetus*, II. vi. lin. 168, &c.

Πηγεὶ δὲ μὴν Ἀλκυονίδι, ὡς ἐν δ' ἔστι ΣΗΜΑΤΑ ΑΥΓΡΑ,

ΓΡΑΨΑΣ ἢ ὡς ἄλλῃ στυγὰς Συμφερόνῃ πολλὰ
Διούξει δ' ὡς ἄλλῃ ὡς ἄλλῃ, οὐδ' ἄπο τῆς αὐτῆς.

"* To Lycia the devoted youth he sent,"

With marks expressive of his dire intent
GRAV'D on a tablet that the prince should die†.

"The Mexicans, though a civilized people," adds Mr. Wood, "had no alphabet; and the account they sent to *Montezuma* of the landing of the Spaniards was in this picture-writing‡."

2. An account in literal writing. Gen. v. 1. Neh. vii. 5; where it is applied to a genealogical account or register.
3. A book, roll, or volume. Exod. xxiv. 7. 2 Chron. xxiv. 27. Isa. xxix. 11, 12. (Comp. under חֶסֶד.) Isa. xxxiv. 4.
4. A bill or note. Deut. xxiv. 1, 3.
5. An epistle or letter. 2 Sam. xi. 14, 15. 2 K. v. 5. xix. 14.

in use among the Romans, lib. iv. cap. 7, 13, 20. and lib. x. 38; and long after those times, *Vopiscus* in *Aurelian*, § 1. Comp. *Pliny*, Nat. Hist. xiii. 11.

* *Pope*.

† Comp. *Ovid*, *Metam.* lib. vi. lin. 576, &c.

‡ Comp. *Grozius*'s Origin of Laws, &c. vol. i. p. 174, edit. *Edinburgh*; *Robertson*'s Hist. of America, vol. ii. p. 14, 270, 1, 286, 4to.

6. A deed or conveyance. Jer. xxxii. 10, 11, 12.

V. As participial נסר כופר A notary, recorder, secretary, historiographer, scribe. See Jud. v. 14. 2 Sam. viii. 17. 2 K. xii. 10. xix. 2. Jer. xxxvi. 26. It is both in Heb. and Chald. particularly applied to *Ezra*, who is called a ready כופר Scribe in the law of Moses, so is equivalent to a man of learning. See *Ezra* vii. 6, 11, 12, 21. Neh. viii. 1. Hence

VI. As a N. ספר Learning, literature. Dan. i. 4, (where *Theodotion* γράμμαλα, Vulg. literas.) 17. Comp. Isa. xxix. 11, 12, where LXX γράμμαλα, Vulg. literas.

סל

To pelt, i. e. either to throw, or to strike with something thrown. The LXX have once, Isa. lxii. 10, rendered it by διαβίττειν to throw forth or away.

I. Intransitively, To pelt. 2 Sam. xvi. 13, רסקל באבנים לעמתי And he pelted with stones over against him, and threw dust.

II. Transitively, To pelt a person with stones. 2 Sam. xvi. 6, רסקל באבנים את דוד And he pelted David with stones. Deut. xiii. 10, And thou shalt pelt him with stones that he die. So without the express mention of אבנים stones, 1 K. xxi. 10, Take him and pelt or stone him that he die. And as a Participle παουλ, Naboth סקל (is) stoned, and is dead. 1 K. xxi. 14. So in general, To stone, pelt with stones, whether to death or not. See Exod. viii. 26. xvii. 4. xix. 13. Josh. vii. 25.

III. With ס following, To pelt or clear from stones. occ. Isa. v. 2. lxii. 10, כלל סמבן Clear (i. e. the highway) from stones. *Judea* is a very stony country, and the stones very troublesome in travelling; which circumstances make the application of the image to ecclesiastical scandals or stumbling-stones the more proper.

סר

I. In Kal, Intransitively, To decline, turn aside, turn out of the way, depart. Gen. xix. 2, 3. xlix. 10. Exod. iii. 3, 4. 1 Sam. vi. 12. 2 Sam. ii. 21, & al. freq. Job xxxix. 32, or xl. 2, דרב עם שרי יכור Does he who contends with the Almighty draw back? So the LXX ἀναλίσκει. And the Vulg. expresses the general sense of the Heb. words, Nunquid qui contendit

cum

cum Deo tam facile conquiescit? Does he who contends with God so easily acquiesce? See the following verses, and Scott on the place. In Hiph. Transitivity, *To remove, turn aside or away*. Gen. viii. 13. xxxv. 2. xlviii. 17, & al. freq.

II. As a participial N. סר *Displeased, fastidious, turning himself away*, as persons in sullen grief are apt to do. occ. 1 K. xx. 43. xxi. 4, And Ahab came into his house סר displeased and angry—and turned away his face.

III. It is applied to סבא, strong inebriating liquor. Hos. iv. 18, כר סבא, Their strong drink is gone off, turned (as we say) Eng. Translat. is sour; so the French, est devenu aigre. Comp. Isa. i. 22.

IV. *To turn aside*, out of the way of God or true religion, *to apostatize*, Exod. xxxii. 8. Deut. xi. 16, 28. 1 K. xv. 5, (where see Dr. Chandler's Review of Hist. of the Man after God's own Heart, p. 303.) & al. As a N. fem. סרה *A turning aside, revolt, apostasy*. Deut. xiii. 5. Isa. i. 5, & al. As a participial N. masc. plur. סורים seems once used in a political sense, *Revolters*. occ. Eccles. iv. 14, For from the house (not of prisoners, but) of revolters he (this sensible youth) cometh to reign, in allusion probably to Jeroboam, whose future elevation Solomon foresaw. See 1 K. xi. 11, 12, 13, 26, 28, 40. xii. 20.

V. As a N. fem. plur. סירות *A pot, a kettle, to remove meat to and from the fire*. Exod. xvi. 3. 2 Chron. xxxv. 13, & al. Also, *A pot, or pan, to remove ashes from the altar*. Exod. xxvii. 3, & al. סירות דגה, Fishing boats, so Targum צידן דגות, they seem to be called in Heb. סירות from their deep roundish form resembling a *put*. occ. Amos iv. 2. Comp. Jer. xvi. 16. and Lowth's Notes. Our translators render the words *fish-hooks*; but it does not appear that סירות signifies *hooks*, and a *fish-hook* is denoted by a different word, חבית, Job xl. 25. or חל, 1. Isa. xix. 8. Hab. i. 15. Neither does סירות signify *spears*, as Mr. Harmer interprets it, Observations, vol. iv. p. 200.

VI. As a N. masc. plur. in Reg. סררי *The dangling, irregular shoots of a vine, which bear either none or bad grapes*. occ. Jer. ii. 21.

VII. As a N. masc. plur. סורים *Thorns*, from

the irregular manner of their growth. occ. Eccles. vii. 6. Isa. xxxiv. 13. Hos. ii. 6. Nah. i. 10. Comp. Mic. vii. 4; and on Eccles. vii. 6, observe, that though their most usual fewel in the East is *dung*, which burns *very slowly*, they however heat their pots with *thorns or small twigs* (comp. Ps. lviii. 10.), which burn as remarkably quick. See more in Harmer's Observations, vol. i. p. 261, &c.

VIII. As a N. fem. סרן (formed as שכן from שך), plur. סרנות *A coat of mail, which turns aside or wards off offensive weapons from the body*. occ. Jer. xli. 4. li. 3.

סר *To turn aside, or away, again and again, or repeatedly*. It is used both in a transitive and intransitive sense. Lam. iii. 11. Hos. iv. 16. As a Participle סורר *Turning aside, withdrawing, revolting, rebelling, refractory*. See Deut. xxi. 18. Neh. ix. 29. Hos. iv. 16. Zecl. vii. 11. Fem. סורה *Gadding, rambling*. (Qu?) Prov. vii. 11, In Hiph. *To turn aside, or remove entirely*. Ps. lxxxii. 7; where if הסירות be the true reading, the inserted ן must be considered as substituted for the reduplicate ס; but thirty-one of Dr. Kennicott's Codices read הסירות without the ן, Targ. אסירות *I r. moved*.

DER. Gr. σκεπς to draw, *To sheer off, swerve, sore, sorry, sorrow, sour, surly*, Qu?

סרב

Occurs not as a V. in Heb. but may perhaps have some relation to צרב to scorch, and שרב to parch. As a N. masc. plur. סרבים perhaps, *Nettles*, from the pungent burning sensation they cause. So in Lat. a nettle is called urtica, from uro to burn,

Nec immeritò nomen sumpsisse videtur,
Tactus quod exurat digitos urtica tenentis*.

Once, Ezek. ii. 6.

סרה

I. *To spread, or stretch out, beyond, or abroad*, Applied to a luxuriant vine. occ. Ezek. xvii. 6.—to persons stretched out through indolence and luxury. occ. Amos vi. 4, 7. So that thorough sensualist Anacreon, ode iv. lin. 1, &c.

Εἰς τὸν ἄνθος τῆς ἀνέμου
ἦν ἡ σῆμα ἡ ἀνέμου
ΣΤΟΡΕΑΣ, ὡς ἀνέμου.

* Macer in Martini Lex Etym.

K k 4

Stretch'd

*Stretch'd at my length on flow'ry bed,
I'll drink my fill.*—

—to the curtain of the tabernacle, which spread beyond it's hinder or western side. occ. Exod. xxvi. 12, 13. As a N. סרן *What thus spreads beyond, superfluity.* occ. Exod. xxvi. 12. As a Participle paoul masc. plur. in Reg. occ. Ezek. xxiii. 15, סרני סבולים בְּרֹאשֵׁיהֶם Exceeding, i. e. Spreading out to a great size in dyed attire about their heads, wearing large tiaras of dyed cloth about their heads. French Translat. *Ayant des habillemens de tête flottans & teints.* It is plain that סרני is of the same form as סרני at the beginning of this verse, and therefore must agree with סרני in the preceding one, and ought to be rendered accordingly; not as by Vulg. and Montanus, Tiaras. See Niebuhr, Voyage, tom. i. p. 129, &c. on the head-dresses of the modern orientals. And observe that in Ezek. xxiii. 14, twenty-eight of Dr. Kennicott's Codices read סרני.

II. In Niph. Spoken of wisdom, "To be or become luxuriant, to shoot out into vain foolish conceits," Taylor; or, "as we say, to overshoot itself," Bate. occ. Jer. xlix. 7.

DER. *To stretch, a streak.*

כרן Chald.

It occurs not as a V. in the Bible, but as a N. masc. plur. כרני, emphat. כרניא, and in Reg. Presidents over other governors. occ. Dan. vi. 2, 3, 4, 6, 7.

כרן

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but

I. As a N. masc. plur. in Reg. כרני Plates, or rather *Axle-trees*; so the Vulg. axes, but the LXX τα ἀποσσεγγονα the appendages occ. 1 K. vii. 30.

II. As a N. masc. plur. סרנים Princes, chiefs, rulers. The word in this view is used only for the five princes of the Philistines, who are enumerated, 1 Sam. vi. 16, & seq. and who were probably so called by a dialectical variation from the Heb. שר. Comp. 1 Sam. xxix. 9.

סרם

Occurs not as a V. in Heb. but in Chaldee signifies *To serve, minister, attend.* The word is of a less servile signification than

סרן.

I. As a N. סרם An attendant or officer in a king's court. Gen. xxxii. 36. xxxix. 1,

xl. 2. Esth. i. 10. 2 K. xx. 18. Comp. Dan. i. 3.

II. A lord chamberlain, a lord of the bed-chamber, who, I suppose, was an eunuch. Esth. ii. 3, 14. And hence

III. An eunuch, a man castrated. Isa. lvi. 3, 4. So called, because such were usually advanced to the highest offices in the palaces of the eastern princes, and particularly had the care of their women (see Esth. ii. Dan. i.), as is still the custom among the oriental nations to this day: not that the word סרם doth in it's primary meaning imply castration, for Potiaphar סרם of Pharaoh had a wife*. See Gen. xxxix. 1, 7, &c.

In like manner the Greek Εὐνυχος (whence the Latin Eunuchus, and Eng. Eunuch) doth, according to its etymological sense, signify a chamberlain, or bed-chamberman, from Εὐνη a bed, and εἶναι to have or keep. In the court of king Zedekiah we find Ebedmelech a black eunuch, Jer. xxxviii. 7, &c. (comp. Jer. xlii. 23.) and it is remarkable that the Turkish Grand Signor still employs such to attend on his Harem. See Harmer's Observations, vol. iii. p. 327, &c.; Complete Syst. of Geography, vol. ii. p. 5; and Habesci's Present State of Ottoman Empire, p. 155.

* This argument is not however absolutely conclusive, for the eunuchs in some places, as in *Torquin, have women and marry.* See Dampier's Voyages; Salmon's Geograph. Grammar, p. 461; Dow's History of Hindostan (in Crit. Rev. for October, 1708, p. 243.), who says that Casoor, who had paved his way to the Musnab, though an eunuch, married one of the sultanas; and Mr. Niebuhr, Description de l'Arabie, p. 71, has these express words: "Les eunuques ne haïssent pas le sexe, comme bien des gens le croient. Celui, qui fut avec nous la route de Sues à Jambou, avoit plusieurs femmes esclaves destinées à ses plaisirs; une d'elles étoit traitée en grande dame. L'on me parla d'un riche eunuque à Basra, qui avoit son Harem. Eunuchs do not hate the sex, as many persons believe. He, whomade with us the voyage from Sues to Jambou, had several female slaves destined to his pleasures; one of whom was treated like a great lady. They told me of a rich eunuch at Basra, who had his Harem." And to come nearer home, "Even the eunuchs [among the Turks] are allowed to marry, and several of them have many wives, for polygamy is allowed." Habesci's Present State of Ottoman Empire, p. 106. The ancient eunuchs were not less lascivious than the modern. See Ecclus. xx. 4. xxx. 20; and Bayle's Dictionary, Article Combustus. I pletius in Arrian. lib. ii. cap. 20, remarks, καὶ οἱ ἀποκοιτομένοι τὰς γυναῖκας ποιεῖν. Comp. Jambou, Sat. i. lin. 22, and Note Delph.

כרן

סרף

It occurs once in the form of a Participle Hiph. Amos vi. 10, *And a man's uncle, or rather beloved friend, shall take him and burneth him*; where the Vulg. renders *et comburet eum, and shall burn him*; and our Translation, more justly as to the form of the word, *and he that burneth him*. What seems to have led the Translators to this interpretation is the similarity of sound between סרף and שרף *to burn*. But still it was not the custom of the Jews *to burn* their dead. The burning mentioned 2 Chron. xvi. 14, refers to the burning of *perfumes*; comp. ch. xxi. 19. Jer. xxxiv. 5. And the single instance we have in the Jewish history of *burning dead bodies*, in the case of Saul and his sons, 1 Sam. xxxi. 12, was, no doubt, to prevent the possibility of their being treated with indignity, as they had before been; see ver. 9, 10. * But though the Jews did not burn, they used to *anoint* their dead (see Matt. xxvi. 12. Mark xiv. 8. Luke xiii. 56, and comp. under חנשׁ 1.); and this seems the true sense of the Heb. סרף, which is retained in the Samaritan version of Deut. xxviii. 40, where it answers to the Hebrew סך *to anoint*, מסרפו then in Amos vi. 10, is, *He who anoints him*.

כת

- I. It occurs not as a V. in Kal, but in Hiph. *Tostir, raise, or rouse up*. occ. Job xxxvi. 16.
- II. *To stir up*, in a spiritual or mental sense, *to incite, excite*. See Deut. xiii. 7. 1 Sam. xxvi. 19. 2 Sam. xxiv. 1. 1 K. xxi. 25.
- III. *To excite, irritate*. occ. Job xxxvi. 18, *Because there is wrath* (namely in God). (take heed) *lest בישק*, he irritate thee *to explosion*, i. e. so as to explode and reject thee, as at ch. xxxiv. 26. Hence, perhaps, Lat. *cito*, whence *excito*, *incito*, and Eng. *excite*, *incite*, &c.
- IV. With מ following, *To urge from, avert, turn away*, in a transitive sense. Job xxxvi. 16. 2 Chron. xyiii. 31.
- V. As a N. masc. sing. סתר (formed like מר from מר, חזן from חזן) *The disturbed, turbulent, boisterous part or season of the year*, such as the months of November, December, January, and February, are

in Syria†. So, according to Niebuhr‡, the Arabs call the rainy season, which at Maskât, and the eastern mountains of Arabia, lasts from about the 21st of November till the 18th of February, by the name of *Schitte*, occ. Cant. ii. 11; where LXX χεῖμων, and Vulg. hyems winter.

סל See סלל III. under סל.

כתב

- I. *To stop, stop up*, obturare, as wells, or the like. occ. Gen. xxvi. 15, 18. 2 K. iii. 19, 25. 2 Chron. xxxii. 3, 4, 30. So LXX in all these passages εμφορσσειν. —as a breach in a wall. Neh. iv. 7; where LXX αναφρσσειν.
 - II. *To stop, obstruct, shut out*, as prayer. So LXX ἀπεφρσξε. occ. Lam. iii. 8.
 - III. *To stop, shut up*, as a vision, which is, at the time it is given, unintelligible. occ. Dan. viii. 26. xii. 4, 9. Comp. ver. 8.
 - IV. As Participle or participial Ns. כתב *The hidden part of man, or the inner man*, δσω ἀνθρώπου, as St. Paul speaks, Rom. vii. 22. Eph. iii. 16; or as St. Peter, 1 Ep. iii. 4, δ κρυπτός της καρδιας ἀνθρώπου, *the hidden man of the heart*. occ. Ps. li. 8. כתוב *Something hidden or abstruse*. occ. Ezek. xxviii. 3.
- The above cited texts are all wherein the Root occurs.

DER. *To stem, stammer*.

סתר

- I. In Kal, and Hiph. *To hide, conceal*. Exod. iii. 6. Isa. xvi. 3. Deut. xxxi. 17, 18, & al. In Niph. *Of a person or thing, To be hidden, concealed*. Gen. xxxi. 49. Num. v. 13. Also, *To lie hid, abscond*. Gen. iv. 14. 1 Sam. xx. 19. 1 K. xvii. 3. In Hith. *To hide oneself, lie hid*. 1 Sam. xxvi. 1. Isa. xix. 14, & al. As a N. סתר *Secret*, Jud. iii. 19. Prov. xxi. 14. xxv. 2. Also *A hiding or secret place*. 1 Sam. xix. 2. Ps. xlviii. 12. xxxi. 21. cxix. 114. lxxxi. 8. *I answered thee בסתר* in the secret place of thunder. See Exod. xix. 16—19. As a N. fem. סתרה, *A hiding place, protection*. occ. Deut. xxxii. 38. As a N. סתרה *A hiding place or den of a wild beast*. Ps. x. 8, 9, & al.
- II. Chald. *To destroy, demolish*. occ. Ezra v. 12. So LXX κατεσσεα dissolved, demolished.

† See Russell's Nat. Hist. of Aleppo, p. 148, 149, 156, 157.

‡ Description, de l'Arabie, p. 4.

* See Cicero De Leg. II. 22, of Sylla.

DER.

DER. Store. With ס prefixed, Gr. Μυστήριον, whence Eng. *mystery*. The old French *meistier*, whence Eng. *misteru*, and formerly *mister*, a trade. A *satyr*, a species of ape.

Also from the Chaldee, *To shatter, scatter*. Hence also the Latin or Roman idol, *Saturnus, Saturn*, had his name. He answered to Κρόνος, *Cronus*, in the Greek Mythology; and as the latter had his appellation from Heb. קרן *to irradiate, he diffused*, as the light; so the former, I think, from כתר *to hide*, denoted the light, the electrical or finer part of the celestial fluid*, latent in the pores of all bodies, and which, assisted by the air, is indeed the life of all animals and vegetables, and the true Anima Mundi, or Soul of the World. Comp. under ככש. But I shall leave the thinking and philosophical reader to his own reflections on this very curious and interesting subject, after presenting him with as literal a translation as I can, of

THE ORPHIC HYMN TO CRONUS or SATURN†.

"Illustrious or cherishing father, both of the immortal gods and of men, various of counsel, spotless, powerful, mighty Titan; who consumest all things, and again thyself reapest them; who holdest the ineffable ‡ bands throughout the boundless world; *Cronus*, thou universal parent of successive being; *Cronus*, various in design, offspring (or rather fructifier) of the earth and of the starry heaven; birth, growth, consumption; husband of *Hebe* §, dread *Prometheus* ||, who dwellest in all parts of the world, author of generation, tortuous in counsel, most excellent, hearing our suppliant voice, send of our life a happy, blameless end."

Whether the Saxon god 𐌺 𐌸 𐌿 𐌸 𐌿, *Scater*,

* See *Encyclopædia Britannica* in *CHEMISTRY*, No. 96, &c. and in *ELECTRICITY*, p. 440, col. 2, &c. 3d edit.

† The original may be found at p. 110 of *Eschenbachius's* edition.

‡ Or perhaps "infrangible, not to be broken," for I suspect the true reading of the Greek to be ἀνίκητος.

§ i. e. of the gross air, from Greek *two to flow*.

|| i. e. sometimes acting as fire, which *Prometheus* was fabled to have stolen from heaven.

¶ "This name," *Sloringham* observes, "is to be found in no writer before *Verstegan*." Univ. Hist. b. iv. cap. 13, § 3, p. 443, vol. vii. fol.

who has left his name to our *Saturday*, was brought from Germany, or derived from the Roman *Saturnus*, I pretend not absolutely to determine. He was, however, according to *Verstegan's* Antiquities, p. 85, represented under the figure of an old man standing on a fish (comp. דגן under דג IV.), with a basket of fruits and flowers in his right hand, and a wheel in his left. Fish, fruits, and flowers, are very proper emblems of fecundity in the animal and vegetable world, as the wheel is of revolution or change; and all taken together, are very suitable symbols to accompany the all-consuming, all-repairing God, as *Orpheus* in the above cited hymn describes *Cronus* or *Saturn*,

ὅς δαπάνη; μὴ ἀπαντα, καὶ αὐτὸς ἐμπαλιν αὐτοῦ.

Comp. *Vossius De Orig. & Prog. Idol.* lib. ii. cap. 33.

PLURILITERALS in ס.

סין See under סח III.

סלעס

As a N. from סלע *to cut, break*, and סין *contiguity*. A kind of locust, probably so called from it's rugged, craggy form, as represented in *Scheuchzer's Physica Sacra*, tab. cclv. fig. 1, which see. Once, Lev. xi. 22. In Chaldee סלעס is used as a Verb, and signifies to swallow down, consume, or the like, and thence *Bochart* derives the N. סלעס; but I rather apprehend that the Chaldee V. is formed from the Heb. N. compounded as above,

סכד

As a N. from סכ *to place*, and דר *round*, A bunch of vine buds, which produce the blossoms or flowers, so called from the form of their growth, round the stalk. occ. Cant. ii. 13, 15. vii. 12. *Symmachus* renders it in Cant. ii. 13, by αἰνάνη the vine blossom, the Vulg. in that passage by *florentes flowering, blossoming*, and in the two last by *floruit huth blossomed, and flores blossoms*; but the LXX in the two former texts by καρπίζειν, and in the last by καρπισμός, which I take precisely to denote the bud or budding of a flower. See *Harmer's Outlines*, p. 136, &c.

סומפניא or סומפניא Chald.

As a N. A kind of musical instrument. occ. Dan. iii. 5, 10, 15. But in Dr. Kennicott's

cott's Codices the word is in these texts, spelt with great variety.

This word, notwithstanding the opinion of some learned men to the contrary, is not, I think, derived from the Greek Συμφωνία, which "is a compound word that signifies a concert or harmony of many instruments; whereas in Daniel כוספניא is a simple name of one single instrument, as the words *cornet, flute, harp*, with which it is joined, (each) denote one kind of music. As to the particular instrument intended by that name, we cannot be positive. A pipe perforated with many holes was so called in the *Jerusalem tongue**, and a bladder with pipes in it had the like name in the language of the *Moors*, which they left behind them in *Spain*†. The *Moors* in *Africk* called a little drum, hollow in the middle, and covered on one end with a skin, a *Symphony*‡, which (name) as justly might be given to one kind of harp or fiddle, that was made, according to St. *Austin*, of a concave piece of wood like a drum§. For the common reason of calling so many things by the same name, seems to be their *cavity*, wherein they all agreed."—For "*Symphony* (כוספניא) comes from ספן (or סף), which carries the idea of *cavity* to all its derivatives. Thus *Saph* or *Siph* (סף), the original of the Greek *Scyphus*, is a *cup* or *bowl* in the Hebrew or Chaldean tongue. *Syphon* is a pipe that sucks up and decants water, and *Siphon* in *Hesychius* is interpreted by another word, signifying *void* or *empty*." Thus the late learned Bp. *Chandler*, in his *Vindication of the Defence of Christianity*, book i. ch. i. sect. 2, where see more. I must not, however, omit to observe, that the name of this instrument is in the common editions printed without the כ, כוספניא Dan. iii. 10, and that in the dialectical derivations from the Hebrew כ is often inserted before ב and פ, as in סמבד from לבד (comp. under סמבד) *Sambuca* from סבך, &c.

סנור See under סנור.

סנפיר

* "Drus. Prov."

† "Sanct. in Dan. In *Spain* in the last century, blind men went about the country, with a bladder to which pipes were fastened, and blowing it made music. Thence they called a *Symphony*."

‡ "Ibid. iii. 31."

§ "Aug. in Ps. xxxii."

As a N. from סנר a *thorn*, and סר to *break*, *The fin* of a fish, which consists of *rays*, or, according to the Heb. phrase, of *thorns*, i.e. little *bones* or cartilaginous *ossicles*, supporting a membrane *broken* or *divided* into several *partitions*. Thus then the *form* or *texture* gives the reason of the Heb. name. occ. Lev. xi. 9, 10, 12. Deut. xiv. 9, 10, כרביל Chald.

It occurs not as a V. in the Bible, but in the Targums signifies, *To cover, clothe*, particularly with an *outer garment*. Thus in Targ. on Ezek. xvi. 26, מסרבילי בכר, clothed with *flesh*; Nah. ii. 3, מסרבילי, clothed in various colours. As a N. masc. plur. in Reg. מרבילי Cloaks, mantles, burnouses. occ. Dan. iii. 21, 27. *Herodotus*. lib. i. cap. 195, tells us, that in his time, which was about a hundred years after the events recorded in Dan. iii. the dress of the *Babylonians* consisted of a *tunic* of *linen* reaching down to the feet, and over this another *tunic* of *woollen*, and over all a white *short cloak*, or *mantle*, χλαδιον, and that on their heads they wore *turbands*, μίτρας||. Thus therefore, I think, we may best translate Dan. iii. 21, Then these three men were bound, במרביליהן in their cloaks, פשוטתן their turbands, וכרבילתהון and their upper (woollen) tunics, ולבשיהון and their under (linen) tunics. And as according to this interpretation their מרבילי were their *outermost garments*, we see the propriety with which it is observed at ver. 27, that these were not changed by the fire.

כרעף

As a N. fem. plur. in Reg. from כר to *decline* (comp. כר VI), and קע to *move to and fro*, כרעפתו *Long branches shooting to a distance from the tree, and easily moved to and fro by the wind*, q. d. *Wavers*. LXX κλαδοι branches. Once, Ezek. xxxi. 5; where observe that not only the *Keri*, but also many of Dr. *Kennicott's* Codices read כרעפתו, and mine of them כרעפתו.

סרפד

As a N. from סר a *thorn*, and רפד to *spread abroad*. Some kind of *wide spreading thorn* or *brar*. Once, Isa. lv. 13.

|| *Strabo* gives us nearly the same account of the *Babylonish* dress, lib. xvi. p. 1082, edit. *Amstel.* Compare also what Dr. *Shaw* says of the modern *Arab*, *Moorish*, and *Turkish* dresses, *Travels*, p. 224, &c.; and see *Complete Syst. of Geography*, vol. ii. p. 20, &c.; and *Nicobur's* Description of l'Arabie, p. 54, &c.

כר



עבד

עבה

עבד

I. In Kal, Intransitively, *To serve, labour, work*, Exod. xx. 9. Num. iv. 24. Deut. v. 13.

II. In Kal, Transitively, *To serve the ground*, i. e. *to till or cultivate it, to co-operate or labour together with the natural agents, in making it produce its fruit regularly and plentifully*. Gen. ii. 5. iv. 2, 12, & al. freq. So the Greeks say *εργάζεσθαι* *to serve the ground, for tilling it*. See *Prodici Hercules*, p. 9, edit. *Simpson*. In Niph. *To be cultivated*. Ezek. xxxvi. 9. 34. As a N. fem. in Reg. עבדת *A tilling or tillage*. 1 Chron. xxvii. 26.

III. In Kal, *To dress a vineyard*. Deut. xxviii. 39.

IV. In Kal, *To serve, be obedient to another man as a servant*. Gen. xiv. 4. xv. 13, 14. In this sense it is sometimes followed by ל, as 1 Sam. iv. 9. With ב following, it signifies *To serve oneself of another, se servir d'un autre, to work or do somewhat by means of him, to make him one's servant or slave*. See Exod. i. 14. Jer. xxii. 13. xxv. 14. xxxiv. 9. Ezek. xxxiv. 27. Deut. xxi. 3. Isa. xiv. 3; in which two last cited texts observe that עבד is indefinite *one—they*; so French Translation in Isa. *On t'aura asservi*. In Hiph. *To cause to serve*. Exod. vi. 5. Ezek. xxix. 18. As Ns. עבד *A servant or slave*. Gen. ix. 25. xii. 16, & al. freq. Fem. עבדה. In Reg. עבדת *Servitude, service*. Gen. xxix. 27. xxx. 26. Exod. i. 14, & al. freq. Also, *A number of servants, famulitium*. Gen. xxvi. 14. Job i. 3. Comp. under עמל.

V. In Kal, Transitively, or with ל following, *To serve in a religious sense, to perform acts of religious worship and obedience, either of the true or false Gods*.

Exod. iii. 12. iv. 23. xx. 5. Deut. iv. 19. Jud. ii. 11, 13, & al. freq. As a N. fem. עבדה *Religious service*. Exod. xii. 25, 26. xxxvi. 1, & al. freq.

VI. Chald. *To make, form, do*. Jer. x. 11. Dan. iii. 1, 15, 32. iv. 32. In Ith. *To be made, done*. Ezra vii. 26. Dan. ii. 5. iii. 29. As a N. fem. עבדת, emphat. עבדותא *Work*. Ezra v. 8. vi. 7. As a N. כעבד *A work*. occ. Dan. iv. 34, or 37.

VII. Chald. *To keep, observe, as a religious feast*. occ. Ezra vi. 16.

DER. Lat. *obedio*, whence French *obcir*, and Eng. *obey, obeisance, obedient, obedience*.

עבה

With a radical, but mutable or omissible, ה.

I. *To be thick, gross*. occ. 1 K. xii. 10. 2 Chron. x. 10. So the LXX *παχέστερος*, and Vulg. *grossior est is thicker*. As a N. עבי *Thickness*. 1 K. vii. 26. 2 Chron. iv. 5. Job xv. 26, & al.

II. As a N. עב *A thick beam or plank*, 1 K. vii. 6. Ezek. xli. 25, 26.

III. In Kal, *To be or become gross, crass, bulky, unwieldy*. So the LXX *παχύνειν*, Vulg. *incrassatus fuisti*. occ. Deut. xxxii. 15.

IV. As a N. עב *The density or condensation, as of vapours in a cloud*. Exod. xix. 9. Hence as a N. עב, plur. עבים and עבה *A cloud*. 1 K. xviii. 44. Isa. xviii. 4. Jud. v. 4. 2 Sam. xxiii. 4. Hence once as a V. in Hiph. *To cloud over, "cover with a cloud," Eng. Translat. So Montanus, obnubilavit*. Lam. ii. 1. Comp. ענה I. under ענן.

V. As a N. עב *The gross, condensed part of the celestial fluid, towards, and at, the extremity of the system, "ασφραγισμένη, the star-eyed darkness," as Orpheus styles it, Hymn. in Apoll. lin. 13. See Job xx. 6. xxii. 12, 13, 14. xxxvii. 11. Isa.*

Isa. xiv. 13, 14*. This is what *Josephus* calls *Κρυσαλλον*, by which he seems to mean the condensed or concreted air; for, describing the formation of the heaven on the second day from the creation, he says that God *κρυσαλλον περιποιεζας ανω*, compacted or concreted the crystal around it." Ant. lib. i. cap. 1, § 1. Comp. under חתם VIII.

VI. As *Ns.* סעבה *Density, crassitude.* It is spoken of stiff clayey ground, or the like. 1 K. vii. 46; where observe the ה is radical and unchanged. עבי The same. 2 Chron. iv. 17.

VII. As a *N. masc. plur.* עבים *Thickets of wood.* Jer. iv. 29.

DER. *Web, weave, hub, of a wheel.* Latin *nubo* to cover, veil, *nubes* a cloud.

עבש

In general, *To turn aside, divert.*

I. Spoken of a way, *To turn it aside or divert it from a straight course.* occ. Joel ii. 7, ולא יעבשון ארחותם *And they shall not turn aside their ways* (so LXX καὶ οὐ μὴ ἐκκλινωσιν τὰς τριβὰς αὐτῶν), i. e. as the Vulg. *Et non declinabunt à semitis suis, And they shall not decline from their paths.*

II. As *עבש* and *עבש* *Somewhat diverted or turned aside from it's proper owner by way of pledge, a pledge or pawn.* occ. Deut. xxiv. 10, 11, 12, 13. Might not *עבש* be rendered, *to turn aside his pledge, i. e. from him to thyself?* As a *V.* in *Kal*, formed from the *N.* *To pledge, plight, borrow upon pledge.* occ. Deut. xv. 6. In *Hiph.* *To cause or permit another to borrow upon pledge, to lend to him upon pledge.* occ. Deut. xv. 6, 8. So in the former text the French translation runs thus, *Tu prêteras sur gage à plusieurs nations, & tu n'emprunteras point sur gages; in the latter thus, Tu ne manqueras point—de lui prêter sur gages.*

עבש As a *N.* עבש, see among the *Pluriliterals.*

עבר

To pass, in whatever manner.

I. *To pass, go or move from one place to another,* Gen. xii. 6. xv. 17. xviii. 5.

* See *Hutchinson's Moses' Princ.* pt. i. p. 125, & seq.; *Pike's Philosophia Sacra*, p. 61, 2; and *Speerman's Enquiry after Philosophy and Theology*, ch. v. p. 290, edit. *Edinburgh*.

xxx. 32, & al. freq. *To pass off, distil, trickle down, as liquid myrrh or honey-drops.* occ. Cant. v. 5, 13. In *Hiph.* *To cause to pass.* Gen. xlvii. 21. As a *N.* עבר *A place where one may easily pass along, a pass, passage, or side.* 1 Sam. xiv. 40. Exod. xxxii. 15. *The tables were written on their two עברי sides or planes, which might be passed along.* על עבר פניה *Upon the passage, i. e. the plane, of it's face, or front.* Exod. xxv. 37.

"In Gen. x. 21, *Shem*, the progenitor of the holy line, is styled עבר בני אבי the father of all the children (not of Eber, his great grandson, for how was he more the father of them than of his other descendants? but) of passage or pilgrimage—The father of all those who were *passengers, pilgrims, itinerants, passing* from one place to another, as the holy line were, till their settlement in *Canaan*, and who also confessed themselves to be *strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly.* See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8, 9, 10, 13—16. Of *Abraham* in particular it is written, Gen. xii. 6, that יעבר he passed through the land, and during his pilgrimage from one place to another in the land of promise, wherein he sojourned as in a strange country, the epithet עברי i. e. the pilgrim or sojourner (LXX Περατης passenger), formed as עבר as a stranger, is applied first to him, Gen. xiv. 13; and afterwards עברי, fem. עברית, LXX Ἑβραῖος, *Hebrew*, became the distinguishing appellation of the holy family and people descended from him. See Gen. xxxix. 14. xl. 15. xliii. 31. Exod. ii. 6, 11. iii. 18+."

As a *Particle* עבר *Beyond, over, on the other side.* Deut. iv. 49. Josh. xiii. 27. 1 K. iv. 24.

עבר אל *Beyond, q. d. To over, Deut. xxx. 13. Over, q. d. At over, Exod. xxviii. 26.*

II. *To pass over.* Gen. xxi. 21. In *Hiph.* *To cause to pass over.* Gen. xxxii. 23. viii. 1, *And God עבר caused the spirit or air to pass over the earth, i. e. he caused it to act in it's usual manner, not through the earth, as at ch. vii. 11, but only, or chiefly, by pressure on the surface, and so the waters were checked, prevented from*

† *Greek and English Lexicon* in Ἑβραῖος.

rising

rising higher. Comp. Gen. i. 2; and see Mr. Catcott's excellent Treatise on the Deluge, p. 48, 1st edit. p. 86, 2d edit. As a N. עברה *A ferry-boat for passing over a river.* 2 Sam. xix. 18. As a N. masc. מעבר *A ford, a place where a river is passable.* Gen. xxxii. 22. As a N. fem. מעברה *A ford.* Isa. x. 29; xvi. 2. Also, *A pass, or passage.* 1 Sam. xiv. 4.

III. *To pass, go; be current, as silver.* Gen. xxiii. 16.

IV. *To pass away, overpass.* Gen. i. 4. Ps. xxxvii. 36. cxliv. 4. Job xxx. 15. Cant. ii. 11.

It is once applied to the *passing away* of condensed clouds in hailstones and flashes of fire. Ps. xviii. 13, *At the brightness before him עברו עביו* his densities passed (in) hailstones and coals of fire, עביו plainly means the condensed thunder-clouds, consisting of gross air, and of watery and sulphureous exhalations from the earth. These, through the brightness of Jehovah's presence, were kindled (see 2 Sam. xxii. 13. Comp. Exod. xix. 18. Deut. iv. 11.), and *passed away* in a storm of hail and lightning*.

V. As a N. עבר *Produce of the land, q. d. what passes or comes from it.* occ. Josh. vi. 11, 12. Comp. Lev. xxiii. 10—14.

VI. In Hiph. *To cause to pass to another, as an inheritance.* Num. xxvii. 7, 8.

VII. In Hiph. *To make over, give up, as the first-born to Jehovah.* Exod. xiii. 12 (comp. ver. 2. Exod. xxii. 28.)—sons or daughters to Molech, Lev. xviii. 21. Jer. xxxii. 35. (comp. Lev. xx. 2.); which was done באש *by fire*, 2 K. xxiii. 10; and therefore the phrase העביר באש *making over by fire*, implies making over to Molech by fire, as in Deut. xviii. 10. 2 K. xvi. 3. 2 Chron. xxxiii. 6. And even העביר by itself, without expressing either the fire or Molech, is used Ezek. xx. 26, for this horrible service. Comp. ver. 31, and see under הלך II.†

VIII. With על following, *To pass over, pass by, disregard, forgive, as an offence.* Prov. xix. 11. Mic. vii. 18. Comp. Hos. x. 11. In Hiph. *To cause to pass away, to put away, as iniquity.* 2 Sam. xxiv. 10.

* See Bate's Integrity of the printed Hebrew Text, &c. p. 126—8.

† Comp. Vitringa, Observat. Sacr. lib. ii. cap. 1, § 18.

IX. *To pass beyond, transgress, a law, commandments, &c.* Num. xlii. 18. Josh. vii. 15. 2 Chron. xxiv. 20. Isa. xxiv. 5, & al. In Hiph. *To cause to transgress.* 1 Sam. ii. 24.

X. With על upon following, *To pass, be laid or charged upon, as a public burden or impost.* occ. Deut. xxiv. 5; where the Vulg. rightly, I apprehend, explains it. Nec ei quidpiam necessitatis injungetur publicæ, *Neither shall any public necessity or service be enjoined him.*

XI. In Hiph. *To cause to pass away, to turn away, remove.* Ps. cxix. 37, 39. 2 Chron. xv. 8. Jonah iii. 6.

XII. *To overdo, overcome, as wine does a man who drinks too much of it.* Jer. xxiii. 9.

XIII. As a N. fem. עברה in Reg. עברת, plur. עברות, *Excess, as of pride.* Prov. xxi. 24. Comp. Jer. xlviii. 29, 30. But it generally denotes the excess or violence of anger, whether of man, as Ps. vii. 7. Isa. xiv. 6.—or of God, Ezek. xxi. 31, or 36. xxii. 21, 31. Hos. v. 10. Hence as a V. in Hith. *To be excessively angry, or transported with anger, "se deborder en colère."* Mercer. Deut. iii. 26. Psal. lxxviii. 21, 59, 62. Prov. xxvi. 17. But in Prov. xiv. 16. xx. 2, מחעבר seems to signify *making himself a transgressor, as Schultens, in his Comment, has observed.* He adds, that in the latter text, מחעבר *he who makes himself a transgressor against him; is a construction parallel with חסאי he who sinneth against me,* Prov. viii. 36.

XIV. בעבר. Literally, *In or for passing.* It is used as a Particle, and denotes the passing from cause to effect.

1. Before a N. or Pronoun, *Because, on account of.* Gen. viii. 21. xii. 13, *That it may be well with me בעבור thee because of thee, by thy means,* q. d. that this good may pass through thee to me. Comp. ver. 16. Gen. xviii. 26, 29, 31.

2. Before a V. fut. *Because that, to the end that.* Gen. xxvii. 4, *And I will eat בעבור to the end that my soul may bless thee,* q. d. that hence it may pass that my soul, &c. Gen. xlvii. 34, *Ye shall say so and so בעבור חשבי to the end that ye may dwell in the land of Goshen,* q. d. that from this cause it may pass that ye may dwell, i. e. that from your so saying such an effect

effect may follow. So before a V. infinitive. 2 Sam. x. 3.

DER. Over, ever.

עבש

To rot, become rotten or mouldy, so Vulg. computruerunt; but rather, To be shrunk up, and so come to nought by excessive drought. See Bochart, iii. 471. "That ancient learned grammarian *Abu Walid* chooseth to give the signification of it [עבש] by comparing it with an Arabic word *Abesa* [which see in *Castell*], as it signifies much the same with יבס *Yabesa*, to grow dry, which he looks on as best befitting this place, viz. because the hurt here spoken of is rather done by drought than moisture." *Pococke's Commentary on Joel*, p. 36. Once, *Joel* i. 17.

עבת

I. To twine, intertwine, complicate. The LXX give the idea of the word *Exod.* xxviii. 14, where they render it *πικλεμένα* *wreath-ed, twisted*. As a Participle παυλ *עבות* Complicated, entwined, twisted together. *Ezek.* xx. 28. Comp. ch. xxxi. 10, 14. מַעֲבֵדָה - עֲבָדָה "Wreathen work," Eng. *Trappist*, *Exod.* xxviii. 14, 22.

II. As a N. עבות and עבת, plur. עבירות and עבותות *A rope* formed by complication or twisting. *Isa.* v. 18. Ps. cxxix. 4. *Job* xxxix. 10. *Jud.* xv. 13. Ps. ii. 3. *Hos.* xi. 4, & al. freq.

III. To complicate, i. e. to contrive artfully. Spoken of oppression. occ. *Mic.* vii. 3, —the prince asketh, and the judges, for reward, and the great man speaketh oppression, and עבדתו *it is his life*, and the oppression; they contrive it artfully and craftily; *qu'ils entortillent*," says the French Translation. So the Greeks use *επταίνειν* *μαχίαν*, —δολον *to weave a design*, counsel, deceit (see *Homer*, II. vii. lin. 324; II. vi. lin. 187.), and the Latins, *nectere fraudes*, &c.

Hence Greek *ἀννω* to bind together, connect; but comp. under אָפֶד.

עב

To bake upon (see *Isa.* xlv. 19.) or under the coals, as cakes of bread. occ. *Ezek.* iv. 12, where LXX *εγκαυσεις* (MS. Alexand. *καλακρυσεις*), and Vulg. *operies*, thou shalt cover. Comp. גָּלַל V. under גָּל. As a N. fem. ענה, in Reg. ענת,

A cake of bread thus baked. *Gen.* xviii. 6. i. K. xvii. 13. xix. 6, & al. So the LXX throughout *Εγκαυσεις* *, and Vulg. (*Panis*) *subcineritius*, (*Bread*) *baked under the coals or ashes*. And this ancient method of baking bread is still sometimes used in the East. "Rauwolff observed, that travellers frequently baked bread, in the deserts of Arabia, on the ground heated for that purpose by fire, covering their cakes of bread with ashes and coals, and turning them several times till they were enough†." *Comp. Hos.* vii. 8. *Busbequius*‡ mentions the baking of bread under the coals by the women of *Bulgaria* in Turkey, as an usual practice in his time. And not to multiply testimonies of a fact so well known, I shall only further add a translation of what *Niebuhr* says, *Description de l'Arabie*, p. 46, "The Arabs of the desert sometimes put a ball of paste upon coals of lighted wood, or upon camel's dung dried; ils la couvrent soigneusement de ce feu ||, they cover it carefully with this fire, in order that it may be thoroughly penetrated by it; they afterwards take off the ashes from it, and eat it hot."

As a N. מעון The same as ענה. occ. i. K. xvii. 12. For מעון *Psal.* xxxv. 16, see under לָעָנ.

ענב

The radical idea is, I apprehend, *To be set, or joined, upon another*. So as a V. the LXX always render it by *ἐπιτίθημι*. ענב however occurs not as a V. simply in this sense; but

I. It denotes strict conjunction or union of love or affection, as דָּבַק, דָּוָק, &c. With גָּל, and once (*Ezek.* xxiii. 12.) with אָל, following, *To be set upon, dote upon.* *Ezek.*

* Were there any doubt concerning the sense of this Greek word *Εγκαυσεις*, it might be determined by *Lucian*, tom. i. p. 472, edit. *Benck.* where, in a dialogue between *Æscus* and *Menippus*, *Empedocles*, who was burnt to death in mount *Ætna*, is described to be *ἐπὶ τῶν πλινθίων, ὡς πῖρς ἐγκαυθῆναι ἀπὸ;* stuck full with ashes, like bread baked under the coals; and this passage, by the way, further shews that the Greeks, in *Lucian's* days, sometimes used such sort of bread.

† *Harmer's Observations*, vol. i. p. 232, where see more; and in *Scheuchzer*, *Phys. Sacr. on Num.* xi. 6—9.

‡ *De Legat. Turc.* epist. i. p. 42.

|| Or, *la braise, the live coals*, as he expresses himself in his *Voyage de l'Arabie*, tom. i. p. 198.

xxiii.

xxiii. 5, 7, & al. As a N. fem. in Reg. ענבת *A being set or doting upon*. So LXX επιθεσις. occ. Ezek. xxiii. 11.

II. As a N. ענב or ענב rendered *Organ* (so LXX in Job xxi. 12. Ps. cl. 4. οργανον), which it seems to have resembled so far as it consisted of a number of pipes set close, or joined together. occ. Gen. iv. 21. Job xxi. 12. xxx. 31. Ps. cl. 4. Ezek. xxxiii. 31. For they make (thy words) ענבים (like) pipes in or at their mouth, i. e. something to play or trifle with. Ver. 32. And behold thou art to them כשיר ענבים *us a song* (for) the pipes (i. e. to be sung with them) of one who has a pleasant voice, and is skilled in music. From the passages here cited the antiquity of this instrument sufficiently appears, but we can hardly imagine it was very like the *modern organ*: it seems rather, from Ezek. xxxiii. 31, to have been "a kind of flute composed of several pipes of unequal thickness and length joined together, which gave an harmonious sound when they were blown into by moving them successively under the lower lip *." And it may be worth observing, that in the additional psalm, which we have in the LXX, David says of himself, when a shepherd, 'Αἱ χεῖρες μου ἐποίησαν ὄργανον, *My hands made the organ*; which seems to shew that these translators meant by οργανον some kind of *pastoral instrument*, probably not unlike that described by *Virgil*. Eclog. ii. lin. 36,

—disparibus septem compacta cicutis
Fistula,

A flute of seven unequal pipes compact.

Where observe, that the term "compacta†" very nearly expresses the idea above assigned to the Heb. ענב.

Two or three lines before, *Virgil* tells us, according to the popular mythology of his time,

Pan primus calamos cerâ conjungere plures
Instituit—

Pan taught to join with wax unequal reeds.

DRYDEN.

* *Calmes's Dictionary in Music.*

† So *Ovid*, *Metam.* lib. i. lin. 711,

—disparibus calamis compagine cerâ
Inter se junctis—

And *Lucretius*, lib. iv. lin. 592, 3, describes *Pan* as playing on the reeds of his *syrtinx*, or compound pipe, by moving his lip along it,

Unco saepe labro calamos percurrit hiancia,
Fistula silvestrem ne cesset fundere musam.

Comp. lib. v. lin. 1406.

So the idol *Pan*, or Universal Nature, Ἑρμῶσι το Συμπαν, *Orph.* is commonly represented with a musical instrument composed of seven pipes, and according to *Orpheus*,

Ἀρμονίαν κοσμοῦ κρταὶν φιλοπαύμεν μ' αὖ ἐρ
—he modulates to dancing measures
The harmony of nature—

Comp. under 37 III. and Note there.

His pipes answer in number to the six primary planets and the moon, whose constant and regular revolutions are carried on by the streams of *Light*, and *Spirit*; dispensed to each according to the heathen theology, by *Pan*. I say of *Light* as well as of *Spirit*, or gross air, not only because *Light* is really one of the great agents by which the planets are moved round in their orbits, but also because the *Harmony of the world* was expressly ascribed by the Heathen to *Apollo*, or the *Solar Light*, as well as to *Pan*, or rather to *Apollo* under the character of *Pan*. Thus *Orpheus* in his Hymn to *Apollo*,

Σὺ δὲ πάντα πόλον κυβερνᾷ πολυκρχτῶ
Ἀρμαζίμς—

—With thy harp
Of various modulation thou the whole
"Of heav'n dost harmonize."

Dodd altered.

And again,

Ἀρμονίη κίχασας παγκοσμοῖσι σὺνδρασι μήνη.
Μίχας χιμῶνες, δίχας τ' ἴσση ἀμφοτέρω—
Εἴθι' ἰσπανίμιας σὶ βροτῶν κλέχ' σὶ σπαστα
Πίζη, δίση δίκρατ', ἀνίμω συγίμωθ' ἰδὲ

—Nature's tribes,
No less than Nature, to thy harmony
Owe the variety and pleasing change
Of seasons, mix'd by thee in equal parts,

† The Greek scholiast on *Theocritus*, l. 471. i. lin. 3, says that the *syrtinx* or compound flute of *Pan* represented the *spirits* of the world; ἐν τῇ σφίγγῃ τῶν ἐν τῷ κόσμῳ πνευματικῶν μίμνησι πᾶσι. *Comp. under 599 IV.*

See also

Summer and winter—mortals hence
Have call'd thee royal *Pan*, two-born god,
The vivifying gales thro' *Syrinx* fam'd
Emitting—

Dodd.

Thus we learn whence *Pythagoras* and his successors had their famous *Harmony of the Spheres*. Comp. under ע IV. and עק II.

See the *Orphic Hymns* to *Pan* and to *Apollo*, and Mr. *Spence's* *Polymetis*, p. 181, and plate xxvi. fig. 1, where you may observe a personage playing on two pipes, in the middle of two concentric ovals; the outer one of which is adorned with representations of the planets, the inner one with those of the zodiac.

עגל

It occurs not as a V. but the idea is evident.

I. As a N. עגל Round, orbicular, roundness, rotundity. 1 K. vii. 23, 31, 35, & al.

II. As a N. עגיל A circular or round ornament, a ring or ear-ring. occ. Num. xxxi. 50. Ezek. xvi. 12. So in the latter passage the LXX τροχίσκος, and Vulg. circulos. Comp. under עק II.

III. As a N. מעגל A round camp or encampment. occ. 1 Sam. xxvi. 5, 7, and so fem. מעגלה. 1 Sam. xvii. 20; where LXX περιούλωσις the round. "An Arab camp is still always round, when the disposition of the ground will admit of it, the prince being in the middle, and the Arabs about him, but so as to leave a respectful distance between them. Add to this, that their lances are fixed near them in the ground all the day long, ready for action." Thus Mr. *Harmer* (from *D'Arvieux*); *Observations*, vol. ii. p. 245; where see more. So *Vulney*, *Voyage*, tom. i. p. 364, says, "The form of the camps (of the Bedoween Arabs) is an irregular round, consisting of a single range of tents placed at a greater or less distance from each other." Comp. *Encyclop. Britan.* in BEDOUINS, p. 118.

IV. As a N. fem. עגלה plur. עגלות A carriage or car, which is rolled forward on round wheels. Gen. xlv. 19. 1 Sam. vi. 7, & al. Also, a kind of tribulum or machine for threshing out corn, such as *Varro De Re Rustic.* lib. i. cap. 52, calls *Plostellum Pœnicum*, a *Punic* or *Cartha-*

ginian wain; which no doubt the *Carthaginians* derived from their *Phœnician* or *Canaanitish* ancestors, and which *Varro* describes as made "ex assibus, dentatis cum orbiculis—in eo quis sedeat atque agitat, quætrahunt, jumenta,—of boards, and furnished with little wheel notched like teeth, and adds, that a man may sit in it to drive the beasts which draw it." A similar machine is still used in the East for the same purpose. Thus Dr. *Russell* * tells us, that near Aleppo in Syria, the corn is "dislodged from it's husk by a machine like a sledge, which runs upon two or three rollers drawn by horses, cows, or asses. In these rollers are fixed low iron wheels, notched like the teeth of a saw, and pretty sharp, at once cutting the straw and separating the grain." Comp. under עק. occ. Isa. xxviii. 27, 28; where see Bp. *Louth*. Amos ii. 13, "Behold I will press your place, as a loaded corn-wain presseth it's sheaves; where מעיק and מעיק both seem active. See Bp. *Newcome's* Note, and his Appendix.

V. As a N. מעגל A chariot, or waggon-way, a road for carriages, a highway. Ps. cxl. 6. It is often used in a metaphorical sense for ways, paths, proceedings of men, &c. See Ps. xxiii. 3. Prov. ii. 15. iv. 11. Isa. lix. 8, & al.

VI. As a N. masc. plur. in Reg. מעגלי Circulators, revolvers. occ. Ps. lxxv. 12. ומעגליך And thy circulators (i. e. the light and spirit, which are in perpetual circulation) drop fatness. So *Callimachus*, with remarkable conformity to the Psalmist's expression, says, in his Hymn to *Apollo*, or the solar light, lin. 38,

* Αἱ δὲ καμνὶ δυνάμετα σὺν αἰθέριον ὀσμάν.

His hair on earth a fragrant oil distills.

But should not מעגליך be rather rendered thy (i. e. God's) vehicles, as denoting the clouds on which he rideth, or which he maketh his chariot? See Isa. xix. 1. Psal. civ. 3.

VII. As a N. עגל and fem. עגלה A calf, a young beeve, a steer or heifer. See Gen. xv. 9. Isa. vii. 21, 22. Ps. cvi. 19, 20. Hos. x. 11. This seems an emblematic name given to this animal, as being, both

* Nat. Hist. of Aleppo, p. 18.

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to believers and heathen, a representative of *fire*, that condition of the heavens wherein the celestial fluid is in the most violent act of circulation, and which is the great circulator, the natural and mechanical spring of all the action, motion, and circulation in the universe. Hence the golden calves of Aaron and Jeroboam were set up as secondary representatives of the First Person (as we speak) of the ever-blessed Trinity, whose primary emblem was *Fire*. Comp. under כרר II. p. 342, 3.

It is plain from Aaron's proclaiming a feast to *Jehovah*, Exod. xxxii. 5, and from the worship of Jeroboam's calves being so expressly distinguished from that of *Baal*, 1 K. xvi. 31, 32. 2 K. x. 28—31 (comp. Acts vii. 40, 41.), that both Aaron and Jeroboam meant their respective calves for emblems of *Jehovah**. It is also further evident, that by setting up the calf or steer, i. e. the cherubic emblem of the first person of the Godhead, neither Aaron nor Jeroboam intended absolutely to exclude the second and third persons of the ever-blessed Trinity as objects of worship, for each calls his respective calf *Aleim* (plur.), and Aaron says, אלה THESE (are) thy Aleim, THEY which have brought (העלו plur.) thee up out of the land of Egypt. See Exod. xxxii. 4. 1 K. xii. 28. Nevertheless the inspired Psalmist speaks of Aaron's calf with the utmost contempt, and declares that, by worshipping it, they forgot GOD THEIR SAVIOUR (comp. 1 Cor. x. 9.), who had worked so many miracles for them, and that for this crime God was going to destroy them (see Ps. cvi. 19—24. comp. Exod. xxxii. 10.); and St. Stephen calls it plainly εἰδωλόν an idol, Acts vii. 41; as St. Paul likewise styles those who worshipped it idolaters. And as for Jeroboam, after he had, for political reasons (see 1 K. xii. 27, &c.) made a schism in the Jewish church, and set up his two calves in Dan and Bethel, as objects of worship, he is hardly ever mentioned in Scripture but with a particular stigma set upon him—Jeroboam, the son of Nebat, who made Israel to sin. Were not these things written for our

* Comp. *Fastus De Orig. & Prog. Idol. lib. i. cap. 3, p. 19, 4to edit.*

admonition, and to teach us Christians also, what a dreadful crime it is to set up One Person of the Holy Trinity as in essence or nature superior to the other two co-equal and co-eternal persons; and how highly idolatrous it is to worship ONE SUPREME BEING in exclusion or derogation of the SON and of the HOLY SPIRIT? This is not the Lord God JEHOVAH ALEIM, proposed to our faith and adoration in the Scriptures of Truth, which were given by inspiration of God, and are able to make us wise unto salvation. And what matters it, as to ourselves I mean, whether we set up an idol in our heart, or put the stumbling-block of our iniquity before our face? See Ezek. xiv. 3, 4, 7, 8. Comp. 1 John ii. 23. v. 20. 2 John ver. 9.

DER. Saxon hpeogul and hpeol, whence Eng. wheel. Saxon hægel, whence hail. Also perhaps ogle, goggle.

ענר

To be grieved, afflicted. Once, Job xxx. 25; where LXX στεναζειν to groan. The word is used in Chaldee in the same sense.

It is probable that from this Root *Hercules* was by the Gauls surnamed *Ogmios*, ענר, on account of his many labours and sufferings. See Bochart, vol. i. 663, 4.

ענר

To be detained, stay. So the LXX κατασχεθησεται; will ye be detained? In Chaldee likewise the V. signifies to be detained. See Targum on Isa. xxiv. 22. xlii. 22. xlix. 9. Once, Ruth i. 13; where observe, that תעננה is for תעננה, the radical נ being dropped before a servile one, as in תעננה for תעננה, Isa. lx. 4. See Grammar, sect. vii. 23.

Hence the Greek οξνεν to delay, οξν; sluth, &c.

ענר

Occurs not as a V. in Heb. but as a N. ענר A crane, a bird of passage. occ. Isa. xxxviii. 14. Jer. viii. 7. Bochart thinks it is so called from it's cry, and observes that the names of this bird in several other languages, particularly the Greek γρανίς, Latin grus, Welsh garan, German cran (to which we may add our Eng. crane), are all formed by an onomatopœia from it's remarkable cry, of which the Greek and Latin poets have taken abundant notice. And from the Heb.

Heb. name of this bird the learned writer just mentioned remarks, that the Arabs appear to have had their V. עַר in the sense of *returning home, fleeing back to one's own dwelling*. For it is certain that these birds every year *return or fly back* to the northern countries where they were bred, and, according to *Ælian*, τὴν ἑαυτῶν ἑκάστον καλὴν ἀναγινωρίζειν, ὡς τὴν οἰκίαν ἀνθρώποι, *know again each their own nests, as men do their own houses*. See more in the excellent and entertaining *Bochart*, vol. iii. 68—80.

עַר

Denotes *beyond, further, or besides* somewhat else.

I. As a Particle, עַר

1. Of time, *Yet, still*. Gen. xxix. 7. Num. xi. 33. Comp. Job xxvii. 3.
2. *Besides, moreover*. 2 Sam. v. 13. Isa. v. 4.
3. *Again, yet again, any more*. Gen. xxiv. 20. Jud. xiii. 8. Gen. viii. 21.
4. *A long while*. Gen. xlv. 29. Ruth i. 14.
5. It is used almost like a N. *Any other, any else*. Deut. xxxiv. 10. Isa. xlv. 5, 6.
6. With ב prefixed, בְּעַר *Whilst yet*, q. d. *in yet*. Deut. xxxi. 27. 2 Sam. xii. 22.
7. With מ prefixed מֵעַר *From the long while* (comp. 4.) Gen. xlviii. 15, מֵעַר *From the long time I (have been born or lived, namely)*. Num. xxii. 30, מֵעַר *From the long time thou (hast ridden)*.

II. As a Particle, עַר

1. Of time, *Yet, still*. Job i. 18. Comp. Gen. xlix. 27; where LXX εἰς *yet*. Hence Sax. gyt, *yet*, Eng. *yet*, Lat. *ad* to, Eng. *at*.
2. Of time, place, or comparison. *Until, to, unto*. Lev. xv. 5. Deut. i. 7. Isa. i. 6. 2 Sam. xxiii. 19.
3. *Eten*. Isa. xxxiii. 23, where Symmachus ἘΝΣ σκυλῶν πολλῶν *Eten many spoils*.
4. *Moreover, further*. 1 Sam. ii. 5.
5. *Whilst, during the time that*. Jud. iii. 26. Jonah iv. 2. 2 K. ix. 22.
6. Of time, *By, not later than*. Ezra x. 17. Exod. xxii. 25. Cant. ii. 17. iv. 6.
7. *All along, perpetually, usque*. Isa. xlvii. 7, where see *Vitringa*.
8. עַר *Repeated, Both—and*. Num. viii. 4.
9. עַר is joined or connected with several other particles, as וְ, מְ, &c. Some of these constructions are taken notice of under וְ, מְ, &c. and the rest will be

best understood by attending to the radical meaning of עַר and the sense of those other particles. For instance, עַר כִּי *Until, literally, To, or till, when*. Gen. xxvi. 13. 2 Sam. xxiii. 10. לֹא עַר לֹא *Yet not, not yet*. Prov. viii. 26. עַר אִשָּׁר *Unto (the time) that*. Num. xi. 20. *Unto (the degree) that*. Josh. xvii. 14. And so of the rest.

10. With ב prefixed, בְּעַר *Whilst yet*, q. d. *in yet*. Jer. xv. 9. See also Root בְּעַר.

III. As a Particle of time or condition, עַר *To, unto, until*. Num. xxiv. 20. Psal. civ. 23.

IV. As a N. עַר *Time onward, futurity, eternity to come*. Job xix. 24. Ps. lxxxix. 30. cxxxii. 12, 14, & al. freq. In Isa. ix. 6. The LXX (Alex. and Complut.) render עַר אָבִי by πατὴρ τοῦ μελλόντος αἰῶνος *father of the future age*. Comp. Heb. vi. 5, and *Whitby* there. Also, *Time backward, afore-time*. Job xx. 4.

V. In Kal, עַר *To bear witness, testify*, which is carrying our thoughts *beyond* what is apparent or present to some distant or further matter or thing. Lam. ii. 13, וְעַר מִה אֶמָּר *What shall I witness to (or against) thee?* So the LXX τι μαρτυρήσω σοι; comp. 1 K. xxi. 10, 13. But in Lam. it seems rather to mean, *What shall I call to witness against thee?* and so the *Keri*, the *Complutensian* edition, and very many of Dr. *Kennicott's* Codices read the Verb in Hiph. אֶעֱרָךְ. In Hiph. *To bear witness, protest*. Gen. xliii. 3. Jer. xi. 7, & al. freq. *To call to witness*. Deut. xxxi. 28. Also, *To make or cause to witness*. Jer. xxxii. 10. In Huph. *To be witnessed, testified*. occ. Exod. xxi. 29. As Ns. עַר, Fem. עֲרָה *A witness or testimony, a person or thing which bears witness to some other person or thing not seen, as being either past, absent, or future*. See Gen. xxxi. 44, 48, 50, 52. Zeph. iii. 8. (where the LXX and all the Hexaplar versions, εἰς μαρτυρίαν for a witness) Ps. lxxxix. 38, *His (the Messiah's) throne—shall be established for ever as the moon, and—(as) the faithful witness in heaven, i. e. as the rainbow, which God after the deluge appointed as a sign or witness of his mercy in Christ*. See Gen. ix. 12—17, and under עַר II. Many learned men however understand the *witness* here mentioned to be no other

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than the moon itself, and this seems no contemptible interpretation. Comp. Psal. lxxii. 5, 7. Jer. xxxiii. 20, 21. xxxi. 35, 36. So Eccles. xliii. 6, *The moon is called σημεῖον αἰῶνος a perpetual sign*, French Translat. *un signe perpetuel*. It is remarkable, that in the ancient Hymn *Εἰς Σελήνην To the Moon*, ascribed to *Homer*, the full moon is said, lin. 13, to be a token and sign to mortals,

Τεκέμεν δὲ βροτοῖς καὶ σημεῖα τίτυκται.

Fem. עדת *A testimony*. The various types and appointments of the law are called by this name, as *witnessing* somewhat beyond themselves, namely, *spiritual things, or the good things to come*. See Col. ii. 17. Heb. viii. 5. ix. 23. x. 1, &c. Thus the Cherubim with the ark are called הערת Exod. xvi. 34. (comp. ver. 33.) xxvii. 21; and in the plur. הערות, Num. xvii. 4, or 19. Comp. ver. 7, or 22; so the two tables of stone are called הערת or the tables of הערת, because they were to be a perpetual witness or testimony of what the Israelites were to do and forbear. Exod. xxxi. 18. xxxiv. 29. Comp. Exod. xxv. 16. xxx. 6. And thus the whole tabernacle is called הערת משכן *The tabernacle of testimony*, as attesting or bearing witness to spiritual truths, or the good things to come, and to the duty of men in dependance on them. Exod. xxxviii. 21. Num. i. 50, 53. Comp. Heb. ix. 9—12, 24. As a N. fem. תעודה *Testimony, mean of attesting*. occ. Ruth iv. 7. Isa. viii. 16, 20.

Hence Saxon *ped*, and old Eng. *wed*, an agreement, plighting, whence it is particularly applied to the matrimonial agreement, hence *wedding*. Also Sax. Oð, Eng. *Oath*.

VI. As a N. fem. עדת *An assembly*. See under עד IV.

VII. As a N. עד is by some rendered *The mouth* in the following texts, Num. xliii. 18. Job xxxii. 12. Psal. xxxii. 9. ciii. 5. In the first of these עד may much better be translated as a N. with י suffixed, *my testimony*, so in Job עדיכם *your testimonies*; or else עד or עד may be taken as a Particle, *to, unto*, according to *Montanus's* version. Ps. ciii. 5, *Satisfying with good עד even thee, miserable and distressed as thou hast been*. See

the preceding verses. Ps. xxxii. 9, *With bit and bridle עד to, or upon each of them, to hold them in*. Where observe that the suffix י, usually singular, *him* refers to both the horse and mule just mentioned, as the following קרב sing. likewise doth.

עד In Kal and Hiph. *To preserve or continue still*, i. e. in being or safety. (Comp. עד I. II. above) occ. Ps. cxlvi. 9. cxlvii. 6. In Hith. *To be preserved or continue still*. occ. Psal. xx. 9. *Symmachus* renders it in Psal. cxlvii. 6, by ἀναψυχμῶς *refreshing, recreating*, and the Targum in Psal. xx. 9, by אֲנוּחִינָא *we have been strong*.

עד See under עד III.

ערה

With a radical, but mutable or omissible, ה.

I. With עלי following, *To pass over or upon, as a path or way*. So LXX παρὰ ἐπὶ—occ. Job xxviii. 8. Comp. Jer. xxxi. 4.

II. Transitivity, *To cause to pass upon, to put on*. Ezek. xxiii. 40. עדת עדת Thou hast put on ornaments. Comp. Jer. iv. 30. Job xl. 5, or 10. עדת Put on now excellency and grandeur. Isa. lxi. 10, *And as a bride העדה putteth on her jewels*. Ezek. xvi. 11, *ואעדר עד And I put on thee ornaments*. As a collective N. sing. עד *An adorning, ornaments, ornatus*. Isa. xlix. 18. Ezek. vii. 20. xvi. 11. xxxiii. 40. plur. עדים Isa. lxiv. 5, or 6, *And we are all as an unclean thing, and our righteousnesses כבג עדים as a garment of ornaments, or ornamental shewy garments, gaudy perhaps in the sight of men, but hypocritical and covering a corrupt heart*. See more in *Bate's Crit. Heb. Aquila* renders עדים in the above passages by μαρτυριῶν *of testimonies*, in allusion probably to the law, Deut. xxii. 14—17*, which seems likewise the foundation of our version, *filthy rags*. Also, plur. עדים *Ornaments*. occ. Ezek. xvi. 7. As a participial N. מעדה *A putting on*. occ. Prov. xxv. 20. *The putting on of a garment ביום קרה* (not, in cold weather, as translated, but) *in the day of cooling*, i. e. in the hot summer weather (as Nali. iii. 17.) *vinegar upon natron, and he who singeth,*

* "Aquila, Μαρτυρία, hoc est Testimoniorum; quando sanguis in primo coitu maritali virginis apprehenditur." Hieron.

or

or the singing of songs to an afflicted heart (are alike) that is, unseasonable and troublesome.

Hence Saxon *pæda*, Eng. *weed*, *weeds*, clothes, dress.

- III. Chald. *To pass, pass away*. occ. Dan. iii. 27. iv. 28. vii. 14. So ערא occ. Dan. vi. 8, 12, or 9, 13. In Aph. הערה *To cause to pass away, remove, take away*. Dan. ii. 12. v. 20. vii. 12, 26.

ערן

Denotes *Pleasure, delight*.

- I. It occurs not as a V. in Kal, but in Hith. הערן *To delight oneself, be delighted*. So the LXX *εὐερεσκοντες*, and Vulg. *abundaverunt deliciis, they abounded in delights*. occ. Neh. ix. 25. As a N. ערן, plur. ערנים *Delight, pleasure*. Gen. ii. 15. Psal. xxxvi. 9. So in both passages the LXX *εὐερεσκοντες*, Vulg. *voluptatis*. ערנים is spoken of *dress*, 2 Sam. i. 24. Concerning the garden of Eden, it's spiritual design, and the heathenish imitations of it, see under נן II. As a N. fem. ערנה *Pleasure*. Gen. xviii. 12. So *Aquila* *εὐερεσκοντες*, and Vulg. *voluptati*. As a N. fem. ערנה *Given to pleasures, luxurious, voluptuous*. So LXX *εὐερεσκοντες*. occ. Isa. xlvii. 8. As a N. masc. plur. מערנים *Delights, delicacies, dainties*. Gen. xlix. 20. Prov. xxix. 17. Jer. li. 34. Lam. iv. 5. As a N. fem. plur. מערנות *Delicacies*. occ. Job xxxviii. 31. (comp. under כמה II.) 1 Sam. xv. 32. (comp. under מער II.

Hence Greek Ἡδονή *Pleasure*, and εὐαγος *pleasant*.

- II. As Particles, compounded of עד *unto* and הנה *hitherto*, dropping the initial ה, ערנה, ערן *Hitherto, yet*. Eccles. iv. 2, 3. So ערנה Lam. iv. 17; where *Montanus* adhuc, and French *Translat.* jusqu'ici, *hitherto*. But observe that three of Dr. Kennicott's Codices read ערנה, and twenty-two ערנה. Comp. Gen. xv. 16. 1 Sam. i. 16.

- III. Chald. As Ns. from the Heb. עד, ערנה, *Time, occasion, opportunity*. Dan. ii. 8, 21. vii. 12, & al. Plur. ערנים *Years*. Dan. iv. 13, 20, 22, or 16, 23, 25.

עדף

To be superabundant or superfluous, to exceed. Exod. xvi. 23. xxvi. 12. In Hiph. *To cause or make to superabound, to hate over and above*. Exod. xvi. 18. As a N. עדף

Superabundance, overplus. Exod. xxvi. 13. Lev. xxv. 27.

עדר

To separate, sever, set apart.

- I. In Niph. *To be severed, separated, so wanting*. Isa. xxxiv. 16. (LXX *απωλετο, perished, failed*) Isa. lix. 15. (LXX *ηρται, was taken away*) Zeph. iii. 5. (LXX *απεκρυθη*, and Vulg. *abscondetur shall be hid*) In Hiph. *To cause or suffer to be wanting, or fail*. 1 K. iv. 27, or v. 7.

- II. In Niph. *To be dressed as a vineyard or other ground, by separating or breaking the clods of earth with a spade, or rather a mattock*. occ. Isa. v. 6. vii. 25. As a N. מעדר *A spade, or rather a mattock*. occ. Isa. vii. 25. So *Hasselquist*, Travels, p. 160, observes that the inhabitants of Nazareth in Galilee "had no spades, but a kind of hoe or ground-ar." And Niebuhr, Description de l'Arabie, p. 137, says, that "instead of a spade, the Arabs of Yemen make use of an iron mattock (une pioche de fer) to cultivate their gardens, and the lands in the mountains, which are too narrow to admit the plough."

- III. *To separate, dispose, distribute, as an army in battle array*. 1 Chron. xii. 33, 38.

- IV. As a N. עדר *A flock of sheep or herd of kine, which are separated and disposed at the will of the shepherd or herdsman*. Joel i. 18. Comp. Gen. xxxii. 16. Ezek. xxxiv. 17, 20. Mat. xxv. 32.

DER. Saxon *oðen*, Eng. *other*. Also, *herd*. עדש

Occurs not as a V. and the ideal meaning is uncertain, but as a N. masc. plur. עדשים *Lentils, a kind of pulse*. So the LXX *φασος*, and Vulg. *Lens*. occ. Gen. xxv. 34. 2 Sam. xvii. 28. xxiii. 11. Ezek. iv. 9. "Lentils (says Dr. Shaw, speaking of the products of Barbary, Travels, p. 140) are dressed in the same manner as beans (i. e. boiled and stewed with oil and garlick), dissolving easily into a mass, and making a pottage of a chocolate colour. This we find was the red pottage which Esau, from thence called Edom (עדר red, Gen. xxv. 30), exchanged for his birthright."

עד See under V.

עד

With the ה radical, but mutable or omisable, and the ו radical, but mutable into ו.

In general, *To turn out of it's proper situation or course, to distort, pervert.*

I. *To pervert in a natural sense, turn upside down, overturn.* occ. Isa. xxiv. 1, *Jehovah*—עירא—perverteth, turneth up, it's (the earth's) surface, in allusion to the deluge. Comp. ver. 18, 19, 20, and see Bp. Louth's *Prælect.* ix. p. 165, edit. *Götting.* As a participial N. fem. עירא *Overturned.* occ. Ezek. xxi. 27, thrice; where it seems to be spoken of the kingdom of Judah.

II. As a N. plur. עירא *A ruin, heap of ruins.* See Psal. lxxix. 1. Jer. xxvi. 18. Mic. iii. 12. So מעי. occ. Isa. xvii. 1, מעי ממלכה *A heap of ruin.*

III. As a N. עיר *A heap of earth turned up.* Mic. i. 6. Hence

IV. *The heap or tumulus of a grave.* occ. Job xxx. 24.

V. In Niph. *To be distorted, writhed, as a person in pain.* occ. Psal. xxxviii. 7. Isa. xxi. 3.

VI. In Kal, *To pervert, turn aside, as paths or ways.* occ. Lam. iii. 9. In Hiph. The same. occ. Jer. iii. 21.

VII. In Hiph. *To pervert, spoken of right or justice.* Job xxxiii. 27. xxxiv. 12. Also, *To do or act perversely, wrong, or wickedly.* 2 Sam. xix. 19, or 20. xxiv. 17. 1 K. viii. 47, & al. In Kai, the same. occ. Dan. ix. 5. Esth. i. 16. Comp. under עיר. As a Participle Niph. or participial N. נעיר *Perverted, in heart or understanding namely.* occ. Prov. xii. 8. As Ns. plur. (in Reg.) עירי, but generally נעיר *Percersion, perverseness, depravity, iniquity.* See 2 Sam. xix. 19, or 20. עירי Nearly the same, 1 Chron. xxi. 8. Ps. li. 7. Some of the Translations and Lexicons give these Nouns the sense of *punishment* in the following passages, Gen. iv. 13. xv. 16. Num. v. 31. * 1 Sam. xxv. 24. Ps. lxxix. 28. Prov. v. 22. Isa. xxx. 13; in all which *perverseness or iniquity* seems the strict sense. The sense of *punishment* must, however, I think, be admitted in Lev. xxvi. 41, 43. 1 Sam. xxviii. 10. 2 K. vii. 9. As a N. fem. plur. עירת (according to the com-

mon printed editions) *Iniquities.* occ. Hos. x. 10; where Eng. marg. *When I shall bind them for their two transgressions, "i. e. carry them captive into Assyria for their idolatry or revolting from my worship, and for their defection from the house of David."* Clark's Note. And observe that in Hos. x. 10, the Keri and eleven of Dr. Kennicott's Codices read עירת, and thirteen others עירת; and that the LXX, Syr. and Vulg. translate the words, *when they are chastised for their two iniquities*, as if they had here read not only עירת, but עירת for עירת. See Bp. Newcome. As a N. fem. plur. נעיר *Perversenesses, iniquities*, occ. 1 Sam. xx. 30; where נעיר המדירות *A son of rebellious perversenesses*, seems to import *a person of a wicked, rebellious disposition, a wicked rebel.* Comp. בן 9. under עיר VI.

VIII. As a N. masc. plur. עירי *Shorels.* See under עיר II.

IX. מעי *The bowels*, and מעי *Gravel.* See under מעי.

עיר Occurs not as a V. in this reduplicate form, but as a N. masc. plur. עירי *Great or repeated perversions, deviations, or errors, of mind or understanding namely.* So LXX, Πλυσσεν Error, Vulg. Vertiginis *Giddiness, confusion.* occ. Isa. xix. 14.

עיר With a radical and immutable, as in עיר, עיר, עיר.

I. As a N. עיר *Blind, destitute of sight.* Exod. iv. 11. Lev. xix. 14, & al. freq. It is applied to the eyes themselves, Isa. xlii. 7, עירי *the blind eyes.* As a V. *To blind, deprive of sight*, whether bodily, 2 K. xxv. 7. Jer. xxxix. 7. lii. 11; or mental, Exod. xxiii. 8. Deut. xvi. 19. *Blinding*, or cutting out one or both the eyes, has been in our days practised in Persia as an usual punishment for treasonable offenses†. עיר is opposed to פתח *open*, i. e. in the present case, *perious to the light, capable of transmitting it.* See Exod. iv. 11. Ps. cxlvi. 8. Isa. xxxv. 5. xlii. 7. As a N. fem. עיר *Blindness.* occ. Lev. xxii. 22. It is an abstract word, like the following יבלת and לבת, used for

* Where observe, by the way, that the impassioned style of Abigail resembles that of Virgil's Nisus, Æn. ix. lin. 427,

Me, me: adsum qui feci: in me convertite ferrum.

† See Mr. Hanway's Travels, vol. i. p. 295, 296, 299, 327, 371, vol. iv. p. 210, 211.

a concrete. As a N. עיון *Blindness*. occ. Deut. xxxviii. 28. Zech. xii. 4.

II. As a N. עור *The skin*. See under ערה V.

III. Chald. As a N. עור *Chaff*. See under ער XIV.

עוֹת

With a ו radical (as in עוֹר, עוֹר, &c.), or at least never dropped.

I. To incline, cause to incline downwards, or more to one side than the other. occ. Eccles. i. 15. vii. 13, in both which texts it is opposed to תָּקֵן *straight, even*; Amos viii. 5, וְלַעֲוֹת *And to incline the balances of deceit, make them weigh unfairly*. In Hith. To incline, bow oneself. occ. Eccles. xii. 3, *And the strong men shall bow themselves, forward namely, as the legs of old men do, which makes them liable to fall*.

II. It imports *partiality* in judgement, and is applied either to the judgement itself, To incline or make it partial. occ. Job viii. 3, twice. xxxiv. 12, or to the person judged. To incline or be partial against him. occ. Job xix. 6. Ps. cxix. 78. Lam. iii. 36. As a N. fem. in Reg. עוֹתָה *Wrong, injustice*. occ. Lam. iii. 59.

III. Spoken of a way or proceeding, To *pervert, make to decline or deviate from the purpose*. occ. Ps. cxlvi. 9.

IV. עוֹת To time, see under ער I. עוֹתָה 1 Sam. xx. 30, see under עוֹת VII.

עוֹ

Denotes *strength* or *vigour*.

I. In Kal, To be strong, vigorous, to prevail. Jud. iii. 10. vi. 2. Ps. ix. 20. lii. 9, & al. Also, To strengthen, make vigorous. Psal. lxviii. 29. Isa. xxx. 2. In Hiph. To strengthen, or, as we say in English, *harden*, the face in or with impudence. Prov. vii. 13. xxi. 29. Comp. Deut. xxviii. 50. Eccles. viii. 1. Dan. viii. 23. As Ns. עוֹ Strength, strong, vigorous, violent. Gen. xlix. 3, 7. Exod. xiv. 21. Jud. xiv. 18, & al. freq. עוֹ נֶפֶשׁ *Strong of appetite, greedy*. I. a. lvi. 11. כַּעַז *An instrument, or mean, of strength*. Ps. xxvii. 1. xxxi. 3, 5, & al. freq. Also, *A strong hold or place*. Jud. vi. 26. Nah. iii. 11. Dan. xi. 7, 10, 19. As a N. masc. plur. כַּעֲזֵי *Strong holds*. occ. Isa. xxiii. 11. Hence Lat. *Os* a bone, see under עֶצֶם III. Eug. Or, from his strength.

II. In Hiph. To hasten, move, or remove with haste and vigour, both in a transitive

and intransitive sense, To *force oneself or others away*. occ. Exod. ix. 19. Isa. x. 3. Jer. iv. 6. (where LXX *σπουδαίως* haste) vi. 1. (where LXX *συναρπάσας* be strong.)

III. The word is applied to the *prodigious strength and activity of the שׁוֹקֵיבִים conflicting ethers*, and of the *רָקִיעַ expansion*. Ps. lxxviii. 35, cl. 1.

IV. As a N. עוֹ, plur. עוֹיִם *A goat, male or female*, so called on account of its *agility or vigour*; whence to the heathen it was an animal representative of the *ethers in expansion*, or of the *active powers of nature*. No doubt, this was a very ancient emblem; for in the *Orphic Hymns* we find *Pan*, i. e. The Universe, called *αἰγομέλεις* goat-limbed, *σκιφύλα* skipper, *Αἰγόνομος* *χαίρων* *delighting in goat herds*, *ἀλλήης* *Zeus ὁ κερατῆς* true horned *Jove*, i. e. who by his two horns, i. e. the *light* and *spirit*, or gross air, pushes forward the planets in their orbits. (Comp. קרן II.) And *Herodotus*, lib. ii. cap. 46, informs us, that the Egyptian *Mendes* was represented like the Grecian *Pan*, with the face and legs of a goat, and that this name in the Egyptian tongue signified both a goat and *Pan*. See *Beloe's* Note 84. So *Mendes* may perhaps be derived from Heb. מוֹדֵם *moving, motive*, and עוֹ *strength*.

The last cited historian in the same place relates it as a fact which happened in his own time, that a goat lay openly with a woman, and other * of the Greek writers mention the same horrid abomination, as an *usual practice* among the *Egyptians*, in honour no doubt of the *παντοφύτης, γενετωρ παντων* all-productive, all-generating *God* (as *Orpheus* calls *Pan*), and hence probably one reason of the law, Lev. xviii. 23. xx. 16. freq. occ.

Hence Gr. Αἴξ, *A she-goat*.

Plur. עוֹיִם is used elliptically for *goat's hair*. Exod. xxxv. 6, 26, & al.

V. As a N. masc. plur. מְעוֹרִים *Protectors, defenders, guardians*, mentioned as objects of worship. Dan. xi. 38, 39; so Eng. margin at ver. 38, *God's protectors*. Bp. *Newton* in his valuable and elaborate *Dissertations on the Prophecies*, vol. ii. p. 155, &c. as he interprets *the king*, in ver. 36, to mean the *Roman state or power*.

* See *Strabo*, lib. xvii. p. 1154, edit. *Amstel.* and *Bechart*, vol. ii. 641, 2.

so he takes these מַגִּידִים to signify the guardian saints and angels, whose worship he shews began in the Roman empire very soon after it became Christian. This exposition seems far preferable to that which interprets מַגִּידִים of Jupiter or the heavens, and accordingly refers the prophecy to Antiochus Epiphanes, and his dedication of the temple at Jerusalem to Jupiter Olympius, and setting up of that idol on the altar of burnt-offerings, Comp. 1 Mac. i. 54, with 2 Mac. vi. 2, and see *Universal History*, vol. x. p. 267, 8vo.

The ancient Gauls however had an *Hercules* with the attribute *Magusan*: which seems a plain derivative from מַגִּידִים to be strong, and this is eminently * the character of *Hercules*. So in the *Orphic Hymn* he is called, μεγασθενες, αλκιμε, καρτεροχειρ. αδαμασε, strong, mighty, strong-handed, insuperable. It is well known, that by *Hercules* †, in the physical mythology of the heathen, was meant the sun or solar light, and his twelve famous labours have been referred to the sun's passing through the twelve zodiacal signs; and this perhaps not without some foundation. But the labours of *Hercules* seem to have had a still higher view, and to have been originally designed as emblematic memorials of what the real Son of God and Saviour of the world was to do and suffer for our sakes;

—Νεων διδακτηρια παντα χαριζεν,
Bringing a cure for all our ills,

as the *Orphic Hymn* speaks of *Hercules*. But on this subject see more in Mr. *Spearman's* excellent Letters on the LXX, p. 88. To what that learned writer has observed, I beg leave to add a curious passage from Mr. *Spence's* Polymetis, dial. ix. p. 116. Besides *Hercules* strangling the two serpents sent to destroy him in his cradle, "what," says he, "is more extraordinary than this, is, that there are exploits supposed to have been performed by him, even before *Alcmene* brought him into the world." To which he

* See *Spence's* Polymetis, p. 114, 115.

† See the *Orphic Hymn* addressed to him, *Macrobius Saturnal.* lib. i. cap. 20.; *Porphyry in Euseb.* Præparat. Evangel. lib. iii. cap. 11, p. 112, edit. *Colan.*; and *Vossius De Orig. & Progr. Idol.* lib. ii. cap. 15.

adds in a note, "This perhaps is one of the most mysterious points in all the mythology of the ancients. Though *Hercules* was born not long before the Trojan war, they make him assist the Gods in conquering the rebel giants (*Virgil, Æn.* viii. lin. 298); and some of them talk of an oracle or tradition in *heaven*, that the Gods could never conquer them without the assistance of a *MAN*. *Apolodorus*, *Bibl.* lib. i. and *Macrobius*, *Sat.* lib. i. cap. 20." Thus Mr. *Spence*. But can any man seriously believe that so excellent a scholar as he was, could not easily have accounted for what he represents as being so very mysterious? Will not 1 Pet. i. 20, compared with Hag. ii. 7, clear the whole difficulty, only recollecting that *Hercules* might be the name of ‡ several mere men, as well as a title of the future Saviour? And did not the truth here glare so strongly in our author's eyes, that he was afraid to trust his reader with it in the text, and so put it into a note, for fear it should spoil his jests at p. 125?

VI. As a N. fem. עֶנֶדָּה The black eagle, so called, according to *Bochart*, from it's great strength in proportion to it's size. Thus *Homer* describes it, *Il.* xxi. lin. 253,

Ὀ; δ' ἄμα καρτερός καὶ ὤκιστος; περὶ πτερῶν,
Swiftest and strongest of the aerial race.

Pom.

The same account is given of it by *Aristotle*, *Pliny*, and other writers. It is called in Latin || *Valeria à valendo*, from it's strength, and *Targum Onkelos* renders the Heb. עֶנֶדָּה by עֶנֶדָּה, and so preserves the idea. See more in *Bochart*, vol. ii. 188, &c. *Comp. Buffon*, *Hist. Nat. des Oiseaux*, tom. i. p. 124. occ. *Lev.* xi. 13. *Deut.* xiv. 12. It should however be observed, that according to this exposition the N. עֶנֶדָּה is a word of a very un-

‡ "Nec æstimes *Alcmene* apud *Thebas* *Æolus* natum, solum vel primum *Herculem* nuncupatum: immo post multos atque postremus ille hac appellatione dignatus est honoratusque hoc nomine." *Macrobius Saturnal.* lib. i. cap. 20.

|| *Pliny* enumerating the species of eagles, *Nat. Hist.* lib. x. cap. 3, mentions first, "*Melanaites* à *Græcis* dicta, eademque *Valeria*, minima magnitudine viribus præcipua, c. lore nigricans." The kind called from the Greeks *Melanaites*, or the black eagle, and also *Valeria*, the least in size, but chief in strength, of a blackish colour."

COMMON,

common, and, I believe, unexampled form, no reason being assigned for the termination *ניד*. *Bate*, Crit. Heb. explains *עורני* by "*The whining kite, from ניד its noise, and ען impudence, strong and bold disposition;*" and in his Note on Lev. xi. 13. (in *New and Literal Translation*), he says, "*they have on the South Downs in Sussex, a whining kite, which may be heard when very high in the air, and seems to be the דעורני here.*" The LXX render the word by *Ἀλαιοῖος*, and Vulg. by *Haliæetus*, the sea-eagle. Whatever bird was intended, I think it was so named from *ען* its strength, and *ניד* (Ezek. xxvii. 32.) *moaning*, which nearly agrees with *Bate's* derivation.

ען To make exceedingly strong, strengthen very much, LXX *ασφαλῆς εἶναι*, made safe or secure. occ. Prov. viii. 28. As a N. *עון* Very or exceedingly strong. occ. Ps. xxiv. 8. Also, Great strength or power. occ. Ps. lxxviii. 4. cxlv. 6. Isa. xlii. 25. xliii. 17.

עור

I. In Kal, To leave, forsake, leave off, dismiss, let go. Gen. ii. 24. xxiv. 27. xxviii. 15. Exod. ii. 20, & al. freq. Exod. xxiii. 5, *When thou shalt see the ass of him that hateth thee, lying under his burden, תורלח מעובר לו then thou shalt forbear to leave it to him; i. e. thou shalt not leave the beast under his burden* (LXX *σπαρλευσῇ αὐτοῦ*, thou shalt not pass by it, the beast); but shalt assist him in raising it up again, and then תעור עמו *thou shalt surely leave it with him.* (Comp. Deut. xxii. 4.) Neh. iii. 8, *ועורב, And they left* (i. e. intermitted building) *Jerusalem to the broad wall.* So the LXX *καλεῖσθαι*, and Vulg. *dimiserunt*. See *Pole Synops.* in loc. Comp. Neh. iii. 34, or iv. 2, *להם היעורב* Will they let them alone? So Vulg. Num. *dimittent eos gentes?* Will the Gentiles let them alone? In Niph. *To be left, forsaken.* Ps. xxxvii. 25, & al.

II. To leave, commit, concredere. Gen. xxxix. 6. Job xxxix. 11. Ps. x. 14.

III. With *פ* following, To forsake, fail from. So Targum פּוּק, LXX *ακλειψουσιν* *απε*—Vulg. *deficiet de*—occ. Jer. xviii. 14. Comp. under של.

IV. To let go, let loose. Job x. 1, *מעורבה עלי, שדח I will let loose my meditation upon*

me, i. e. I will give it full vent. So as a Participle paoul עורב *He who is let go free*, as opposed to עורב *him who is shut up.* Deut. xxxii. 36. 1 K. xiv. 10. xxi. 21. See *Scott's* Note on Job.

V. As a N. masc. plur. in Reg. *עורבי* Market-places, warehouses, or repositories, where goods are left for sale. The LXX generally render it by *αγορα* a market-place; and probably these *עורבי* nearly resembled the modern *Bazars* in the eastern countries, which, says Dr. Russell*, "are properly, long, covered, narrow streets, on each side of which are a number of small shops, just sufficient to hold the tradesman (and perhaps one or two more) with all the commodities he deals in about him, the buyer being obliged to stand without. Each separate branch of business has a separate Bazar allotted them." These *Bazars* are like our *Exeter 'Change*, London, but usually longer. Ezek. xxvii. 12, *Tarshish (was) thy mart for the abundance of all riches in silver, iron, tin, and lead, נחנו עורבניך (which) they put (in) thy warehouses.* That the Particle *ב* in *is* to be understood here, and at the 14th ver. before *עורבניך* is evident from ver. 16, 19, where it is expressed. Ver. 33, *בצאת עורבניך* *When thy Bazars* (i. e. the contents of them) *went out from the seas, thou filledst many people, &c.*

עק

I. To surround with a fence, fence round. So the LXX *φρασίμων περιεθκα*, and Vulg. *sepivit*. occ. Isa. v. 2. Their vineyards in Syria and Judea are still fenced not only with living hedges, but sometimes with stone walls. See *Harmer's* Observations, vol. i. p. 452, &c. 456, &c.

II. Chald. As a N. fem. in Reg. *עוקת* A ring which surrounds the finger. So LXX *δακτυλιω*, and Vulg. *annulo*. occ. Dan. vi. 17. Comp. under שבע III.

DER. Husk.

עור

I. In Kal, To help, aid, assist. Gen. xlix. 25. Deut. xxxii. 38, & al. freq. In Hiph. The same. occ. 2 Chron. xxviii. 23. In Niph. *To be holpen, assisted.* Ps. xxviii. 7, & al. As a N. *עור* Help, aid. Gen. ii. 18. Deut. xxxiii. 26, & al. freq. Fem. *עורה* Nearly the same, *Help, assistance.* Jud. v. 23. Isa. x. 3.

* Nat. Hist. of Aleppo, p. 5, 6.

II. As

II. As a N. fem. עוּרָה is mentioned as something belonging to Solomon's temple, 2 Chron. iv. 9, *And he (Solomon) made the court of the priests and the great court, and doors to the עוּרָה, and he overlaid their doors, i. e. both the doors of the priests court, and of the עוּרָה, with brass.* 2 Chron. vi. 13, *For Solomon had made a scaffold of brass, and had placed it in the midst of the עוּרָה, and upon it עמד he was, and kneeled down upon his knees, &c.* But by ver. 12, and 1 K. viii. 22, *Solomon was now before the altar of the Lord, and consequently in the court of the priests; and therefore עוּרָה means the same in the former as in the latter passage of 2 Chron. it cannot in that signify the great court of the people.* In both texts it seems rather to denote, according to Dr. Taylor in his *Hebrew Concordance*, "a square work raised above the pavement, with a parapet round about it, and a door in the parapet, before the altar of burnt-offerings," and appears to have it's name from the *help* it afforded the king in being seen and heard by all the congregation of Israel when he uttered his admirable prayer, q. d. *a lift*.

III. As a N. fem. עוּרָה *A settle or inbenching* in the altar of burnt-offerings. There were two of these *inbenchings*, upon the uppermost of which the priests stood to sacrifice, and they were each called עוּרָה from the assistance or ease they afforded the priests in performing the several parts of their office *. q. d. *An easement.* occ. Ezek. xliii. 14, 17, 20. xlv. 19.

From this Root is, perhaps, derived *Æsar*, the Etruscan name for God according to *Suetonius* in Octav. cap. 97.

עט

I. In Kal, Transitively, *To move, remove, or cast away with quickness or impetuosity, to hurry away.* As a Participle Benoni in Kal. occ. Isa. xxii. 17; where the LXX ἀφαιρεί shall take away: but this is too weak a word; and observe that in this text עטח is a N. fem. q. d. (with) a hurrying away, as the preceding שלשלה.

II. In Kal, with אל following, *To rush*

violently or impetuously upon, to fly upon, involare, as upon spoil. occ. 1 Sam. xv. 19. xiv. 32: where the *Keri*, the Complutensian edition, and very many of Dr. Kennicott's Codices read ערעט. The LXX in 1 Sam. xv. 19, render it ὤρμησας thou didst rush; and one of the Hexaplar Versions in 1 Sam. xiv. 32, by ὤρμησεν rushed.

III. In Kal, with ב following, *To fly upon with insults and contumely.* occ. 1 Sam. xxv. 14; where *Aquila*, ἀρπυγὴ he was stirred up.

Hence, perhaps, Saxon, hpettan to excite, whence Eng. *to whet*; also Saxon lipit, whence Eng. *white*, the most vivid of all colours.

IV. As a N. עט *A pen for writing*, made, according to the practice still continued in the East, of a reed †, and so called, because it *rushes*, as it were, on the paper, parchment, or &c. on which it writes. occ. Ps. xlv. 2. (where LXX κάλαμος, and Vulg. calamus, a reed) Jer. viii. 8. Also, *A pen or graver of iron* for the same reason. occ. Job xix. 24. Jer. xvii. 2.

V. At a N. עט *A general name for rapacious birds*, from the impetuosity with which they *rush* on their prey. occ. Gen. xv. 11. Job xxviii. 7. Isa. xviii. 6. xlvii. 11. (where see *Vitringa* and Bp. *Lowth*) Ezek. xxxix. 4. Comp. Job ix. 26. Hab. i. 8. Hence Greek *Ætlos* or *Ætlos* *An eagle.* Also, *A ravenous wild beast.* occ. Jer. xii. 9. Comp. under ערעב III.

עטא See under עט II.

עטח

With a radical, but mutable or omissible, ה. Denotes in general, *Involution*.

I. *To throw or wrap as a garment over one.* See Jer. xliii. 12. Ps. civ. 2. cix. 19. 1 Sam. xxviii. 14. וְהוּא עטח כעל And he has wrapt (over him) an upper garment. As a N. or Participle fem. עטיה *Wrapt up, veiled, muffled up.* So LXX περιβαλλομένη. occ. Cant. i. 7.

"For why should I still darkling rove,
E'en by the tents of those I love?"

Mrs. FRANCIS.

Of a sword, כעטח *Wrapt up or covered*,

* See *Prideaux*, Connect. pt. i. book iii. an. 535; *Villalpand*. Templ. in *Walton*, Polyglott. p. 16; *Pole*, Synops. in Ezek. xliii. 14; and *Calmet* in ALTAR OF BURNT-OFFERINGS.

† See *Harmer's* Observations, vol. ii. p. 175; *Shaw's* Travels, p. 227, Note 3; *Hunton's* Travels, vol. i. p. 317; and *Niebuhr*, Voyage en Arabie, tom. i. p. 118.

- as with the scabbard. occ. Ezek. xxi. 15. As a N. כעסה *An upper garment, a robe.* occ. Isa. lxi. 3.
- II. Construed with על, *To put a covering upon, to cover.* Lev. xiii. 45. *The leper shall cover the upper lip;* for in the leprosy the breath is excessively offensive, and perhaps infectious; from the former circumstance the Syrians call it רוח אריה the lion's breath, because these animals likewise have a very stinking breath*. *Covering the upper lip* was also a custom of mourners. See Ezek. xxiv. 17, 22. Micah iii. 7. *Muffling up the mouth in mourning* for the dead was practised by the Jews in Barbary when Dean Addison was there. See Harmer's Observations, vol. iii. p. 382.
- III. Spoken of rain, *To overspread, cover.* occ. Ps. lxxxiv. 7. *The rain covereth the pools or reservoirs.* Comp. Isa. xi. 9. Hab. ii. 14.
- IV. *To wrap over one, as it were, to cover oneself with, as shame.* Ps. lxxi. 13. cix. 29. (comp. Ps. lxxxix. 46.)—zeal. Isa. lix. 17. Also, in Kal and Hiph. *To wrap over another, and so cover him with, as a robe, &c.—a robe of righteousness.* Isa. lxi. 10.—shame. Psalm lxxxix. 46.
- The above cited passages are all in which this Root occurs.

עשן

Occurs not as a V. but as a N. masc. plur. in Reg. עשני *The bowels, intestines.* Once, Job xvi. 24. עשני *His bowels or intestines are full of, or abound with, oil.* So the LXX Ta δε εχχала αυτου πληνα sunt adipe. Consult Bochart, vol. ii. 457, 8. May not עשני be a N. masc. plur. from עשה *to involve*, formed as נללו from נלה? And may not the intestines, including those fatty parts, the mesentery and omentum, be so called on account of their wonderful involutions?

עשה

I. *To obscure, cover, cloak, hide;* or in a passive sense, *To be obscured, covered, hidden.* Job xxiii. 9. Ps. lxxv. 14. lxxxiii. 6. As a N. fem. plur. כעסות rendered *mantles*, but might rather, I think, have been translated *wuffers*; for it seems to mean

* See Michad's Recueil de Questions, p. 72, Note.

what the Turks call *murlins*, of which Lady M. W. Montague, letter xxix. vol. ii. p. 17, speaks thus: "No woman, of what rank soever, is permitted to go into the streets without two *murlins*, one that covers her face all but her eyes, and another that hides the whole dress of her head, and hangs half way down her back." occ. Isa. iii. 22. Comp. Niebuhr, Voyage, tom i. p. 133, 134.

- II. In Kal and Hith. *To be obscured, darkened, covered, overwhelmed*, that is, *to be in extreme weakness, grief, or affliction, to faint or fail through sorrow and misery.* Isa. lvii. 16. Lam. ii. 11, 19. Ps. lxi. 3. cii. 1. lxxvii. 4. cvii. 5, & al. As light is in Scripture often used for joy and alacrity, so darkness signifies faintness, sorrow, and affliction. See inter al. Ps cxii. 3. Isa. v. 30. Lam. iii. 2. Amos v. 18, and under דשך II.
- III. In Hiph. *To be weak, faint, dull, lifeless.* occ. Gen. xxx. 42. As a participial N. masc. plur. עפסין *Weak, faint.* occ. Gen. xxx. 42. See Bochart, vol. ii. 513, 514.

עמר

I. In Kal and Hiph. *To encompass, surround.* occ. 1 Sam. xxiii. 26. Ps. v. 13. lxxv. 12. ciii. 4. But these two last texts should perhaps be rather referred to the following sense:

- II. As a N. fem. עמרה in Reg. *A circle or fillet of gold worn by princes.* See 2 Sam. xii. 30. 1 Chron. xx. 2. Esth. viii. 15. Job xix. 9. Cant. iii. 11. Ezek. xxi. 26, or 31; where it is distinguished from the מצנפת or turband; and both are there mentioned as royal ornaments. So Xenophon (Cyropæd. lib. viii. p. 461, edit. Hutch. 8vo.) describing the royal apparel of Cyrus, says, Είχε δε διαδημα περι τη τιαρα he had a fillet round his tiara." And in modern times Mr. Hanway, History of Nadir Shah, p. 191, among the presents made by that prince to the Great Moghol, mentions a crown, a bracelet, a fillet (this, says he, in a note, they call Sirpeach, which is worn round the turband), and a girdle, richly set with diamonds. Hence as a V. in Kal and Hiph. *To crown, encompass the head with a crown.* See Ps. viii. 6. Isa. xxiii. 8. Cant. iii. 11; in which last passage it denotes the crown worn by the Jewish

Jewish bridegroom at his marriage. The ancient ceremony of *crowning* the contracting parties at their marriage is still observed in the Greek church. This Mr. Harmer † has observed concerning those of that communion in Egypt; to which we may add from Dr. King's Rites, &c. of the Greek Church in Russia, "The second ceremony, which is properly the marriage, is called the office of *matrimonial coronation*, from a singular circumstance in it, that of *crowning* the parties. Formerly these crowns were garlands made of flowers or shrubs, but now there are generally in all churches crowns of silver kept for that purpose." So in the marriages of the Maronites in Syria, "after a short service the bishop puts a crown first on the bridegroom's head, after which the bride, bride's man and maid are crowned in the same manner;" On Job xxxi. 36, it may be remarked, that, however dissimilar *binding a writing about the head* may be from our customs, yet we meet with such a practice in the East even to our days; for when a governor under the Great Mogul is receiving letters or orders from his master, "the moment he sees the packet, he alights from his horse, and falls prostrate to the ground; which done, he takes the packet from the messenger, binds it fast upon his own head, and returning to the court-room, where he usually dispatches business, reads it, and returns an answer immediately." Complete Syst. of Geography, vol. ii. p. 308, col. 1.

The LXX generally render the N. by στεφανος; a crown, and the V. by σφαρνω to crown.

שנע

Occurs not as a V. in Heb. but in Arabic the cognate Root שנע signifies to sneeze. As a N. fem. plur. in Reg. שניעו Sneezings or neezings. So the LXX and Aquila σπασμος, and Vulg. Sternutatio. Once, Job xli. 9.

The Heb. שנע, like the Lat. sternuo, sternuto, and the Eng. sneeze, seems to be a word formed from the sound.

* See Suicer's Thesaurus in στεφανω; I.

† In Outlines of a New Commentary on Solomon's Song, p. 7.

‡ Dr. Russell's Nat. Hist. of Aleppo, p. 127.

ע See under ערה

עף See under עף

עכס

I. To confine, fetter. So in Arabic the V. signifies To bind or confine, as with a rope, and as a N. is applied to the rope, which from the mouth or neck of a camel is tied to his fore-foot, in order to tame and break him. See Castell. occ. Prov. vii. 22, as a participle paoul, the formative ו being omitted, as it frequently is; וכעכס אל מוסר ארל And as the fettered fool (goeth) to correction; or as the fool fettered for correction; so this young man is by the violence of his lust dragged, as it were, to destruction, against his better mind.

II. As a N. masc. plur. עכסיס Ornamental fetters or shackles worn by the Jewish women. occ. Isa. iii. 18. So Pliny, Nat. Hist. lib. xxxiii. cap. 12, mentions the compedes or fetters of silver, which, he says, were worn by women of the lower ranks, i. e. among the Romans. Niebuhr || speaks of the great rings (les grands anneaux) which the common and dancing women in Egypt, and an Arabian woman of the desert, wore round their legs. Dr. Shaw, Travels, p. 241, mentions the shackles or tinkling ornaments of their feet (so our translation renders עכסיס) as part of the constant dress of the Moorish women; and Stewart, in his Journey to Mequinez, says that the Moorish women in those parts have bracelets about their arms and legs. Mandelslo, Travels, p. 11, says, "The [Persian] women wear about their arms and legs a great many rings or plates of silver, brass or iron, according to their conditions and qualities." "Rauwolff tells us that the Arab women, whom he saw in his going down the Euphrates, wore rings about their legs and hands, and sometimes a good many together, which, in their stepping, slipped up and down, and so made a great noise." Sir John Chardin says, that "in Persia and Arabia—they wear rings about their ancles, which are full of little bells. Children and young girls take a particular pleasure in giving them motion; with this

|| Voyage en Arabie, tom. i. p. 133, 148, 194. Comp. tom. ii. p. 56.

עכס

view they walk quick *." And it appears from the *Koran*, that the *Arabian* women in *Mahomet's* time were fond of having the same kind of ornaments noticed. "Let them not (i. e. the women) make a noise with their feet, that the ornaments which they hide may thereby be discovered." *Salé's Al Koran*, ch. xxiv. p. 291. Note. "Let them not make a noise with their feet, &c.] By shaking the rings which the women in the East wear about their ancles, and which are usually of gold or silver. The pride which the Jewish ladies of old took in making a tinkling with these ornaments of the feet is (among other things of that nature) severely reproved by the Prophet *Isaiah*, ch. iii. 16, and 18." And to return to our Heb. word עבר, the citations just produced will illustrate *Isa. iii. 16*, the only remaining passage where the Root occurs. *The daughters of Zion*—ברגליהם תעבנה make a tinkling with their feet (Eng. Translat.) or, more strictly, shake or move their shackles on their legs; the meaning of the V. in this text being taken from the N. LXX τοῖς ποσὶν—παῖσας sporting or dancing with their feet.

עבר

In Kal, *To trouble, disturb, put into agitation or commotion*. Gen. xxxiv. 30. Josh. vi. 17. vii. 25. In Niph. *To be troubled, stirred up*. Ps. xxxix. 3. As a N. fem. נעברת Trouble, disturbance. So Vulg. Conturbatio. occ. Prov. xv. 6.

על See under עלה

עלם Chald.

I. As a Participle from Heb. על, Over. occ. Dan. vi. 3.

II. As a N. עלם An occasion. See under עלה XIX.

עלנ

To stammer or stutter. It occurs not as a V. but as a participial N. masc. plur. עלנים Stammerers, stutterers. So the LXX ψαλλῶντες, and Vulg. balborum. Once, *Isa. xxxii. 4*.

* *Harmer's Observations*, vol. ii. p. 385. And for further satisfaction the reader may consult *Calmel's Dictionary* in *PERISCELIDES*; *Complete Syst. of Geography*, vol. ii. p. 175, col. i, p. 304, col. 1, p. 330, col. 1, and p. 331, col. 2; *Sandy's Travels*, p. 54, 85; *Annual Register* for 1779, Characters, p. 47.

עלה With a radical, but mutable or omissible, ר.

I. In Kal, *To ascend, mount upwards, to go or come up*, in almost any manner. See inter al. Gen. ii. 6. xl. 10. xlix. 4. Amos vii. 1. 1 K. xxii. 35. *Isa. vii. 1*. Jer. viii. 22. Prov. xxi. 22. Gen. xix. 28. Ezek. xi. 24. Exod. xvi. 14.

The expression of עלה going up to one's bed, Gen. xlix. 4. 2 K. i. 4, 16. Psal. cxxxii. 3, may be illustrated by what Dr. *Shaw* says of the *Mourish* houses in *Barbary*, *Travels*, p. 209, 10; where, after having observed that their chambers are spacious, of the same length with the square court, on the sides of which they are built, he adds, "At one end of each chamber there is a little gallery raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps likewise leading up to it. Here they place their beds; a situation frequently alluded to in the H. Scriptures, which may likewise illustrate the circumstance of *Hezekiah's turning his face, when he prayed, towards the wall* (i. e. from his attendants), 2 K. xx. 2. *Isa. xxxviii. 2* †; that the fervency of his devotion might be the less taken notice of and observed. The like is related of *Ahab* (1 K. xxi. 4.), though probably [he did thus] not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment."

לל עלה To ascend upon the heart, i. e. to come into the mind; the heart being considered as the seat of the understanding and affections. *Isa. lxxv. 17*. Jer. iii. 16. Comp. under לב I.

In Niph. *To go up or away*. 2 Sam. ii. 27. Also, *To be exalted, elevated, raised up*. Ps. xlvii. 10. xcvi. 9. In Hiph. *To cause to ascend, to bring or carry up*. Gen. l. 24, 25, & al. freq. On 1 Sam. xxviii. 11, &c. comp. *Ecclus. xlv. 20*, and see *Arnold's Note* there. In Hith. *To raise or lift up oneself*. Jer. li. 3. As a N. על High, exalted, the high one. Hos. xi. 7. 2 Sam. xxiii. i. Also Height, highest pitch. *Isa. lix. 18*. כעל גמלות כעל According to the height of retributions, according to the height he will repay. See

† Where comp. Ep. *Lewin's Note*.

Vitranga,

Vitringa, and comp. ch. lxiii. 1. So as a N. Chald. עלא. Dan. iii. 26, 32, & al. As a N. fem. in Reg. עלת *Am ascent*. 1 K. x. 5. Comp. Ezek. xl. 26. As a N. מעל *A lifting up*, as of the hands. occ. Neh. viii. 6. Comp. under ירה V. 1. As a N. מעלה *A going up, ascent*. Josh. x. 10. xviii. 17, & al. למעלה Spoken of the voice, *To a high or raised pitch*. 2 Chron. xx. 19. Comp. 1 Chron. xv. 16. Hence perhaps in the title of Psal. cxxi. שיר למעלות, *A song for elevations*, and in those of many other psalms שיר מעלות mean a song to be sung with the *highest elevations* of voice and music. Fem. plur. מעלות *Steps or stairs for ascending*. 1 K. x. 19, 20. 2 K. ix. 13, & al. Also, *Degrees, marks, or lines*, one above another, which, by means of a gnomon, intercepting the solar light, or casting a shadow, determine the height of the sun, and consequently the time of day*. Thus it occurs repeatedly in 2 K. xx. 9, 10, 11. Isa. xxxviii. 8, which passages the reader will please to peruse very attentively in Hebrew, and then observe, 1st. That the שמש or *solar light's going backward*, Isa. xxxviii. 8, is equivalent to the *shadow's going backward*, 2 K. for the latter depends upon the former, and on a dial the light is exactly defined by the shadow. 2dly. That the *dial or horological instrument* here referred to was not an horizontal, but probably a *vertical dial*, on which kind of dial the shadow *descends* (which is expressed in 2 K. by הלך *going on*, נטה *declining*, and ירד *going down*) from sunrise till noon: therefore, 3dly. That the *miracle* of the light's or shadow's שם *going backward*, or in the contrary direction to *going down*, i. e. their *ascending*, must have been in the forenoon; and therefore, 4thly. That though we cannot exactly determine how much time was marked by *ten מעלות*, yet it could not be more than six hours, or the time from sun-rising to noon: hence, 5thly. That it seems not improbable that *each מעלה* might mark *half an hour of time*; and consequently the *ten מעלות*, *five hours*; since on this supposition the miracle would be the more observable; and accordingly we may remark in the 6th place, That

* See an entertaining Note concerning *dials* in Mr. Pope's *Iliad* xi. lin. 119.

it was observed at Babylon (2 Chron. xxxii. 31, where צהר should have been rendered *in the earth*); and that if it was about eleven in the morning at Jerusalem, when the *sun* or *shadow* began to go back, it must have been nearly noon at Babylon; which circumstance would make the miracle at this latter city still more obvious and striking. 7thly. That the observation of this miraculous *retrocession of the solar light* was not confined to Jerusalem and Babylon, it was also taken notice of in Egypt; for "the Egyptians and their priests told *Herodotus*, that, from the reign of their first king to that of *Sethon*, the sun had *risen four times* in an unusual manner; that he had *twice risen* where he now sets, and had *twice set* where he now rises." Εν τωινυν τειρω τω χρονω τετρακις ελεγον εξ ηθεν τον ηλιον ανατειλαι· ενθα τε νυν καταδυεται, ενθεν εις επαντειλαι· και ενθεν νυν ανελλαι, ενθαυια εις καταλζηναι. Lib. ii. cap. 142. It must be confessed, that in the expressions of *Herodotus*, in this passage, there seem to be inextricable difficulties, whether owing to the obscure account of the Egyptians themselves, or to the author's misunderstanding it, or to both these causes; or, which seems most probable, as well as most honourable to this great historian, to the corruption of his text. But still, in this relation of *Herodotus*, confused as it is, we may plainly perceive the traditionary traces of the *two miracles* recorded in Josh. x. 12, 13, and in 2 K. xx. In the former, though the sun would not indeed appear to the people of Egypt to *rise* in the *West*, yet he would seem to them to *remain* there a whole day. (Comp. under ירה V. and חצה I.) In the latter miracle, as *above explained*, the sun would really appear to the Egyptians to *set* in the *East* for some minutes; since Egypt is somewhat to the westward of Judea. On the contrary, at *Pekin* in *China*, the apparent *retrocession* of the sun would not *begin* till about half an hour after four in the afternoon, and consequently to the inhabitants of that city he would not appear to set at all, but only to lengthen the day five hours. Now there is a surprising fact recorded in the *Chinese annals* to have happened some time within the reign of *Yau*,

Yau, their seventh monarch from *Fohi*, in words to this effect, that the sun did not go down during the space of ten days. Thus *The Modern Universal History*, vol. viii. p. 358, 8vo. where the learned authors say, "the time of this *Yau* corresponds with that of *Joshua*; this therefore seems an account of the miraculous solstice which happened at his command." But I must confess that, for * reasons well known to men of learning, I give but very little credit to *Chinese chronology*, and would rather refer the surprising fact just mentioned to the miracle in the time of *Hezekiah*; because by that the day would have been really lengthened to the Chinese, not indeed ten times, but *ten degrees*; whereas it appears to me, that to them the *night* would have been doubled by the miraculous solstice in *Joshua's* time. For if the *solar light* was then, as I apprehend, just going off from *Gibeon*, when he commanded it to stop, it must have been gone off from *Pekin* in *China* about five hours and a half; and if it miraculously staid upon *Gibeon* about a whole day, there must have been the additional space of a day (or night) before it rose to *Pekin*. Lastly, Let it be observed, that by the *שמש* or *solar light's* miraculously shifting backward *ten degrees* to the *East*, the earth must roll back as many degrees to the *West*; since, as the *שמש* or circle of intersection of light and darkness was moving eastward, the light would become most rarefied at the eastern, instead of being so, as usual, at the western edge of the earth, and † consequently the spirit would now rush in at the said eastern edge, and turn the earth from East to West, contrary to its usual rotation.

- II. As a N. fem. עלה and עלה, plur. עלות, עלות, and עלת *A burnt offering*, which ascends in flame and smoke. See Gen. viii. 20. xxii. 2, 13. Exod. xxxii. 6. Lev. xvii. 8, & al. Jud. xi. 31, *And it shall be, that whosoever cometh out from*

* See *Jenkin's Reasonableness of Christian Religion*, part iii. ch. 1. vol. i. p. 321, 3d edit.; Third Dissertation at the end of vol. iii. of *Goguet's Origin of Laws*, &c. p. 283, &c. edit. *Edinburgh*; *Ancient Univ. Hist.* vol. xx. 8vo. p. 109, &c. p. 150, &c.; *Encyclopædia Britannica in China*, No. 4, 5.

† See *Spearman's Enquiry after Philosophy and Theology*, chap. ii.

the doors of my house to meet me, on my returning in peace from the children of Ammon, shall surely be *Jehovah's*, i. e. dedicated for ever to his service, as *Hannah* devoted *Samuel* before he was conceived in the womb, 1 Sam. i. 11. (Comp. Lev. xxvii. 1, &c.) And 2dly, That he himself would offer a burnt-offering to *Jehovah*. Unclean beasts, and much more human sacrifices, were an abomination to *Jehovah* †; therefore *Jephthah* could not intend to vow either of these; and if he had, surely the priests would not have offered them. Such a vow would have been to the last degree wicked and absurd, and next to impossible to have been performed. But העליתיו עליה, says *Jephthah*; had he meant, as translated, *I will offer it up for a burnt-offering*, ל, for, ought to have been prefixed to עליה, as in Gen. xxii. 2, 13; but this was not his design. העליתיו signifies, *I will offer to him*, i. e. to *Jehovah*, just before mentioned; and הו is here used for לו to him, as ו for לו in דברו to speak to him, Gen. xxxvii. 4. —in יערו he had appointed to him, 2 Sam. xx. 5. —והצדקתי and I would do to him justice, 2 Sam. xv. 4. —והורתי I will give to him, Ezek. xxi. 27, or 32. —so נו will come to him, Prov. xxviii. 22. —and in וישבדו דבר 1 K. xx. 9, *And they brought (to) him word again*, the construction is exactly parallel to that in Jud. xi. 31. But for further satisfaction on the construction of this text, I must beg leave to refer to *Bute's Crit. Heb.* in i, p. 162, and to *Dr. Kandolph's* Sermon before the University of Oxford, entitled, *Jephthah's Vow Considered*. Chald. As a N. fem. plur. עלך Burnt-offerings. occ. Ezra vi. 9.

- III. As a N. עלי *A pestle*, which, by being moved up and then let down, brays things in a mortar. So *Aquila* and *Theodotion*, Τρεπω, and *Vulg. Pilo.* occ. Prov. xxvii. 22.

- IV. As a N. fem. עליה, in Reg. עליה *A*

† See Isa. lvi. 3. Deut. xii. 29—31, and Lettres de quelques Juifs à M. de Voltaire, p. 304, &c. p. 313, &c.

higher

higher room or apartment, an upper chamber. So LXX ὑπερσώον. 2 Sam. xviii. 33, or xix. 1, וַעֲלֶה עַל עֵלִית הַשַּׁעַר And he went up to the upper chamber of or over the gate. 1 K. xvii. 19, וַעֲלֶהוּ אֶל הָעֵלִיָּה And he brought him up to the (upper) chamber. These texts clearly prove the meaning of the N. to be an upper chamber. And though 2 Sam. xix. 1, and perhaps 2 K. iv. 10, 11, affords us an instance of what the Arabs still call an *Oleah* (עֵלִיָּה), yet I cannot think with Dr. Shaw, Travels, p. 214, that "we may suppose the Heb. עֵלִיָּה to be a structure of the like contrivance," so as to include the smaller houses, which are sometimes in the East annexed to the larger, and which also the Arabs call an *Oleah*.

The mention of עֵלִיָּה or upper chambers, in Jer. xxii. 13, is peculiarly proper; since we may suppose that the principal rooms anciently in Judea were those above as they are to this day at Aleppo, the ground-floor being chiefly made use of for their horses and servants*.

In Ps. civ. 3, 13, God's עֵלִיָּה or chambers are the clouds, in which he was sometimes pleased to make himself visible to man. See Exod. xiii. 21. xiv. 24. xix. 16. Deut. iv. 11. Comp. מַעְלֵה Amos ix. 6.

- V. As a N. עֵלִיָּה Upper, high, higher, highest, superiour, supreme. Gen. xiv. 18, 19, 20. xl. 17. Deut. xxviii. 1. Comp. Job xxxi. 28. Dan. vii. 18. As עֵלִיָּה The high one or highest, was a title given by believers to Jehovah, so the Heathen ascribed the same to their false gods. Thus the Phenicians (as Philo Byblius informs us from *Sanchoniathon*) called one of their gods ΕΛΙΟΣ (עֵלִיָּה) Ὁ ὕψιστος, The most high; and from them the Carthaginians styled their gods and goddesses, Alonim, and Alonuth, that is, עֵלִיָּה and עֵלִיָּוִת, as we find them addressed in the *Pænic* verses of *Plautus's* *Pænulus*, act v. scen. 1, which the reader may see well explained by the learned *Bochart*, vol. i. 721, & seq.

VI. As a N. fem. (of the like form as עֵלִיָּה, plur. עֵלִיָּהוֹת Upper, superiour. occ. Josh. xv. 19. Jud. i. 15.

VII. As a N. masc. עֵלֶה, Plur. in Reg. עֵלֵי A leaf or twig, which ascends or shoots from a tree. See Gen. viii. 11. Lev. xxvi. 36. Job xiii. 25. Neh. viii. 15. Comp. Gen. xl. 10. Amos vii. 1.

VIII. As a N. fem. מַעְלָה A place where water may ascend or rise, a place to hold water, a trench, canal, water-course †. 1 K. xviii. 32, 35, 38. 2 K. xviii. 17. Job xxxviii. 25. Also, A raising up, healing. occ. Jer. xxx. 13. xlv. 11.

IX. As Ns. עֵל and עַל A yoke, which ascends or is put upon the neck of a beast. See Num. xix. 2. Figuratively, A yoke of servitude, slavery, or submission. Lev. xxvi. 13. 1 K. xii. 4, 9, 10, 11, 14.—of dominion or tyranny. Gen. xxvii. 40. Isa. x. 27. Hence

X. As a N. fem. עֹלָה Oppression, injustice, iniquity. Lev. xix. 15. Deut. xxv. 16. xxxii. 4; 2 Sam. iii. 34. Psal. lxiv. 7. As a N. עוֹל Unjust, oppressive. Job xvi. 11. עוֹל is once used as a V. in this view, To oppress, q. d. To yoke. Isa. xxvi. 10. Comp. Ps. lxxi. 4. Or do not these words rather sometimes denote *Upishness*, insolence, arrogance, overbearing? See Job vi. 20, 30. xxxvi. 23.

XI. As a N. יַעַל, plur. יַעֲלִים The Ibez or Rock Goat, a species of wild goat, so called from the wonderful manner in which they mount to the top of the highest rocks; to which quality the sacred writers allude, in the three passages wherein the word occurs, 1 Sam. xxiv. 3. Psal. civ. 18. Job xxxix. 1; and to this natural historians bear abundant witness. *Johnston* (Hist. Nat. De Quadruped. p. 53.) says †, "It is certain there is no crag of the mountains so high, prominent, or steep, but this animal will mount it in a number of leaps, provided

† From this N. may be deduced *Cicero's* family name *Tullius*, "which in old language (according to *Pompeius Festus* in *Tullius*) signified flowing streams or ducts of water, and was derived therefore probably from their ancient situation, at the confluence of the two rivers." *Middleton's* Life of *Cicero*, vol. i. p. 6. 4to.

‡ "Nulla certè montium rupes tam alta, edita, aut præceps est, quam non salibus aliquot superet; si modò aspera sit, & spatia tanta prominent, quam salientis ungulas excipere possint."

* See *Russell's* Nat. Hist. of Aleppo, p. 4, and *Hermer's* Observations, &c. vol. i. p. 174. So *Burbequius*, speaking of the house he had hired at Constantinople, epist. iii. p. 150. Pars superior—sola habitatur—Pars inferior equorum stabulationi destinata est. The upper part alone is inhabited; the lower is allotted for the horses' stabling."

only it be rough, and have protuberances large enough to receive it's hoofs in leaping." So *Buffon*, Hist. Nat. tom. x. p. 281, after observing that the *Bouquetia* or *Rock-Goat*, and the *Chamois*, greatly resemble each other, adds, "But the *Rock-Goat*, as being more nimble and strong, mounts to the very top (*s'éleve jusqu'au sommet*) of the highest mountains; whereas the *Chamois* inhabits only the second stage*."

As a N. fem. in Reg. תל The female *Ibez*. occ. Prov. v. 19; where a man's wife is compared to this animal, not on account of it's beauty (to which, if we may judge by the print which *Buffon* has given of the male, tom. x. pl. 17†, it seems to have no pretensions) but of it's ♀ or affection for it's mate. *Husselquist*, however, Voyages, p. 409, says, "I have often seen, and well described the *Rock-Goat*. It is such a fine creature, that *Solomon* could not mean any other animal than this by the *Doe*, to which he compared his bride in the Canticles." [I suspect that the author here confounds Cant. ii. 9, with Prov. v. 19.] "And they are found in abundance in the mountains of Syria and Palestine; but they are more like *Cervus Capreolus* in outward appearance than a goat."

XII. As a N. טל A garment that goes above or over the rest, an upper garment, a robe, q. d. a surtout. Exod. xxviii. 4. 1 Sam. xv. 27. Ezek. xxvi. 16, & al. freq. The High Priest's טל is thus described by *Josephus*, who could hardly be ignorant of it's form, Ant. lib. iii. cap. 7, § 4. Ποδῆρης δ' ἐστὶ καὶ ἄτος—οὐκ ἐκ δυοῖν περιτμημάτων, ὡς ἔραπιος ἐστὶ τῶν ὤμων, εἶναι καὶ τῶν παρὰ πλευρᾶν φαρσός δ' ἐν ἐπιμηκῆς ὑφασμασμένον—This also reaches down to the feet (i. e. as well as those of the inferior priests before described—it is not made of two distinct pieces, sowed together at the shoulders and sides, but is one entire long garment, woven throughout." As a N. טל The same. Job i. 20. ii. 12.

* See also *Bochart*, vol. ii. 915, & seq.; *Pliny*, Nat. Hist. lib. viii. cap. 53; *Jobston*, ut sup.; and *Scheuchzer's* Physica Sacra on 1 Sam. xxiv. 3.

† Comp. *Michaelis*, Recueil de Questions, p. 152; *Scheuchzer*, Phys. Sacr. tab. cccxxvii. and cccxxvii; and *Michaelis*, Supplem. ad Lex. Heb. p. 1122, in 77.

XIII. To bring up, spoken of female animals with regard to their young, to nurse, suckle. It occurs as a Participle benoni in Kal fem. plur. תל. Gen. xxxiii. 13. Psal. lxxviii. 71. Isa. xl. 11. 1 Sam. vi. 7, 10; in both which last cited texts our English Translation renders it *milk*. See *Bochart*, vol. ii. 298. As a N. תל A suckling, either as brought up by, or frequently ascending to the breast of the mother. Isa. xlix. 15. lxx. 20. As a N. masc. plur. תלים Sucklings, little ones. Job xix. 18. xxi. 11.

Hence Lat. *oleo* to grow, *alo* to nourish, whence Eng. *aliment*, &c. and perhaps Greek Γαλα milk, Γ being substituted for γ.

XIV. As a Particle על

1. Upon. Gen. i. 2. Lev. xvi. 21. So Dan. iv. 26, 29, according to the † eastern custom of walking on the flat roof of their houses.

2. Above. Gen. i. 20.

3. Upon, of, concerning. 1 Kings iv. 33. Isa. i. 1.

4. On account of, for the sake of. Gen. xxvi. 7. Lev. iv. 3. Lam. v. 17. Amos i. 3, 6, & al. freq.

5. Before a V. Therefore, because. Gen. xli. 32. Isa. liii. 9.

6. Against. Num. xiv. 2. Jer. xi. 19.

7. Over, beyond, more than. Gen. xlviii. 22. Eccles. i. 16.

8. Besides, over and above. Gen. xxxi. 50.

9. At near. Gen. xvi. 7.

10. To, unto. Gen. xxxviii. 12. 2 Kings xxv. 20. Jer. xlv. 20.

11. Towards. Gen. xix. 16. xxiv. 49.

12. According to, by. Exod. vi. 26. Josh. ii. 9.

13. With, together with. Gen. xxxii. 12. Exod. xxxv. 22. Mal. iv. 6, or iii. 24.

14. For, instead of. Lev. xvii. 11. Num. xxi. 8, 9.

As a Particle על is used in nearly the same senses, but not so frequently, as על.

XV. With מ prefixed, על

1. From upon, from. Exod. iii. 5. xl. 36.

2. Near, by. Jer. xxxvi. 21. 2 Chron. xxvi. 19.

3. Against. Jer. xxxiv. 21.

4. From above. Gen. xxvii. 39. Ezek. i. 25.

5. More than. Psal. cviii. 5.

† See *Harmer's* Observations, vol. i. p. 171.

M m

6. Because,

6. *Because, on account of.* 2 Sam. xix. 10.

7. *Above.* Gen. i. 7. Psal. l. 4.

XVI. As a Particle מעלה *Upwards, above, forwards, of time, Num. i. 20;—of place, Deut. xxviii. 43.*

XVII. As a Particle מכלע

1. *From above.* Isa. xlv. 8.

2. *Above, q. d. At above.* Deut. v. 8.

3. *With ל following, Upon.* Gen. xxii. 9. Jer. xliii. 10. Comp. Isa. vi. 2.

XVIII. As a compounded Particle מלמעלה

1. *From above.* Josh. iii. 13.

2. *Upwards, above.* Gen. vii. 20. Exod. xxv. 21. xxvi. 14.

XIX. Chald. *To enter, go, or come in* Dan.

ii. 16, 24. In Hiph. or Aph. העלה *To*

bring in, introduce. Dan. ii. 24. v. 7.

So *נ* being prefixed to the first radical,

after the Chaldean manner, as in נדע from

ידע, הנעלה. occ. Dan. iv. 3, or 6. As a

N. העלה or עלה *An occasion, q. d. An en-*

trance. occ. Dan. vi. 4, 5, or 5, 6. As

a N. מעלה *The going in or off, of the solar*

light from one hemisphere to the other

occ. Dan. vi. 14, or 15, where Vulg. *oc-*

casum the setting. It is equivalent to the

Heb. מבוטא, as applied to the solar light,

Psal. civ. 19. cxiii. 3.

על I. *To ascend repeatedly.* It is used for

a *repeated or second ascending* of vines in

order to gather all the grapes, and may

be rendered *to glean.* occ. Lev. xix. 10.

Deut. xxiv. 21. Jer. vi. 9. Also, *To glean,*

in a metaphorical sense. Jud. xx. 45. As

a N. fem. plur. עולות, עוללות, and עלת,

Gleaning grapes, grapes left after the

gathering. Jer. xlix. 9. Jud. viii. 2.

Mic. vii. 1. Obad. ver. 5. Comp. Isa.

xvii. 5.

II. The Lexicons render the V. in this re-

duplicate form, *To do, perform, effect, or*

the like; but it still retains the idea of

the simple עלה, and may more accurately

be explained, *To come up, or with ל fol-*

lowing, To come up to, come upon, reach,

in French arriver d. Thus Lam. i. 12,

The sorrow which לי עלה hath come unto,

or reached me. So the Syriac translator

quoted in the Hexapla. *מינע* Lam.

iii. 51, *Mine eye נמשך reached*

unto, Eng. Transl. affecteth, my soul or

frame. In a transitive sense, *To cause to*

come upon, or reach unto, to bring upon.

Lam. i. 22, *ועלה And cause (it, the evil)*

to come upon them, as עלה thou hast

caused to come upon me. Lam. ii. 20,

And see to whom נה עלה thou hast

caused (it) to come or happen thus.

Al-o, *To put upon or over.* Job xvi. 15,

עלתי בעפר קרני I have covered (liter-

ally, I have put upon) my horn or glory

with dust. So Vulg. operui. "Canitum

immundo deformat pulvere." *Ea. x.*

lin. 844. Comp. *עפר* under עפר. As a N.

fem. עללה, and עללה (Jer. xxxii. 19.)

plur. עללות and עללות. *A causing a thing*

to come or happen, a bringing a thing up

or to pass, an occasion, or perhaps A thing

brought to pass, an effect, performance.

See 1 Sam. ii. 3. 1 Chron. xvi. 8. Psal.

xiv. 1. lxvi. 5. עלת דברית The coming

up of talk or reports. Deut. xxii. 14,

And put upon her the coming up of re-

ports, i. e. as our Translation, give oc-

casions of speech against her. So ver. 17. As

a N. masc. plur. מעלות *Things brought*

to pass, deeds, performances. 1 Sam. xxv. 3.

Psal. xxviii. 4. lxxii. 12. lxxviii. 7, &

al. freq.

III. In Hith. הועלה *To exalt, raise oneself,*

repeatedly or eminently. This, I apprehend,

is always the sense of the V. in this

form. Exod. x. 2. *By which הועלתי*

I have exalted myself in Egypt. Comp.

1 Sam. vi. 6. Num. xxii. 29, *הועלתי*

כי Because thou hast exalted thyself against

me. So 1 Sam. xxxi. 4. 1 Chron. x. 4.

Jer. xxxviii. 19. It is, in this construc-

tion, with ב following, frequently equi-

valent to *insulting.* The LXX render it

by *εμπαίζω* and *καταπαύσαμαι* to mock.

Comp. Jud. xix. 25.

Ps. cxli. 4, *להועלה עליות To exalt myself*

(in) exaltations or arrogancies, i. e. To

sin proudly and presumptuously.

IV. As a N. עליל *A furnace, or more pro-*

perly, A crucible, q. d. A sublimatory, a

vessel wherein the impurities or dross of

metal, being separated by the action of

the fire, are made to ascend. occ. Psal.

xii. 7, *Silver refined בעליל in a crucible*

of earth. (Comp. ל 20.) Refiners

crucibles are to this day made of earth*.

V. As a N. masc. עליל *A child, a young or*

little one, yet in a state of growth, or

coming up, as we say. It is several times

joined with ענק *a suckling, and generally*

means *a child more advanced, as 1 Sam.*

* See *Baerhaave's Chemistry by Shaw*, vol. i.

p. 153, § 19.

xv. 3. xxii. 19. Joel ii. 16; but in Job iii. 16, are mentioned עללים children who have not seen the light. As a N. masc. plur. תעללים Children occ. Isa. iii. 4. So as a N. מעלל seems to be once used for a child. Isa. iii. 12.

VI. As a N. masc. plur. in Reg. תעללי Imaginations, things, which, according to the Heb. phrase, come up upon the heart (comp. under עלה I.) occ. Isa. lxvi. 4. The unbelieving Jews thought, for instance, that the Romans would come and take away their place (temple), and nation, and the Romans came accordingly; they said that they had no king but Cæsar; and God abandoned them to Cæsar.

VII. Chald. To enter, go, or come in. Dan. iv. 4. v. 8, 10. In this sense it often occurs in Chaldee with a single ל. See Dan. ii. 16. iv. 4, or 7, and comp. under עלה XIX. above. So in Aph. Dan. ii. 24. Comp. under על III.

DER. Hill, &c. Lat. altus high, whence Eng. altitude, and French haut (anciently hault), whence Eng. haughty, &c.

על

I. To exult, move, or leap for joy. 2 Sam. i. 20. Jer. li. 39, & al. freq. It is applied to the heart, Ps. xxviii. 7;—to the reins or kidneys, Prov. xxiii. 16; from the pleusing motion with which they are affected in great joy. So Aquila in the former, and Symmachus in the latter passages, excellently render it by the V. γαυριῶν. As a N. עלו Exulting. Isa. xiii. 3. xxii. 2. xxiv. 8, & al.

II. To flourish, thrive, vegetate, vigere, as the field, or plants growing therein. occ. Ps. xcvi. 12. The LXX and Theodotion rendering the V. in Ps. xxviii. 7, by ἀνθῶδες, and the Vulg. translating it there by reffloruit, give nearly the sense which it has in Ps. xcvi. 12.

A passage of Homer, Il. xxiii. lin. 597, may serve to illustrate the two scriptural applications of this word,

τοιοῦ δὲ θυμοῦ
ἰαυθῆ, ὡς τε περὶ σταχυισσῶν ἡρῶν
ἀνθὶς ἀλθὼ κορυττός, ὅτε φρεσσάων ἀνέχεται.

Joy swells his soul, as when the vernal grain
Lifts the green ear above the springing plain,

* Warm would be nearer the sense of the Greek
ἰαυθῆ.

The fields their vegetable life renew,
And laugh and glitter with the morning dew.
POPE.

From this Root the feigned Elysian fields, which Virgil, Æn. vi. lin. 638, 744, calls læta arva, and locos lætos, fields and places of joy, had their name. See Bochart, vol. i. 600. Comp. עלם and עלץ.

DER. From על and אור light, to glister, glitter. Qu? Comp. under גלש.

עלם

Occurs not as a V. in Heb. but in Arabic signifies To be gross, crass, thick. As a N. fem. עלמה The dusk of the evening, when the light is somewhat incrassated or thickened. (Comp. under חשך and קפא) occ. Gen. xv. 17. Ezek. xii. 6, 7, 12. Vulg. Caligo darkness, obscurity.

עלם

I. In Kal and Hiph. To hide, conceal. Lam. iii. 56. Lev. xx. 4. 1 Sam. xii. 3, & al. In Niph. To be hidden, concealed. Lev. iv. 13. v. 2, & al. As a participial N. masc. plur. נעלמים Dark designers, dissemblers. Ps. xxvi. 4. In Hith. To hide oneself, abscond, be hid. Deut. xxii. 1, 3, 4. As a N. עלם A secret, hidden thing. occ. Ps. xc. 8. (Comp. Job xx. 11.) Eccles. iii. 11, He (God) hath made every thing beautiful in it's season; (but) he hath even put—אם העלם בלבם—(such) obscurity in the midst of them that man cannot find out the work, that God doth, from beginning to end.

"The ways of heav'n are dark and intricate,
Puzzled in mazes, and perplex'd with errors;
Our understanding traces them in vain,
Lost and bewilder'd in the fruitless search;
Nor sees with how much art the windings run,
Nor where the regular confusion ends."

ADDISON.

So Job xlii. 3, Who is this that מעלים hideth counsel without, or beyond (human) knowledge. Meaning that Jehovah does so. See Schultens and Scott.

As a N. fem. תעלמה Somewhat hidden or secret. occ. Job xi. 6. xxviii. 11. Psal. xliv. 22.

Hence perhaps Lat. Velum, revelo, whence Eng. Veil, reveal. Islandic, hilmu to hide, cover, whence Eng. A helm or helmet, to overwhelm, overwhelm. Also, Gloom, &c.

II. עלם or עלום are used both as Ns. and Particles, for time hidden or concealed from man, as well indefinite, Gen. xvii. 8. 1 Sam. xiii. 13. 2 Sam. xii. 10, and
M m 2 eternal,

eternal, Gen. iii. 22. Ps. ix. 8, as finite, Exod. xix. 9. xxi. 6. 1 Sam. i. 22, comp. ver. 28. 1 Sam. xxvii. 12. Isa. xxxii. 14; as well past, Gen. vi. 4. Deut. xxxii. 7. Josh. xxiv. 2. Psal. xli. 14. cxliii. 3. Prov. viii. 23, as future. It seems to be much more frequently used for an indefinite, than for infinite, time. Sometimes it appears particularly to denote the continuance of the Jewish dispensation or age, Gen. xvii. 13. Exod. xii. 14, 24. xxvii. 21, & al. freq. and sometimes the period of time to the Jubilee, which was an eminent type of the completion of the Jewish and typical dispensation by the coming and death of Christ (see Lev. xxv. 9); and of the final consummation of the great עלם, or of the end of the world. Exod. xxi. 6. Deut. xv. 17. Comp. under יל VI. עלום is once used in the same sense as עלם, לעולם For ever. occ. 2 Chron. xxxiii. 7; where, however, two of Dr. Kennicott's Codices now read לעלם, as one more did originally. As a N. masc. plur. עלמים or עלמים Ages,—future, Isa. xlv. 17. Dan. ix. 24.—or past. Psal. lxxvii. 6. Isa. li. 9. Chald. עלמין Dan. ii. 4. Hence Old Eng. *Whilom* formerly, and Lat. *olim*, which latter refers to time as well future as past.

III. As a N. עלם *A young unmarried man, a youth, a stripling*. occ. 1 Sam. xvii. 56. xx. 22. Fem. עלמה *A young unmarried woman, a damsel, a maid*. occ. Gen. xxiv. 43. (where *Aquila αποκρυφος hidden, concealed*); Exod. ii. 8. Ps. lxxviii. 26. Cant. i. 3. vi. 7, or 8. (where the עלמות are contradistinguished both from the queens and concubines) Isa. vii. 14. No doubt this application of the word is taken from the *concealed, retired* state in which the *unmarried* youth of both sexes anciently lived in the eastern countries. So in 2 Mac. iii. 19, are mentioned 'Αι κατακλειστοι των παρθενων, *Such virgins as were shut up*, and in 3 Mac. i. 5, 'Αι κατακλειστοι παρθενοι εν θαλαμοις, *The virgins shut up in the chambers*.

As a N. masc. plur. in Reg. עלוים *Youth, time or days of youth, or of youthful retirement*; ימים *Days* being understood as usual with words of age. (Comp. under נער IV.) Isa. liv. 4. Comp. Job xxxiii. 25. Psal. lxxxix. 46.

As a N. fem. עלמה *Youth, state of youth* (so LXX νεότης, and Vulg. *adolescencia*), or more strictly, *Virginity, state of virginity*. occ. Prov. xxx. 19. Ver. 18, *There be three things (which are) too wonderful for me, yea, four which I know not*; ver. 19, *The way of an eagle in the air*; i. e. living, as it were, aloft in the air, and yet thence spying out and seizing it's prey (comp. Job xxxix. 27—30.); *the way of a serpent upon a rock*, turning, winding, and wriggling itself about, so that, though destitute of legs, and smooth of body, it is able by it's sinuous motion to make it's way up the smoothest rocks, and particularly by winding itself among the crags and protuberances, * casts it's old skin, and comes out young and beautiful; *the way of a ship in the midst of the sea*, exposed to storms and shipwreck every moment; and *the way* (manner of life) of a man בעלמה in his virgin state, shunning youthful lusts, and keeping himself pure and unspotted; ver. 20, כן SO, like all these four emblems, *is the way, conduct, or behaviour of an adulterous woman*; watching for her prey, and destroying it without mercy; insinuating in her manners, and specious in her appearance; but every moment in danger of being swallowed up by the great deep; and withal affecting the most delicate purity and modesty; *she eateth, indulgeth her lust* (comp. Prov. ix. 17), *and wipeeth her mouth, and saith, I have done no wickedness*. To this purpose *Schultens*, in his Comment on Prov. explains this passage, and in the second edition of this work his exposition was cited with approbation; but I am now more inclined to our English Translation of the latter part of ver. 19, *And the way, or trace of a man with [or in] a maid*. 1st. Because *Schultens's* explication of the several emblems seems too artificial and strained. 2dly, Because עלמה no where else signifies youth or virgin-state, but in the six other texts where it occurs, a virgin or maid. 3dly, Because a man's conduct in his virgin state does not seem any thing very unsearchable, nor to suit the other subjects mentioned. On the whole I know not how to do better than by translating the words of

* See *Virgil*, *Aen.* ii. lin. 470, &c.

Virgins on Isa. vii. 14, tom. i. p. 185. The N. עלמה, "as hath often been observed, occurs in S. S. seven times; in five of these [omitting Isa. vii. 14.] it is certainly used for an undeflowered virgin. There is one text much controverted, Prov. xxx. 19, which the unbelieving Jews urge in defence of their own hypothesis, where among four things hidden and inscrutable is reckoned דרך הלמה *the way of a man in Alma*; which Alma the Jews will have to be the same as in the following 20th verse is called an *adulterous woman*; for that to her is applied what Solomon had said of the Alma. But this last assertion I positively deny, since the writer manifestly distinguishes the Alma from the Adulteress, and only transfers the example of the former to the latter. What shall we say then? The passage treats of *stolen and clandestine loves*, and the commerce which a man has with an *unmarried virgin*, without the privacy or knowledge of any but the lovers themselves; while she in the mean time is treated and respected as a *virgin*, and dissembles her fault so well, as not to be traced out by others. The person therefore here called Alma is one who is such in the common esteem, judgement and opinion of others. But you will say *virginity* was not *inscrutable*, since among the Hebrews it was examined by a public inquisition, Deut. xxii. 17. I answer, that so neither was the *adulteress*, who had violated her conjugal faith, deemed under the law an *inscrutable* object, for that God had appointed a *sign* by which to detect her, Num. v. 15, 16, &c.; and yet Solomon compares her to the things preceding. Thus has *Wagenseil** most rightly cleared this difficulty, after having greatly fatigued himself in recounting the opinions of others concerning this text, most of which were not worth relating. In the *Proverbs* are painted the occurrences of human life, such as they happen in the ordinary intercourse of mankind, without attending to extraordinary and far-fetched events."

IV. As a V. in Hith. borrowing it's sense from the N. *To sport, wanton as youth, juvenor*, זאזזו, which is, in like man-

* Tela Ign. Sat. p. 409. [which see.]

ner, from זאזזו *a child*, occ. Job vi. 16; where speaking of the temporary torrents from the mountains, he says, *they look blackish with ice*; עזזזו זאזזו, *the snow sports, is tossed about, upon them.*

עלם

In general, *To move quickly to and fro*, עזזזו זאזזו.

I. In Kal. *To move quickly, exult, leap for joy*. occ. Job xx. 18.

II. In Niph. *To be moved quickly, to be fluttered or quivered*. occ. Job xxxix. 13. or 16. *The wing of the ostriches נעלמה is fluttered or quivered*. This camel-bird, as the Persians † call it, cannot fly from the ground, but, assisted by the quivering motion of it's wings, moves at an astonishing rate. *Pliny* begins the tenth book of his *Natural History* thus: "Now follows the nature of birds, the largest of which, and almost of the genus of beasts, namely, the African and Ethiopian *ostriches*, exceed a man mounted on horseback in height, and beat him in swiftness (*celeritatem vincunt*); their wings serving only to help them in running, for they cannot fly, nor rise from the ground." See more in *Bochart*, vol. iii. 245, and in *Scheuchzer*, *Phys. Sacr.* on Job xxxix. To what they have adduced from the ancient writers, I shall add a remarkable passage from a modern traveller. Mr. *Adanson*, in his *Voyage to Senegal*, speaking of two *ostriches* taken in Africa, gives this account of their motion, which he had particularly observed. "To try their strength, says he, I made a full grown Negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength. At first they went a pretty high trot; when they were heated a little, they expanded their wings, as if it were to catch the wind, and they moved with such fleetness as to seem to be off the ground. Every body must some time or other have seen a partridge run, consequently must know there is no man whatever able to keep up with it; and it is easy to imagine, that if this bird had a longer step, it's speed would be considerably augmented. The ostrich moves

† So the Greeks Στραθιονομαχος, and from them the Romans *Struthiocamelus*. The Arabs also call the Ostrich Ter Gimel, the Camel-bird.

M m 3

like

like the partridge, with both the advantages; and I am satisfied that those I am speaking of would have distanced the fleetest race horses that were ever bred in England*." Comp. Job xxxix. 18, or 21, and מִן ל. and מִן ל. under נָן V.

III. In Hith. To exult, move exultingly. occ. Prov. vii. 18; where LXX ἐγκυλισθώμεν let us roll; Schultens, exultemus let us exult.

The above cited are all the passages where in this Root occurs. Comp. על and על.

I. To swallow, swallow down. So Symmachus, καταρρῆξωσιν. occ. Job xxxix. 30. Hence Lat. Gula, Eng. Gullet, and perhaps Lat. glutio to swallow, and Eng. to glut, glutton. Also, w being prefixed, swallow, Qu? (Comp. under על) Or shall we not rather say, that both the Heb. על, and Eng. swallow, are words formed from the sound? Comp. לל I. under ל.

II. Chald. As a N. על plur. עלע (from the Heb. עלע) A rib. occ. Dan. vii. 5.

I. To cover over. It occurs not as a V. in Kal, but as a Participle fem. in Huph. מעלפת Covered over, overlaid, set thick. occ. Cant. v. 14. Comp. under על I. In Hith. To wrap, envelop oneself, as in a garment. occ. Gen. xxxviii. 14. Hence Velop, whence envelop, develop. Perhaps, A wolf, who usually conceals himself in the day time, and comes forth to prey in the evening. See Jer. v. 6. Hab. i. 8. Zeph. iii. 3, and Bochart, vol. ii. 823, 4. Also Latin Vulpes, a fox, for the like reason.

II. In Kal, To swoon, faint, from the dimness or darkness which envelops or overshadows a person in that state. occ. Isa. li. 20. Ezek. xxxi. 15. Jonah iv. 8. So in Hith. occ. Amos viii. 13.

The poets frequently describe fainting by this circumstance. Thus Homer, Il. v. lin. 696,

Τὸν δ' ἰάνει ψυχὴν κατὰ δ' ὀφθαλμοῖν κελυρ' ἀχλὺς.

The fainting soul stood ready wing'd for flight,
And o'er his eye-balls swam the shades of night.

Pope.

* See also Nature Displayed, vol. i. p. 184, Eng. edit. 12mo.

Again, Il. xi. lin. 356,

Ἀλλὰ δὲ οὐρα καλὰσιν τοῖς ἐπὶ τοῖς ποταμοῖς.

O'er his dim sight the misty vapours rise,
And a short darkness shades his swimming eyes.

Pope.

Comp. II. xxii. lin. 466.

I. To exult, leap for joy. Ps. v. 12, & al. So the LXX render it several times by ἀγαλλιασθαι, Aquila and Symmachus by γαυριᾶν, and Vulg. by exulto. It is applied to the heart, 1 Sam. ii. 1. As a N. fem. in Reg. על על Exultation, rejoicing, triumph. occ. Hab. iii. 14.

II. To thrive, vegetate, flourish, as the field or plants growing therein. occ. 1 Chron. xvi. 32. Comp. Ps. xcvi. 12; and under על, to which this Root appears nearly related.

Occurs not as a V. in Heb. but in Arabic signifies To adhere, stick close, or hang fast, and Nouns from this Root, a leech. As a N. fem. עלע A leech, a horse-leech, so the Targum עלע. LXX Βδελγη, and Vulg. Sanguisuga. Once, Prov. xxx. 15. See Bochart, vol. iii. 796, &c.

The reason of the Hebrew name is evident. Some etymologists deduce the Latin one hirudo from hæren to stick. Horace, Art. Poet. line last, has

Non missura cutem, nisi plena cruoris, hirudo.

Like leeches stick, nor quit the bleeding wound,
Till off they drop, with skinfuls, to the ground.

BARNSTON.

Sticking like a leech is even proverbial in several languages.

DER. Saxon Læc, whence Eng. leech. Qu? על See under על

Occurs not as a Heb. V. in the simple form, but the idea seems to be, To collect, gather together, consociate. Hence perhaps Eng. To hem in, hem in sewing.

I. As a N. על, plur. עלע A people, a collection or society of men. Gen. xi. 6, & al. freq. So in Chald. Dan. iii. 29, & al.

It is also spoken of a collection of gregarious animals or insects, as of עלע which see under על II. Prov. xxx. 26.—of ants, Prov. xxx. 25.—of locusts, Joel ii. 2, 5. Comp. under על III.

II. As

II. As a Particle ע

1. *With, together with.* Gen. xviii. 23. Josh. i. 5.
2. *In.* Deut. viii. 5. Job xxix. 18.
3. *Against.* Deut. ix. 7. Psal. xciv. 16. Prov. xxx. 31.
4. *As, like as.* Job ix. 26. Eccles. ii. 16.
5. *Before, in presence of.* 1 Sam. ii. 21.
6. *Near to.* Gen. xxxv. 4.
7. *As long as, together with, in respect of time.* Ps. lxxii. 5.
8. *With an infinitive V. When.* Ezra i. 11.

III As a Particle with ע prefixed, ע

1. *From, from with, as the French say, D'avcc.* 1 Sam. xvi. 14. 2 Sam. iii. 15. Jud. ix. 37.

2. *With, unto.* Gen. xlv. 32.

3. *Before, in the presence of.* 2 Sam. iii. 28.

- IV. As a N ע, joined with ע, denotes the collected force or impetuosity of the spirit or air in motion. occ. Isa. xi. 15; where LXX ἀνευματι βίαια, a violent wind. Vulg. fortitud ne spiritus sui, with the violence of his blast.

- V. As a N. fem. ע denotes Nearness of situation or condition. It occurs with ע prefixed, as a Particle, ע

1. *Near to.* Exod. xxv. 27. Ezek. iii. 13. Comp. Ezek. i. 27, 28.

2. *Over against.* Ezek. iii. 8. 1 Chron. xxiv. 31.

3. *Like as, just as.* occ. Eccles. v. 15. See ע II. 4.

Hence Latin *imitor*, and Eng. *imitate*, *imitation*, *imitable*, &c. Also, perhaps, Eng. *to meet*, *a mate*, &c.

- VI. As a N. ע (formed as ע from ע and others) *A neighbour, a member of the same society.* Lev. vi. 2. xviii. 20. ע is applied to the human nature associated with the divine in the person of Christ, Zech. xiii. 7; where Vulg. cohaerentem mihi, cohering with me.

Qu? Whether these two last words should not be placed, as indeed they are in most of the Lexicons, under a distinct Root ע, which in Arabic is applied to gathering into a bunch as wool for spinning, "glomeratim collegit lanam, ut manui imponeret nendi ergo." Castell.

- VII. Chald. *To obscure, make dark or dim.* It occurs not in Kal, but in Huph. *To be obscured, become dim.* So the LXX ἀμαυρωθήσεται, and Vulg. obscuratum est. occ. Lam. iv. 1; and ע here is

of the same form as ע, Isa. xxviii. 28.

Hence in a reduplicate form,

- ע I. Chald. *To hide, conceal, obscure.* occ. Ezek. xxx. 8. *To be hidden, lie hid or concealed.* occ. Ezek. xxviii. 3.

This Root ע, both in the simple and reduplicate form, is often used in the Chaldee Targums, for *being dark, obscure, or the like*; and as Ezekiel prophesied, and Jeremiah wrote his Lamentations during the Babylonish captivity, it is not surprising that both prophets apply the word according to the Chaldee usage.

- II. As a N. masc. plur. emphat. ע Peoples. Dan. iii. 4, & al.

ע

To continue, subsist, be sustained or supported in the same condition, whether of rest or motion.*

- I. In Kal, *To stand, stand still, stay, remain.* Gen. xviii. 8. xiv. 17, 27. Lev. xiii. 23. Psal. cxi. 3. Eccles. ii. 9, & al. freq. 2 Chron. vi. 12. *And he (Solomon) ע stood before the altar of Jehovah, in the presence of the congregation of Israel;* ver. 13, *And ע he stood upon it (the scaffold) and kneeled upon his knees.* ע here then does not mean *standing upright*, or *upon his feet*, but only *being, being present*. In Hiph. *To cause or make to stand, to set or raise up, to place, present, or establish.* Exod. ix. 16, *And truly for this cause ע have I raised thee up* (i. e. not originally or from thy birth, but I have caused thee to stand or subsist, I have supported thee under the preceding plagues). So LXX διατηρήσεις thou hast been preserved) that thou mightest cause my power to be seen, &c. Num. iii. 6. 2 Chron. ix. 8, & al. freq. The LXX generally render the V. by εστημι to stand, and it's compounds. The reader will, I hope, pardon my inserting a note I had written on ע Ezek. xxix. 7, before the publication of Br. Newcome's Version and Notes on that Prophet. "I do not understand this Hebrew word. One would think that the LXX, who have here συνεκλασας or συνεβλασας thou hast broken, and Vulg. dissolvisti thou hast dissolved, relaxed, read ע thou hast caused to shake or totter; which last Verb

* See Hutchinson's Moses' Princip. part ii. p. 181, & seq.

is applied to the loins, Psal. lxi. 24. Ezek. xxix. 7, המעמד קרן העמוד, *Cocc. Lex. See Lowth.* As נס. עמד *A station, office.* 2 Chron. xxx. 16. xxxv. 15. עמד *A stand, stage, or scaffold*, probably that made by Solomon, 2 Chron. vi. 13. Thus applied 2 Kings xi. 14. xxi. 3. 2 Chron. xxiii. 13. Comp. 2 Chron. xxxiv. 31, and under נס. עמד *A standing, waiting, attendance.* 1 K. x. 5. Also, *A station, state.* Isa. xxii. 19. As a N. fem. in Reg. עמדת *A station*, as of a commander with his army. Mic. i. 11. Comp. 1 Sam. xvii. 3.

II. *To remain alive, continue, superstes esse.* Exod. xxi. 21. Comp. Psal. cii. 27.

III. With כ, and a V. infinitive following, *To stand still from, to stop or stay from.* Gen. xix. 35. xxx. 9. Jonah i. 15. Comp. Job xxxii. 16. 2 K. iv. 6.

IV. *To sustain, support, or to be sustained or supported in motion or action:* Applied to the wind, Ps. cvii. 25, *He commandeth, ויעמר רוח סערה and sustaineth the stormy wind, and it lifteth up the waves thereof.* —to the שמש וירח, i. e. the solar and lunar light, which were at the word of Joshua miraculously supported in action, and yet stayed on Gibeon, and in the valley of Ajalon*, Josh. x. 13. Comp. Hab. iii. 11.—to the heavens and the earth supported in their various conditions, motions, &c. Isa. lxvi. 22. Comp. Psal. cxix. 90. Eccles. i. 4.

V. As נס. עמד and עמד *A pillar or column*, which stands, or is sustained itself, and supports other things. It is used for the pillar of cloud and of fire in the wilderness, which were miraculously supported in their respective conditions. Though this may appear in Exod. xiii. 21. Num. xiv. 14, to be spoken of as *two distinct pillars*, yet it is plain from Exod. xiv. 20, 24. Num. ix. 15, 16, 21, that it was but one, namely, a pillar of cloud with fire burning in it, the former of which would appear most by day, the latter by night. Comp. Exod. xvi. 10. Num. xvii. 7. Heb. † *A pillar or column*,

of smoke. Jud. xx. 40. In plur. *The pillars of the tabernacle or temple.* Exod. xxvi. 32, 37, & al. 1 K. vii. 21, & al. —The pillars of the earth, i. e. the columns of light and spirit which support and continue it in motion. Job ix. 6. These are called also עמודי שמים *Columns of the heavens or airs*, Job xxvi. 11. Comp. 1 Sam. ii. 8, and under עץ II.

VI. As a Particle עמד, compounded of עמד to stand, subsist, and ו, me, q. d. *In my standing or subsisting, in the place where I stand or subsist*; so it may be rendered, *With or near me.* Gen. iii. 12. xxx. 19, 27. Deut. xxxii. 39.

עמל

To toil, labour, travail. Ps. cxxvii. 1. Prov. xvi. 26. Eccles. i. 3. v. 17, & al. As a N. עמל *Afflictive labour, toil, travail, weariness, irksomeness*, which one endures oneself; as Gen. xli. 51. Deut. xxvi. 7. Jud. x. 16. Job vii. 3. Ps. x. 7. xlv. 18. lxxiii. 5. xc. 10. Also, *What occasions toil or irksomeness to another, or in our old English phrase, what irketh or grith him* (which V. is from the Russk Yrk, work, labour), *mischiefs.* Num. xxiii. 21. Ps. x. 7, 14. lv. 11. xciv. 20. Prov. xxiv. 2. Isa. x. 1.

Hence may be derived the Greek ἀμύλλαι: *to strive, endeavour*; as also, by prefixing the Digamma or F, the Oscan word *Famul* a slave, which is used not only by Ennius, but by Lucretius, lib. iii. lin. 1048,—*Famul infimus, the lowest Slave.* From *Famul* we have Latin *famulus, familia*, and Eng. *family, familiarize, &c.*

עמם

I. In Kal, Transitivity, *To lift, bear, or hold up.* occ. Zech. xii. 3; where the Vulg. *levabunt shall lift.* As a Participle pauc. masc. plur. עממים *Lifted, borne.* occ. Isa. xli. 3. Comp. Deut. i. 31. As a N. fem. מעממה *Something to be borne or lifted, a burden.* occ. Zech. xii. 3; where see *Lowth's Note.*

II. With ל following, *To bear a burden for another.* occ. Ps. lxxviii. 20; where the LXX explain the Heb. עמם לנו by καταποδωσει ημιν, so the Vulg. *prosperum iter faciet nobis, shall make our journey prosperous*; thus giving the general sense, but not the precise idea of the Heb. עמם. Comp. Isa. liii. 5, 6. 1 Pet. ii. 24.

III. In

* See *Spearman's Enquiry after Philosophy and Theology*, ch. iv. p. 251, & seq. edit. *Edinburgh.*

† See *Viringa, Observ. Sacr. lib. v. cap. 14*, especially § 10, and cap. 16, § 1, and Note; and Mr. Professor Robertson's *Clavis Pentateuchica* on Exod. xiii. 21, and Note.

III. In Kal and Hiph. with *by* following, *To lift up on another, so to lade or load.* occ. Gen. xlv. 19. 1 K. xii. 11. 2 Chron. x. 11. Neh. xiii. 15. As a Participle *puonl* fem. plur. עֲמוֹסוֹת *Laden, loaded.* occ. Isa. xlv. 1.

The above cited passages are all in which the Root occurs.

צמח

Denotes *Deepness, profundity.*

I. *To be deep.* It occurs not in Kal in a natural sense, but in Hiph. *To make deep, deepen,* as a fire-pit or—stove. occ. Isa. xxx. 33. Also, *To retire or plunge deep or far into deserts,* as the wandering Arabs, who live in tents, still do, when they find their enemies too powerful for them. occ. Jer. xlix. 8, 30. This seems a more probable interpretation than *going into deep caves or dens*; though that was sometimes practised by the Israelites, who usually dwelt in towns, as Jud. vi. 2. 1 Sam. xiii. 6. See *Harmer's* Observations, vol. i. p. 101, &c. To what he has adduced on this subject, I add from *Diodorus Siculus*, speaking of the ancient Arabs, lib. xix. p. 722, Ὅταν πολεμίων δύναμις ἄδρα προση, φεύουσιν εἰς τὴν ἐρημον, ταύτην χρωμένον οὐχουμαλί. When a strong body of enemies approach, they flee into the desert, making this their fortress." So *Nicbuhr* remarks concerning their descendants, Description de l'Arabie, p. 329, that "the Sultan could never impose a Turkish governour on the (wandering) Arabian tribes; for as every particular family may abandon its tribe, when not pleased with the reigning *Schech*. toute la tribu se retireroit bientôt au fond du desert, all the tribe would soon retire to the bottom of the desert, if it should be attempted to make them obey a Turkish governour." And of the *Montefik* Arabs who encamp on the banks of the Euphrates near *Basra*, *Nicbuhr* observes, Voyage, tom. ii. p. 199, "When the Pacha of Bagdad sends troops against this tribe, it retires, as soon as it receives the intelligence, to the bottom of the desert, whither the Turks dare not follow." Once more, Mons. *Sacary*, Lettre 1^{re}. sur l'Egypte, tom. ii. p. 8, says concerning the wandering or Bedoween Arabs, "Always on their guard against tyranny, on the least discontent that is

given them, they pack up their tents, lade their camels with them, ravage the flat country, and loaden with plunder plunge (s'enfoncent) into the burning sands, whither none can pursue them, and where they alone dare dwell." Comp. p. 63. Isa. xxxi. 6, הַעֲמִיץ סוֹדוֹ *To deepen turning aside, i. e. to turn far aside,* but in a spiritual sense. Isa. vii. 11, הַעֲמִיץ הַעֲמִיץ *Deepen the petition, i. e. as our Translation, LXX, and Vulg. Ask it in the depth or deep.* As a N. עֲמִיץ *Depth.* Prov. xxv. 3. Also, *Deep, as waters,* Prov. xviii. 4.—as a pit, Prov. xxiii. 27.—as a leprous spot, Lev. xiii. 3.—as Hades, Job xi. 8. Comp. Job xii. 22. Eccles. vii. 25. Isa. xxxiii. 19, עֲמִיץ *Deep of lip, i. e. speaking as if thick- or blubber-lipped.* So Ezek. iii. 5, 6. As a participial N. masc. plur. מַעֲמִיץ *Deep places, depths, as of waters.* Ps. lxxix. 15. cxxx. 1. Isa. li. 10.—of Hades, Prov. ix. 18.

II. As a N. עֲמִיץ *A deep vale or valley.* Gen. xiv. 3. 1 K. xx. 28, & al. freq.

III. In a spiritual sense, in Kal. *To be deep, profound,* as the thoughts or designs of God. occ. Ps. xcii. 6. In Hiph. *To lay deep designs, be profound, in this sense.* occ. Isa. xlix. 15. Hos. v. 2. Also, *To be deep, plunged deep,* as we say, in corruption. occ. Hos. ix. 9. But see Ep. *Newcome* on the two last cited texts of Hosea. As a N. עֲמִיץ *Deep, as the heart,* Ps. lxxix. 7. "Altà mente." *Virgil.*

צמח

The idea seems to be, *To press, squeeze, constipate into a narrow compass by pressure.*

I. In Hiph. *To gather,* as corn into sheaves, to contract or press it into a narrow compass. occ. Ps. cxxix. 7; where LXX ἑτα δρασμάλα συλλεγων, and Vulg. qui manipulos colligit, he who gathers the armfuls or sheaves together. As Ns. עֲמִיץ and עֲמִיץ *A sheaf, of corn.* Dent. xxiv. 19. Job xxiv. 10. Amos ii. 13. Mic. iv. 12.

II. As a N. עֲמִיץ *An omer, being the 10th part of an ephah, and equal to about six pints English, the smallest or most contracted measure of things dry, known to the ancient Hebrews; for the עֲמִיץ, Cab, is not mentioned till the reign of Jehoram king of Israel (2 K. vi. 25. See עֲמִיץ under עֲמִיץ VII.) Exod. xvi. 36, & al. freq.*

III. In Hith. With עֲמִיץ following, *To oppress,* q. d.

q. d. *To press oneself against another, that is, to use one's power to squeeze or oppress him.* occ. Deut. xxi. 14. xxiv. 7. So the LXX in the latter passage, *καταδυναστεύσας tyrannizing over*, and the Vulg. in the former, *opprimere per potentiam to oppress by power*.

IV. Chald. As a N. עמר *Wool*. Dan. vii. 9. It is so called, either because capable of great compression, or from the Heb. עמר, ע being changed into ע, as usual in Chaklee.

עבש

To lade or load. Once, as a Participle benoni in Kal, masc. plur. Neh. iv. 17. Comp. עבש.

עב See under עב V. VI.

עב

Occurs not as a V. in Heb. but as a N. עב *A grape*, the fruit of the vine. Gen. xl. 10. Deut. xxxii. 14, 32. (where observe that thirty of Dr. Kennicott's Codices read עבש), & al. *Grapes* are so called perhaps from the manner of their growth in *clusters* or *bunches*; for not only the Rabbinical writers apply עב as a V. for *connecting, conjoining*, but Onkelos in Targ. on Exod. xxxv. 4, 5, 11, uses עבב for the Heb. ללאת (*connecting*) *loops*, as the Samaritan version likewise does עבב at ver. 4. Is not our Eng. *grape* in like manner ultimately derived from the Heb. עבב *to wrap together* (which see), the idea being a little varied?

It has been already observed under רב III. that *wine* is called by the Hebrews רב *the blood of the grapes*; to which may now be added, that their *Tyrian* neighbours used the same phrasenology. This appears from a little story of *Achilles Tatius*, lib. ii. where, after telling us that the Tyrians claim *Bacchus*, the inventor of wine, for their countryman, he adds a tradition of theirs, that *Bacchus* having been hospitably entertained by a Tyrian shepherd, drank to him in wine, which after the shepherd had quaffed, he asked, Ποθεν εἰως εὔρες αἶμα γλυκῶ; Whence did you get this sweet blood? To which *Bacchus* replied, Τὰ το εἰως αἶμα βόλπου. This is the blood of grapes. Comp. Eccles. xxxix. 26, or 31. l. 15.

עב

Denotes *Delight, pleasure, joy*. It occurs not as a V. in Kal, but

I. In Hith. חתעב *To delight oneself, be delighted, to joy, rejoice*. Job xxii. 26. Ps. xxxvii. 11. Isa. lvii. 4. (where Eng. Translat. excellently, *sport yourselves*) lvi. 11. So the LXX render it by *χαίρω, εὐφραίνω, καλαρίζω*. As Ns. עב *Delight, pleasure*. Isa. xiii. 22. lvi. 13. חתעב, plur. חתעבים and חתעבות, *Delight*. Prov. xix. 10. Cant. vii. 6, or 7. Eccles. ii. 8.

II. In Hith. *To be voluptuous, luxurious, to be delicate, behave oneself delicately, delicatari*. Deut. xxviii. 56. As a N. עב *Luxurious, delicate* Deut. xxviii. 54. As a participial N. fem. כעננה *Delicate*. Jer. vi. 2.

DER. Saxon Hunig, whence Eng. *Honey*.

עב

To bind, bind round. occ. Job xxxi. 36. Prov. vi. 21. In the latter text the LXX render it by *εγκλωίσω to bind round*, and in the former by *περιβήμην*, and so the Vulg. in both by *circuato to put round*.

DER. *To wind, encircle*. Old Eng. *To wind*, turn about, whence * *went*, did go. Lat. *nodus* a knot, whence *node, nodule*. Also, *knot, knit*. Perhaps wind, the air is in action, from its binding or compressing force. So Lat. *ventus*, whence *vent, ventilate, ventilation*, &c.

עב

With a radical, but mutable or omissible, ה. The † general meaning of this extensive Root seems to be, *To act upon some person or thing, to affect, produce effects upon, or sufferings in some other, to act or speak with respect to some other to return, give or send back*.

I. In Kal, Transitive, *To act upon, effect*. Hos. ii. 21, 22, — אענה *I will affect or act upon the heavens, and they ענו shall affect the earth, and the earth חענה shall affect the corn, and the wine, and the oil, and they ענו shall affect Jezreel*.

With ה following, *To affect with or by*. occ. Eccles. i. 13. iii. 10.

II. In Kal, *To lie with, have to do with*,

* See Junius's Etymol. Anglican. in WENT.

† Since first writing the above, I was pleased to find the sense of עב here proposed corroborated by the following words in Tympius's Notes on Noldius's Particles: "roy generaliter significat actionem, seu operationem alterius erga alterum, quæ vel in colloquutione, vel cantu, vel responsione seu vocali seu reali, vel exauditione consistit, ut rectè observat FORSTERUS." Not. (a) in w.

a woman.

a woman. Gen. xxxiv. 2. Deut. xxi. 14. xxii. 24, 29. *To ravish.* 2 Sam. xiii. 12, 14. Lam. v. 11. As a N. fem. in Reg. ענה *Duty of marriage.* occ. Exod xxi. 10; where LXX Ομιλῶσαν *Cohabitation.*

III. The word denotes, as above observed, *returning, reversion, replication.* As a V. in Kal it generally signifies *To reply, an answer, to return, or speak in answer or reference to some other person or thing.* Gen. xviii. 27. Deut. xix. 18. xxvi. 5. Ruth i. 21. Job iii. 2. Cant. ii. 10. Zech. iii. 4. iv. 4, 11. Also, *To answer in singing, sing alternately.* Exod. xv. 21. 1 Sam. xxi. 11. Comp. Exod. xxxii. 18. That *alternate or responsive* singing was in use among the ancient Greeks, is evident from *Homer's* making the Muses sing in this manner, Il. i. lin. 604.

Μουσῶν δ' αἰ ἀνιδόν, ΑΜΕΙΒΟΜΕΝΑΙ σπῆ καλῇ.

Apollo tun'd the lyre; the Muses round
With voice *alternate* aid the silver sound.

POPE.

Also, *To answer in effect or really.* Eccles. x. 19. Jonah ii. 2, or 3. In Niph. *To be answered.* Job xi. 2. xix. 7. Also. *To be answered for, to cause an answer to be returned.* Ezek. xiv. 4, 7. As a N. fem. מענה *An answer; reply.* Job xxxii. 3, 5. Prov. xv. 1. xvi. 2. *Jehovah hath prepared all things למענה* to answer his purposes *even the wicked for the day of evil*, i. e. to inflict evil or punishment on others.

IV. As a N. מענה *A return*, as of oxen in ploughing. occ. 1 Sam. xiv. 14. *In about half* מענה צמר the return of a yoke, of oxen namely, (n or of the field, i. e. in about half the length of a furrow*; so in plur. מענות *Furrows.* occ. Psal. cxxix. 3.

V. As a N. עין *The eye*, from it's *returning or reflecting* the images of external objects painted on it's *retina*, and so becoming the organ or instrument of vision; or perhaps from it's *acting upon* the column of light interposed between itself and the object, by means of that subtle, luminous, or electric fluid, which itself emits, and so enabling animals to see; for if vision be performed *merely* by

the *retina's*, or any other part of the eye's *reflecting the rays received from the object*, whence is it that some species of animals, cats for instance, *see in the dark*, and that some individuals among mankind have been able to do the same? In cats †, and other animals that prey in the night, there is a *radiation of the pupil in the dark*, and the like has been observed in some men. See Dr. *Derham's* *Physico-Theology*, book iv. chap. ii. note 26, p. 102, edit. 1713, and Mr. *Jones's* excellent Essay on the First Principles of Natural Philosophy, p. 267, freq. occ. In the common editions the plur. in Reg. is printed עיני Isa. iii. 8, but very many of Dr. *Kennicott's* Codices there read עין בעין עין *Eye with eye*, i. e. with both eyes. occ. Num. xiv. 14. Isa. lii. 8. So Targum in both texts בעיניהם *with their eyes.* *Symmachus* in Isa. ὀφθαλμοφάνους, and French Translat. de leurs deux yeux, *with their two eyes.* See *Vitringer* on Isa.

To illustrate Ps. cxliii. 2, we may remark, that the servants or slaves in the East still attend their masters or mistresses with the profoundest respect. *Alaundrell*, Journey, at Mar. 13, observes, that the servants in Turkey stand round their master and his guests "with the profoundest respect, silence and order imaginable." Dr. *Pococke* says, that at a visit in Egypt, "Every thing is done with the greatest decency and the most profound silence; the slaves or servants standing at the bottom of the room with their hands joined before them, watching with the utmost attention every motion of their master, who commands them by signs ‡." To the same purpose Mons. *Savary*, Lettres sur l'Egypte, p. 135, "Des esclaves, les mains croisées sur la poitrine, se tiennent en silence à l'extrémité de l'appartement. Les regards attachés sur leur maître [Egyptien], ils cherchent à prévenir ses moindres volontés." Dr. *Russell*, Nat. Hist. of Aleppo, p. 101, presents this subject to the eye by giving us two prints, in one of which stands a male servant attending on a Turk of dig-

† "Nocturnorum animalium, velut felium, in tenebris fulgent radiantque oculi, ut contueri non sit; & capreæ lupoque splendent lucemque jactantur." *Pliny*, Nat. Hist. lib. ii. cap. 37.

‡ In *Nrumbury's* Collect. vol. xii. p. 68.

* See Targ. and under עין III. and Pope's *Iliad* x. lin. 419, and Note.

nity,

mity, "in that dress and humble submissive attitude in which they are accustomed to wait upon their masters." In the other print a female servant is in like manner waiting on her mistress. But comp. Harmer's Observations, vol. ii. p. 123, & seq.

טוב עין *Good in eye* denotes kind or benevolent in heart, which qualities are usually accompanied with a good-natured benevolent * eye or look, Prov. xxii. 9. On the other hand רע עין *Evil in eye* is equivalent to envious, grudging, Prov. xxiii. 6. xxviii. 22. Comp. Deut. xv. 9; where LXX και πονηροσφιλαι ο οφθαλμος σε, and thy eye be evil. So in the New Testament we have πονηρος οφθαλμος an evil eye for a malignant, grudging one. Mat. xx. 15. Mark vii. 22.

עין The eyes are often used for the understanding or eyes of the mind. See inter al. Gen. iii. 5, 7. xvi. 6. Deut. xvi. 19. 1 Sam. xv. 17. xviii. 23. 2 Sam. vi. 22. As the V. פתח, from the N. פתח the ear, signifies to hear, so עין from עין the eye is once, 1 Sam. xviii. 9, used as a Participle for eyeing, i. e. in the present instance with the "jealous leer malign, eyeing askance," as Milton expresses it. So the Vulg. non rectis oculis aspiciebat, and LXX (according to the Alexandrian MS.) excellently, ὑποβλεπομενος.

VI. As a N. in a passive sense, *Reflected light, colour, appearance*, Lev. xiii. 55. Num. xi. 7. Ezek. i. 4, 7, & al. Prov. xxiii. 31.—when it (the wine) giveth its colour in the cup. So Juvenal, sat. x. lin. 27, Cum—lato setinum ardebit in auro.

VII. As a N. עין, plur. עינים, *A fountain or spring*, so called either from it's resemblance to an eye, or because it returns to the surface of the earth, that water which, both at the original formation (Gen. i. 7, 9), and reformation thereof

(Gen. vii. 18—20), was spread over it; or because it keeps up a constant reflux of water to and from the great deep. (Comp. Eccles. i. 7. Gen. xvi. 7. Exod. xv. 27, & al. freq. As a N. עין, plur. עינים and עינות, Nearly the same, a place or opening where water springs, Lev. xi. 36. Gen. viii. 2. 2 K. iii. 19. Or, The spring of water itself. Ps. civ. 10. עין denotes figuratively A race of people, Deut. xxxiii. 28. Comp. Ps. lxxviii. 27. Isa. xlviii. 1.

VIII. As a N. עין The ostrich, so called from their loud crying to each other. "In the lonesome part of the night (says Dr. Shaw, speaking of these creatures, Travels, p. 455.) they frequently made a very doleful and hideous noise, which would sometimes be like the roaring of a lion; at other times it would bear a near resemblance to the hoarser voices of other quadrupeds, particularly of the bull and the ox. I have often heard them groan as if in the greatest agonies." (Comp. Mic. i. 8.) occ. Lam. iv. 3; where not only the Keri and Complutensian edition, but more than fifty of Dr. Kennicott's Codices read כריעין, and this reading (not the common printed one עינים which seems to make no sense) is, no doubt, the true one. Comp. under עין V. Thus the LXX render it ως σφαιρος as the ostrich, so Vulg. quasi struthio, and Symmachus ως σφαιροκαμηλοι as the ostriches. Eng. Transl. The daughter of my people (is) become cruel like the ostriches in the wilderness, namely, by neglecting her young. See Job xxxix. 16. The Arabs frequently find the nests of the ostrich forsaken, sometimes with eggs in them, sometimes with young ones of different growths; but "they often meet a few of the little ones no bigger than well grown pullets, half-starved; straggling and moaning about like so many distressed orphans for their mother." Shaw, p. 452.

ענה, and in plur. ענה, The daughter of vociferation, is another name of the ostrich, for the reason above assigned. Lev. xi. 16. Job xxx. 29, & al. So the LXX generally render it by σφαιρος or σφαιριος, the other Greek versions of Aquila, Symmachus, and Theodotion constantly, by σφαιροκαμηλος, and Vulg. by

* Comp. under פתח I. and Note; to which it may not be amiss here to add the words of Pliny, Nat. Hist. lib. ii. cap. 37, concerning the eyes: "Neque ullā ex parte majora animi indicia cunctis animalibus, sed homini maximē, id est moderationis, clementiæ, misericordiæ, odii, amoris, tristitiæ, lætitiæ—Profecto in oculis mens inhabitat. Neither does any other part in all animals, but principally in men yield stronger indications of the mind, that is, of composure, clemency, pity, hatred, love, sorrow, joy—Indiced the mind dwells in the eyes."

by struthio. See this interpretation defended at large by Bochart, vol. iii. 218, and seq.

IX. As a Particle ענ denotes the respect, relation, answering or correspondency of that to which it is prefixed to somewhat else, and is rendered before a V. *Because*, Num. xx. 12. 1 K. xx. 42.—before a N. *Because of*, Ezek. v. 9. Hug. i. 9. כי *Because that*. Num. xi. 20. 1 K. xiii. 21. ענ וביען *Emphatical, Because, even because*. Lev. xxvi. 43. Ezek. xiii. 10. So בען ענ. Ezek. xxxvi. 3.

X. ענ occurs not by itself, but, with ל prefixed, לענ is used as a Particle, denoting relation, correspondency, &c.

1. Before a N. *Because of, for the sake of*. 1 K. viii. 41. 2 K. viii. 19.

2. Before a V. *That, to the end that*. Gen. xxvii. 25. Exod. iv. 5.

3. *Therefore, to that end or purpose*. Neh. vi. 13. Jer. xlv. 8. Hos. viii. 4.

4. *So that, or so as*, denoting the event, as *iva* is often used in the N. T. Deut. xxix. 18, or 19. 2 K. xxii. 17. Ps. li. 6. Jer. xxvii. 15. xxxii. 29. Amos. ii. 7. & al.

XI. In Kal, *To act upon, affect, in a bad sense, to afflict, oppress, depress, humble*. Gen. xv. 13. xvi. 6. xxxi. 50. Also, *To be afflicted, oppressed, humbled*. Psal. cxvi. 10; (where LXX *ἐλαττωσάμενος*. I was humbled) Exod. x. 3. In Niph. *To be afflicted*. Ps. cxix. 107. Isa. liii. 7. lviii. 10. In Hith. *To afflict oneself or be afflicted, to humble oneself*. Gen. xvi. 9. 1 K. ii. 26. Ezra viii. 21. Dan. x. 12. As a N. עני *Afflicted, distressed, poor*. Deut. xxiv. 12, 14, 15, & al. freq. Also, *affliction, distress, oppression*. Gen. xvi. 11. xxxi. 42. Exod. iii. 7, 17, & al. As a N. fem. ענית *Affliction, distress*. Psal. xxii. 25. As a N. תענית *Affliction, humiliation*. occ. Ezra ix. 5. As a N. עני *Humble, lowly, πτωχός τῷ πνεύματι, poor in spirit*. Num. xii. 3. Ps. xxii. 27. As a N. fem. ענית *Humility*. Prov. xv. 33. Ps. xlv. 5.

Hence perhaps Latin *onus—eris*, a burden, whence Eng. *onerous, onerate, exonerate*, &c.

ענ I. As a N. *A cloud which rises from the earth or sea in vapour, and returns back again from the air or heavens in rain, hail, snow, &c.* The reduplication of the

נ points out the repeated returns of the watery exhalations to and from the earth. Gen. ix. 13, & al. freq. Hence as a V, ענ *To cloud over, obnubilate*. occ. Gen. ix. 14.

As darkness in general is a natural emblem of sorrow and calamity (comp. under חשך II.) so after that great destruction which was brought upon the earth by the deluge, there was a particular reason why cloud should be used in describing misery, destruction, and the like (comp. Gen. ix. 13. Job xxxviii. 9.), as it frequently is in the Prophets. See Ezek. xxx. 3, 18. xxxii. 7. xxxiv. 12. Joel ii. 2. Zeph. i. 15. So *Homer*, Odys. xxiv. lin. 314. Il. xviii. lin. 23,

Τοι δ' ἄχιος νεφέλη καλυψέ μεναιον.

A darksome cloud of grief o'erspread his soul.

Jehovah came to Moses on mount Sinai in a thick cloud, Exod. xix. 9. 16. Comp. ch. xxiv. 15, 18; and at the same place he spake to the Israelites out of the darkness, cloud and thick darkness, Deut. iv. 11. v. 23. He also led them through the wilderness in the pillar of a cloud, Exod. xiii. 21, in which he occasionally manifested himself, Exod. xiv. 24. xvi. 10. He likewise appeared in the cloud above the mercy-seat in the Holy of Holies, Lev. xvi. 2*. Comp. Ezek. i. 4. And by these several supernatural phenomena he proved himself to be the God of the Heavens (the true Νεφεληγερέα Ζεὺς, *Cloud-compelling Jove*), and that they were his servants and ministers.

And from the real manifestations of Jehovah in a cloud, we have similar appearances ascribed by the heathen to their false Gods. Thus in *Homer*, Il. xv. lin. 153, *Jupiter* is described on mount Gargarus,

Ἄμμι δὲ μιν θυοῖεν νεφὸς ἱερῆαυα.

Veil'd in a fragrant cloud—

And Il. xvii. lin. 551, *Minerva* enters the Grecian army,

Πορφύρεη νεφέλη πυκνὰ σασσά ἱαυλή.

Clad in a purple cloud—

So *Apollo*, Il. xv. lin. 308, attends *Hector*,

Ἐμπετος ὤμωϊν νεφέλην.

A veil of clouds involv'd his radiant head.

Pora.

* See Mr. Merrick's Annot. on Ps. xxiv. 6.

Or

Or as *Horace* expresses it, *Carm. lib. i. ode ii. lin. 31*,

Nube candentes humeros amictus.

Mars likewise having been wounded by *Diamed*, ascends (like a black vapour, ἀπὸ ερεβεννῆ) in the clouds to heaven, *Il. v. lin. 866*,

—ἔλκεν νηφελῶσιν ἰὼν εἰς ἡλύτων εὐρύην.

And in *Il. v. lin. 186*, *Homer* mentions this as a general circumstance in the appearance of a Deity,

—Ἄλλα τις ἀγγεῖ
Ἔρην ἀδυσσάτω, νηφελῇ ἡλυμμένης ὤμων.

Again, *Homer* represents *Neptune*, and the other deities who were on the Grecian side, namely, *Juno*, *Minerva*, *Vulcan*, and *Mercury*, as veiled in like manner with clouds, *Il. xx. lin. 150*,

Ἀΐδι δ' ἀφ' ἀνέκτων νηφελῇ ὤμωνισιν ἰσάντη.

In like manner *Ovid* of *Juno*, *Metam. lib. iii. fab. iii. lin. 273*,

—fulgore recondita nube.

And in *Virgil*, *Æn. x. lin. 634*, *Juno* is described as clad in a cloud—succincta nimbo. So *Venus*, *Æn. xii. lin. 415*,

—obscura faciem circumdata nimbo.

Her beauteous face veil'd in a sable cloud.

And *Minerva*, *Æn. ii. lin. 616*, is represented as shining forth from a cloud—nimbo effulgens.

- II. As a V. ענן To be a cloud-monger, to augur, augurate, or divine by looking up to the clouds, occ. *Lev. xix. 26. 2 K. xxi. 6. 2 Chron. xxxiii. 6*. As a N. ענן An augur or diviner by looking up to the clouds. occ. *Isa. ii. 6. Jer. xxvii. 9. Fem. עננה*. occ. *Isa. lvii. 3*; where the Vulg. after *Symmachus*, Auguratrix the augurer. עננה The same. occ. *Deut. xviii. 10, 14. Mic. v. 11*. As I do not find that either the eastern or western heathen divined by the clouds, strictly speaking, ענן seems to denote looking up to the clouds, in order to observe those phenomena or signs of the heavens (*Jer. x. 2*), by which the Egyptian and Chaldean astrologers pretended to foretell futurities; such as the eclipses of the sun and moon, the conjunctions and various aspects of the planets with regard to each other, and to the

fixed stars (see *Isa. xlv. 25. xlvii. 13*); and to these we may add meteors, thunder, lightning, and perhaps the flight of birds (comp. under ענן III.); for the LXX render the V. by οὐρανισκῶντες, *Lev. xix. 26*, and the N. οὐρανισμα, *Jer. xxvii. 9*.

III. As a N. ענן

1. What affects or acts strongly on one's mind or imagination, or, according to the Hebrew phrase, on one's heart, Care, travail, application, studium, French Translat. occupation. *Eccles. ii. 23, 26. iii. 13*, I have seen ענן הענין נחם the travail or business which God hath given to the sons of men, ענןו to affect (them) thereunto. *Eccles. v. 2, or 3*, A dream cometh ענן from the multitude of business, or of what affects us, when waking. This is well illustrated by *Lucretius*, lib. iv. lin. 939 &c.

Et quoi quisque fere studio devinctus adhæret,
Aut quibus in rebus multum sumus ante morati,
Atque in quâ ratione fuit contenta magis mens,
In somnis eadem plerumque videmur obire:
Cavidici causas agere et componere leges:
Induperatores pugnare, ac prælia obire:
Nauta contractum cum ventis cernere bellum, &c.

"Whatever studies most engage our hearts,
On whatsoever we have been most employ'd,
And the attention of our minds most fix'd,
The same, in dreams, engage our chief concern:
The lawyers plead, and argue what is law.
The soldiers fight, and thro' the battle rage.
The sailors work, and strive against the wind.
DRYDEN alters.

2. Joined with ענן evil, Afflictive business, care or travail. See *Eccles. i. 13. iv. & v. 13*. In the first of these passages the LXX, *Aquila*, and *Theodotion* render ענן by περιπασσμον ὀνειαρόν, evil distraction.

ענן

To shoot, send forth shoots or branches, as a vine. It occurs in the form of a Participle fem. Benoni in *Kal*, *Ezek. xix. 10*. As a N. ענן A shoot, bough, branch. *Lev. xxiii. 40. Ps. lxxx. 11, & al. freq.* Hence An imp, anciently a shoot or sprig. See *Junius's Etymol. Anglican*.

ענן

1. To encompass, surround. It occurs not as a V. simply in this sense, but as a N. ענן, plur. עננים and ענקות An ornament encompassing the neck, a chain for the neck, a collar. occ. *Jud. viii. 26. Prov. i. 9. Cant. iv. 9*, Thou hast ravished my heart

Heart with one chain (so *Symmachus* ὁμοσῶν) of thy neck; for probably the eastern ladies in Solomon's time wore several of these together, as they still do. Comp. under ענר. So Niebuhr, Voyage, tom. i. p. 242, Note, describes a woman of Lohia, with "quelques tours de perles fausses au cou, several rows or strings of false pearls about her neck." Hence

II. In Kal, Applied with striking propriety to pride, *To surround*, as a collar. occ. Ps. lxxiii. 6.

III. In Hiph. *To surround*, *encompass*, as with gifts. occ. Deut. xv. 14, twice.

DER. Lat. *vincio* to bind, bind round. Runic *Hank* a chain, whence Eng. *a hank* of silk, also to have *a hank* on any one, i. e. to have him bound or obliged to oneself.

ענש

To mulct, fine, punish by fine or forfeiture. Exod. xxi. 22. Deut. xxii. 19. Amos ii. 8. As a N. ענש *A mulct, a fine.* 2 K. xxiii. 33. Prov. xix. 19.

ענח Chald. (From the Heb. ענח.)

Time, opportunity, occasion. It occurs with ו and כ prefixed ונענח *And according or agreeably to the occasion.* I seems to be a form of speech denoting that something well known and understood on the occasion is omitted, like our &c. or and so forth, in English. See Ezra iv. 10, 11. vii. 12.

ענש

To tread down, trample down or under feet. So the LXX καταπατήσεις, and Vulg. calcabit, occ. Mal. iii. 21, or iv. 3, ועבורה *And ye shall trample*; where the word however is grammatically formed from the reduplicate Verb ענס, ו being substituted for the latter ס.

ענש As a N. ענש *Wine, the juice pressed from the grape by treading.* occ. Isa. xlix. 26. Joel i. 5. iii, or iv. 18. Auros ix. 13. Ou Cant. viii. 1, or 2, comp. under ענח VII.

Treading is well known to have been the ancient method of pressing grapes. Thus *Anacreon*, ode lii. lin. 5, 6, Ἀφρηνες πατεσι σαφύλην, *The lads tread the grapes.* This appears likewise from the following texts, Job xxiv. 11. Isa. xvi. 10. lxxiii. 2, 3. Comp. under ענח V.

ענר

ענר Kal, Transitively, *To roar, roar out*; for,

like the Greek ὠρυόμαι, and Eng. *roar*, it seems a word torned from the sound. Once, Isa. xv. 5; where however *Aquila* renders it ἐξαιρεσθαι *they shall raise up*, so Vulg. *levabunt*, as if it were from the V. ער *to raise*.

עק

To vibrate, move with a vibratory or tremulous motion, to flutter.

I. *To flutter, fly, fly away*, as a bird. Deut. iv. 17. Ps. lv. 7. Prov. xxvi. 2. As a N. עק *A bird, a fowl*, so called in Heb. from its flying, just as *fowl* in Eng. is from the Saxon *feolon to fly*. Gen. i. 20, 22. & al. freq.

Hence Latin *avis* a bird, whence Eng. *aviary*. Also, perhaps, *apis* a bee, whence *apiary*.

II. As a V. it is applied to Jehovah's flying on a cherub, namely the spirit or air, Ps. xviii. 11.—to a dream, Job xx. 8.—to an arrow, Ps. xci. 5.—to a roll or volume, Zech. v. 1, 2. (So LXX ὠλομενον, and Vulg. volans)—to the quick motion or glance of the eye, Prov. xxiii. 5, והתעק *Wilt thou glance thine eyes upon it?* ואעננו *and it is no more.* i. e. *Wilt thou turn thy regard and affection upon that which disappears in the twinkling of an eye?* Comp. under עפק I. below.

III. Spoken of the light. As a N. fem. תעפה *Vibration, coruscation.* occ. Job xi. 17, תעפה בבקר תהיה *The coruscation shall be as the morning.* (Comp. Isa. lviii. 8.) So עשה *occ. Amos iv. 13, עשה שחר עפה Making the morning gloom brightness, i. e. making it shine more and more unto the perfect day.* Comp. Prov. iv. 18. As a N. fem. in Reg. עפה *The vibration of light.* occ. Job x. 22; where it is spoken of the state of the dead, *A land עפה* it's (i. e. whose) light (is) *the thick darkness, the shadow of death without rays, ורפע, and it shines (reflects the light) like darkness*—i. e. it has no light at all. So perhaps מעוף צוקה *Splendour of condensation, "not light, but darkness visible."* occ. Isa. viii. 22. Comp. under עפק II below.

IV. As a N. עק. I have already placed this word under עק; but perhaps it more properly belongs, agreeably to Bate's opinion, to this Root עק, and denotes *palpitating or panting* as from fatigue, fear, thirst. See Gen. xxv. 29. Jud. viii.

viii. 4, 5. Jer. iv. 31. Isa. xxix. 8. The LXX, according to * *Aldus's* edition, render the V. פפ by ἀνεπαύριον palpitated, panted, Jud. iv. 21; and *Montanus* the V. פפ, by anhelante panting, Ps. lxxiii. 2. In Prov. xxiii. 5, not only the *Keri*, but twenty-two of Dr. *Kennicott's* Codices (among which the *Complutensian* edition) now read פפ for פפ, as three more did originally. As Ns. פפ A panting, pulpitation. (Qu? See under Sense III.) occ. Isa. viii. 22. פפ Nearly the same. occ. Isa. viii. 23. ix. 1; if both these Nouns, and particularly the latter, should not rather be rendered faintness, and referred to Root פפ, which see. The Vulg. renders פפ by dissolutio dissolution.

V. Chald. As a N. masc. plur. in Reg. פפ The foliage, leaves, or small branches of a tree, which were to and fro with the wind. occ. Dan. iv. 9, 11, 18, or 12, 14, 21.

פפ denotes the repetition or intenseness of the action.

I. In Kal, Intransitively, To move with a swift vibratory motion, to fly swiftly, to flutter. occ. Gen. i. 20. Isa. vi. 2. In Hith. To fly away swiftly. occ. Hos. ix. 11.

In Isa. xiv. 29. xxx. 6, mention is made of פפ the fiery flying serpent, and if we might depend on the testimony of the ancients, a † cloud of witnesses might be produced who speak of these flying or winged serpents; but I do not find that any of them affirm they actually saw such alive and flying. The learned *Michaelis* however was so far influenced by these testimonies, that in the 83d question of his *Recueil* he recommended it to the gentlemen who lately travelled into Arabia at the expence of the king of Denmark, to enquire after the existence and nature of flying serpents; and accordingly Mr. *Niebuhr*, one of these learned travellers, in his *Description de l'Arabie*, 156, speaks thus: "There is at Basra a sort of serpents which they call Heie

surruie or Heie thidre. They commonly keep upon the date-trees; and, as it would be laborious for them to come down from a very high tree in order to ascend another, they twist themselves by the tail to a branch of the former, which making a spring by the motion they give it, throws them to the branches of the second. Hence it is that the modern Arabs call them flying serpents, Heie thidre. I know not whether the ancient Arabs, of whom Mr. *Michaelis* speaks in his 83d question, saw any other flying serpents.—Admiral *Anson* also speaks of the flying serpents that; he met with at the island of Quibo, but which were without wings." Thus Mr. *Niebuhr*; and, on the whole, I apprehend that the פפ mentioned in Isa. was of that species of serpents, which, from their swift, darting motion, the Greeks called Acontias, and the Romans *Jaculus*, of which see more in *Bochart*, vol. iii. 411, 412; and to these the term פפ seems as properly applicable in Hebrew, as *Volucer*, which *Lucan*, lib. ix. applies to them in Latin—*Jaculique volucres*.

II. In Kal, Transitivity, To || brandish, vibrate, shake to and fro. occ. Ezek. xxxii. 10.

פפ occurs not as a V. in this reduplicate form, but

I. As a N. masc. plur. in Reg. פפ The eye-lids, from their quick vibrating motion or twinkling. Prov. vi. 25, & al. Comp. Prov. xxiii. 5. The expression in Jer. ix. 18, is very agreeable to the style of *Homer*. See II. xvii. lin. 437, 8; *Odys.* viii. lin. 522. xiv. lin. 129. xvii. lin. 490. So the expression in *Psal.* cxxxii. 4, to II. x. lin. 26. xiv. lin. 164, 5; *Odys.* i. lin. 364. ii. lin. 398; xii. lin. 338, & al.

II. פפ The vibratory rays or beams of light, which penetrate the gloom or

† The words in *Anson's Voyage*, by *Walter*, p. 306, 8vo. edit. 1748, are these: "The Spaniards too informed us, that there was often found in the woods a most mischievous serpent, called the flying snake, which, they said, darted itself from the boughs of trees on either man or beast that came within it's reach, and whose sting they believed to be inevitable death."

|| This Verb seems a derivative from brand, a burning stick, on account of the vibratory motion or flashing of it's light.

darkness

* Comp. *Montfaucon's* Hexapla in Jud. iv. 21.

† See inter al. *Herodotus*, lib. ii. cap. 75, 76. lib. iii. cap. 107, 108, 109; *Ælian*, Hist. Animal. lib. ii. cap. 38; *Josephus*, Ant. lib. ii. cap. 10, § 2; *Cicero* De Nat. Deor. lib. i. cap. 36; *Mela*, lib. iii. cap. 9; *Lucan*, lib. vi.; *Solinus*, cap. xxxii.; *Ammianus Marcellinus*, lib. xxii.

darkness at day-break. occ. Job iii. 9. xli. 9, or 18.

DER. *Hop, huff, whip, wipe, wave, waft.* Qu?

עפר

Occurs not as a V. in Heb. but appears to be nearly related to the preceding עף, as בוא to come, בוא, &c. As a N. masc. plur. עפאִיִּם *Foliage, leaves, or branches, which are waved to and fro by the wind.* So Targ. ואֵינִי. Once, Ps. civ. 12. Comp. under עף V.

עפל

I. *To be elevated, raised up.* It occurs not as a V. simply in this sense, but hence as a N. עפל *An eminence, rising ground.* Isa. xxxii. 14. Mic. iv. 8, & al.

II. As a N. masc. plur. עפליִים *Painful swellings in the hæmorrhoidal vessels, hæmorrhoids, emroids, or piles, which the Romans, from their fig-like form, call mariscæ, and ficus.* occ. Deut. xxviii. 27. 1 Sam. v. 6, 9, 12; vi. 4, 5. But comp. under סחר.

From what *Herodotus* relates, lib. i. cap. 105, concerning the *Scythians* who invaded Asia (about 633 years before Christ, in the 8th year of king *Josiah's* reign), that, in their return through the land of the *Philistines*, some of the stragglers plundered the temple of *Venus* at *Ascalon*, and that for the punishment of this sacrilege they and their posterity were afflicted with *ἡλυσίαν νεύσον*, the *bleeding piles*, or some disease of that kind, for a long while after—From this story of *Herodotus* it appears, that, till the time of the *Scythian* invasion at least, the *Philistines* had retained a tradition of what they had themselves suffered for seizing the ark of God *.

III. *To be elevated or elated mentally, to be proud, arrogant, presumptuous.* occ. Num. xiv. 44. (where Eng. Transl. *they presumed*) Hab. ii. 4 (where Eng. Transl. *is lifted up*).

עפר

To comminute, reduce to dust or powder. It occurs not however as a V. simply in this sense, but hence

I. As a N. עפר, plur. עפרות *Dust, i. e. earth*

* See *Prideaux* Connect. part i. book i. an. 623, and comp. under דר IV.; *Longinus* De Sublim. sect. 28, ad fin.; and *Jortin's* Remarks on Eccles. Hist. vol. ii. p. 299, 2d edit.

or other matter, comminuted into small particles. See Gen. ii. 7. iii. 14. Job xxviii. 6. In Job xli. 24, or 33, על עפר is equivalent to upon the earth. But in Job xix. 25, *At last עפר יקום* upon or over the dust shall he arise or stand, seems an expression of Job's faith that at the last day the Redeemer should come to raise the dead in general, and himself in particular, from their dust, and be their Judge. Comp. Job. vii. 21. xvii. 12—16. Ps. xxii. 16. xxx. 10. See *Schultens* and *Scott* on Job xix. and *Scott's* Appendix, No. III. Prov. viii. ראש עפרות, *The beginning of the dust, i. e. the original dust or primitive atoms of the earth.* Comp. Eccles. iii. 20. Isa. xl. 12; and see *Greek and Eng. Lexicon* in עֶפֶר.

Hence perhaps Lat. and Eng. *Vapor.* See *Lucretius*, lib. ii. lin. 149, 152, where, as in other passages of *Lucretius*, it is used for the particles of light.

Hence as a V. *To dust, throw dust*, in contempt. occ. 2 Sam. xvi. 13. Putting dust upon their heads (as Josh. vii. 6. Job ii. 12. xvi. 15. Lam. ii. 10. Ezek. xxvii. 30. comp. 1 Sam. iv. 12. 2 Sam. i. 2.), sitting in the dust (Isa. xlvii. 1. Job xlii. 6.), rolling themselves in dust (Mic. i. 10.), were, among believers, emblematic acknowledgments of the *vileness of their mortal bodies, that they were but dust, and to dust they must return.* Comp. Gen. iii. 19. xvi. 27. Job xlii. 6. Eccles. iii. 20. xii. 7. Hence these customs were used by believers in token of *humiliation and sorrow*; and from them we find the like practised on similar occasions by the Heathen, as by the *Greeks* and *Trojans* (see *Homer*, Il. xvii. lin. 26. Il. xxii. lin. 414. Il. xxiv. lin. 164, 640; *Ovid*. Metam. lib. viii. lin. 528.); and by the *Etruscans*, see *Virgil*, Æn. x. lin. 844. Comp. under עש II.

II. As a N. fem. עופרת *Lead.* It is mentioned with the five other species of metal, Num. xxxi. 22; and there is no doubt but this is the meaning of the word; so the LXX throughout *μολιβδος* or *μολιβος*. But why was it called in Heb. עופרת or עופרת? The answer to this question I choose to give in the words of a learned † physician and chemist:

"A quan-

† Dr. *Shaw* on *Borbeavi's* Chemistry, vol. i. Nu

"A quantity of lead being set over the fire in an iron ladle, no sooner begins to run, than it's surface appears exceedingly bright, and shines like mercury; but it's face soon alters, and you discern a cloud thereon, which gradually increases, till the whole surface appears darkened with a dusty scoria; this dust being blown away with bellows, there straight arises a new supply, and so on, till the whole lead is converted into scoriae, which are only the matter of the lead gently calcined. A more violent fire vitrifies them, that is, converts them into a heavy, brittle, pellucid, elastic, sonorous matter called glass, into which other metals are indeed convertible, but lead the easiest, and which is of such a penetrating nature, that it runs through all the common crucibles almost as water through a sieve." "It vitrifies (says Boerhaave, Chemistry by Shaw, vol. i. p. 84.) with the baser metals, and, having so done, carries them along with it from the cavity of the test, thus leaving only gold and silver separated from the rest." "It dissipates (adds Dr. Shaw, in Note x, p. 85.) all metals tested with it on the cupel, except gold and silver, which is a property that had we been unacquainted with, all our treasures of gold and silver had lain in little compass; this being of principal use in obtaining those metals."

"The foundation of the process is this: any mass of what kind soever, whether metal or stone, salt or sulphur, gold and silver only excepted, being mixed with lead, and exposed to the fire, separates and flies off."

"Upon the whole, there are three ways whereby all the matters mixed with gold and silver are destroyed and lost, when cupelled with lead. 1. By volatilizing and evaporation. 2. By turning to scoriae, and retiring to the sides of the test. 3. By penetrating the pores of the cupel, which only happens to such bodies as can neither fly off in fumes, nor work to the sides in the way of scoriae." Thus we see with what propriety lead is called in Heb. עפר and עפרת, the former most properly importing the dusty, or even the atomical metal; from it's being so easily reduced (prob-

ably) to it's constituent atoms; and the latter signifying that it has the like effect upon other matters in reducing them also to an atomical state. (Comp. Prov. viii. 26, above.) We may further observe of what great use lead is in separating and refining gold and silver (of which see more in Boerhaave's Chemistry by Shaw, p. 70, &c.) particularly the latter, to which purpose the ancients also applied it. Thus Pliny, Nat. Hist. lib. xxxiii. cap. 6, says of the silver ore, *excoqui non potest nisi cum plumbo nigro aut cum venâ plumbi*. It cannot be refined or separated but with lead, or with lead ore." And long before him Theophrastus (who was born about the middle of the 6th century before Christ, and consequently lived in the time of Cyrus the Great) in his Γεωμετρίας, lib. 1101, mentions it as then used in the refining of gold,

Εἰς βραχὺν δ' ὀλίγον, παραστρεβόμενος τὴν ΜΟΑΙΒΑΝ,
Χρυσὸς ἀνίστησι; καὶ, καλὸς; ἀπαιεῖται ἵερῳ.

But coming to the test or furnace, and ground with lead, (and then being refined gold,) you will be approved by all." We may now explain Jer. vi. 28, 29, 30. —They are all—copper and iron; they are corrupt. כח The bellows are burned, being consumed by the fire (כח in two words, as, beside the Keri, twenty-four of Dr. Kennicott's Codices read, and to this purpose the LXX translate εἰς λίαν φουσιγῆται ἀπὸ πυρός, so Targ.) ; the lead (used to purify the ore) is vanished (אשׁוּ, see Isa. xxx. 28.); the refiner melteth, but רעים the wicked, or perhaps the bad heterogeneous matters, are not separated; and this being the case, reprobate or refuse silver shall they be called, for Jehovah hath reprobated or rejected them. Comp. Ezek. xxii. 18—22. in Heb.

Job xix. 23, 24. O that my words were engraved בספר in a memorial (which might be hieroglyphically, comp. Exod. xvii. 14, 15, 16; and under ספר IV. 1.) with an iron pen and lead, i. e. "to grave upon with the iron pen or style. Pliny * informs that writing on lead (plumbeis voluminibus rolls of lead) was of high antiquity, and came in practice next

p. 84, Note (*). Comp. Linnæus's Physiological Disposition, p. 113, 4.

* Nat. Hist. lib. xiii. cap. 11.

after writing on the barks and leaves of trees, and was used in recording public transactions." *Stott's Note*, whom see. And I apprehend the cutting or sculpturing in the rock for ever, to be here mentioned as a different and more durable method than even the engraving on lead.

- III. As a N. עמר *A young stag or antelope, a fawn* of those species, so called, perhaps, because in the eastern countries it's skin is dusted or powdered over (as it were) with white spots. So *Virgil* of wild kids, or rather fawns, *Eclog. ii. lin. 41*,

Capreoli, sparvis etiam nunc pellibus albo.

Fawns, with their skins still sprinkled o'er with white.

Comp. under טלם II. and נמר II. But *Qur?* It occurs only *Cant. ii. 9, 17. iv. 5. vii. 3. viii. 14.*

עצב

Denotes labour, or travail.

- I. In Kal, *To work, elaborate, form by labour or travail.* occ. *Job x. 8. Ps. lvi. 6. All the day* עצבי *they laboriously form, i. e. wrest or distort, my words.* In Hiph. *To serve with labour and pains, as an idol.* occ. *Jer. xlv. 19; where Vulg. ad colendum to worship.* And observe that thirty-four of *Dr. Kennicott's* Codices express the Hiphil form more fully by reading להעצבו. As *Ns. עצב Labour, travail*, in general. *Prov. xiv. 23.* —as of a woman in bringing forth, *Gen. iii. 16. ענכה Labour, toil*, as of the hands, *Gen. iii. 17. v. 29. Travail*, as of a woman in bringing forth. *Gen. iii. 16.* The plain traditional traces of the change which was occasioned in the state of man by the fall, may be found in the fable of *Pandora, the first woman*, and in the description given by the Greek and Roman poets of the golden and succeeding ages of the world. See *Hesiod, Epy. καὶ Ἡμ. lin. 59—199; Ovid, Metam. lib. i. lin. 89, &c.; Virgil, Georg. i. lin. 121, &c.*

- II. It denotes labour or travail of mind. In Kal and Hiph. *To grieve, afflict, affect with grief or concern.* 1 *K. i. 6. 1 Chron. iv. 10. Ps. lxxviii. 40.* In Niph. *To grieve or be grieved.* 1 *Sam. xx. 34. 2 Sam. xix. 2.* In Hith. *To vex oneself, to be grieved.* *Gen. xxxiv. 7.* It is spoken

αὐτοπαροπαθὼς of God, *Gen. vi. 6.* So *Homer of Apollo, Il. i. lin. 44, Χωμῆνας καὶ* Grieved at his heart. As *Ns. עצב Labour of mind, grief.* See *Ps. cxxxix. 24. Prov. x. 22. xv. 13. Ps. xvi. 4. Fem. מעצבה Sorrow.* occ. *Isa. l. 11.*

- III. As a N. עצב, plur. עצבים, *An idol or idolatrous image*, so named from the pains taken by their deluded worshippers in forming and decorating them; of which see *Isa. xlv. 12, &c. Jer. x. 3. Wisd. xiii. 10, &c.* That the word means the images themselves is manifest from *2 Sam. v. 21. Ps. cxv. 4. cxxxv. 15. Isa. xlv. 1. xlviii. 5. Jer. xxxii. 28. Hos. viii. 4. xiii. 2.*

עצד

The idea seems to be *To cut, cut off.* So in Arabic the V. عَصَد is used for cutting, or cutting down a tree with an instrument called مَعْنَر, "resecuit, cecidit arborem, instrumentum معنر dictum." *Castell.* In Heb. as a Participle Hiph. occ. *Isa. xlv. 12, "The smith cutteth off a portion of iron."* Bp. *Lewth*, whom see. As a N. معنر *A cutting instrument, an axe, a hatchet.* So *Vulg. Ascias.* occ. *Jer. x. 3.*

Hence *An adze, a kind of axe, a hatchet, and perhaps edge.*

עצה

With a radical, but mutable or omissible, ה.

- I. *To fix, make firm or steady.* occ. *Prov. xvi. 30. עצה One fixing, or he who fixeth, his eyes, לרעש (is wont or does it in order) to devise forward things.* Comp. under ל, 21. So the *LXX* στερεῖν, and *Aquila and Theodotion* στερεῖν, fixing. To the same purpose the *Vulg. attonitis oculis, with astonished (staring) eyes.* Fixing the eyes upon some certain object is a sign of deep meditation, as well as shutting them; and in this place I prefer the former interpretation of the word to the latter, not only because it is favoured by the ancient versions, but also because it is most agreeable to the analogy of the word; for

- II. As a N. עץ *A tree from its fixedness, stability, or firmness*, in contradistinction from herbage or plants, which are of a texture more soft and loose. See *Gen. i. 11, 12, 29. Exod. x. 15. Also, Wood cut down.* *Exod. xxxi. 5. Lev. xiv. 4, 6. Somewhat made of wood, a gibbet.* *Esth. v. 14, & al. Plur. עצים Pieces of wood,*
N n 2 *timber,*

timber, billets. See Gen. vi. 14. Exod. xxv. 5. Gen. xxii. 3, 6. *Vessels of wood*, Exod. vii. 19. As a collective N. fem. עֵצָה *Wood, trees*. occ. Deut. xx. 19. Jer. vi. 6.

עֵץ פֵּה *A tree of fruit, a fruit tree*, Gen. i. 11. From these two Hebrew words the famous gardens of the *Hesperides* seem to have had their name. And from what passed in Paradise, concerning the *fruit of a tree* (עֵץ פֵּה Gen. iii. 3.) between the *serpent*, the *woman*, and the *man*, and from the promise that the *woman's* seed should bruise the *serpent's* head, the *Hea-* then appear to have derived those distorted traditionary stories of *Hercules* carrying off the *golden apples* of the *Hesperides*, though guarded by a tremendous *serpent*, or *dragon*, whom he vanquished; and of the *Massylian priests* in the *Temple* of the *Hesperides*, who fed the *dragon*, and preserved on the tree the *sacred boughs*. Concerning these particulars the learned reader will do well to consult, at first hand, *Lucretius*, lib. v. lin. 33, &c.; *Virgil*, *Æn.* iv. lin. 483, &c.; and *Lucan*, lib. ix. lin. 367, &c. And in *Spence's* *Polymetis*, plate xviii. fig. 8, he may behold *Hercules*, as represented in an antique, standing with an *apple* in his hand before the tree, and the *serpent* twisted round it, as described by *Lucretius* and *Lucan*. See also *Holloway's* *Originals*, vol. i. p. 77, 111.

Frequent mention is made in Scripture of the idolaters sacrificing or serving their false gods under every green tree. See Deut. xii. 2. 1 K. xiv. 23. 2 K. xvi. 4. Jer. ii. 20. We have a scene of this kind in *Homer*, *Il.* ii. lin. 305, &c.

Ἦμις δ' αἰεὶ περὶ κρήνη, ἵεμεν κατὰ βῆμα;
Ἐξήμεν ἀθανάτοισι τίληισσας ἑκατομῆας;
ΚΑΛΗ ΤΥΟ ΠΑΑΤΑΝΙΣΤΩ, ἔσθ' ἴμεν ἀλγαστὸν ὕδωρ.
Beside a fountain's sacred brink we raise'd
Our verdant altars, and the victims blaze'd;
(Twas where a plane-tree spread its shades
around.

POPE.

Comp. *Virgil*, *Æn.* ii. lin. 513.

Hence Greek Οἶκος *a branch*.

III. As a N. עָצָה *The back bone* (so *Montanus* spinæ dorsi), from its *strength* and *firmness*; or more properly perhaps *The extremity of the back bone*, called the os sacrum, "crassitie inter alia & robore

spectatissimum, which is very remarkable for its thickness and strength;" says *Blancard*, *Anatom.* p. 723. occ. Lev. iii. 9.

IV. As a N. fem. עֵצָה *Counsel*. See under עָצָה.

DER. To gaze.

עָלָה

To be slothful, idle, to loiter. occ. Jud. xviii. 9. As Ns. עָלָה *Slothful, sluggish, a sluggard*. Prov. vi. 6, 9. Fem. עָלָה, plur. עָלָה and עָלָה *Sloth, slothfulness*. occ. Prov. xix. 15. xxxi. 27. Eccles. x. 18.

Hence perhaps, by transposing the ע to the end of the word, Eng. *slow*, whence *sloth*, &c. Also, *slug*, *sluggish*, &c.

עָצָה

Denotes *Strength, substance, solidity, firmness*.

I. To be or become strong, mighty, powerful, in quantity or quality. See Gen. xxvi. 16. Exod. i. 7, 9. Ps. xl. 6, 13.—in number, Jer. xv. 8; where LXX ἐπληθυνθῆσας, Vulg. multiplicatæ sunt, are multiplied. Also, in a Hiph. sense, To make strong, strengthen. occ. Ps. cv. 24. As a N. עָצָה, and fem. עֵצָה *Strength, might*. Deut. viii. 17. Job xxx. 21. Isa. xli. 21, where *Vitranga* understands it, as our translators, of *strong reasons*; but Bp. *Lewth* after *Jerome* in his *Comment*, of their pretendedly mighty or strong idols. As a N. fem. plur. עֵצָה *strength, firmness*. Ps. lxxviii. 36.

II. As a N. עָצָה *Bodily substance, body, matter*. Ps. cxxxix. 15. Lam. iv. 7. Job xxx. 17, 30. Exod. xxiv. 10, And עָצָה like the substance of the heavens for clearness or transparency. עָצָה הַיּוֹם The substance of a day, the day itself, but not so as to exclude the night. freq. occ. See Exod. xii. 17, 41, 42, 51. Day and night too are real substances. See Gen. i. 5.

III. As a N. עָצָה, plur. עֵצָה and עֵצָה *A bone*, from its *strength* and *solidity*. Gen. ii. 23. Ezek. xxiv. 4. xxxvii. 1, &c. Job iv. 14, וְהָיָה עֵצָהּ כְּעֵצָה אֲדָמָה And made the multitude of (i. e. all) my bones to shake. Comp. Jer. xxiii. 9. So *Virgil* of persons in terror, *Æn.* ii. lin. 120, 1,

—gelidusque per ima cucurrit
Ossa tremor—

Through all their bones a shivering tremour ran.

Comp. *Æn.* vi. lin. 54, 5.

Job vii. 15, So that my soul chooses straggling,

gling, ומות מעצמו, and death rather than my bones, i. e. than life in such a skeleton-like body, so emaciated by my distemper. See *Schultens* and *Scott*. עצמו Bones denote the remains of a dead body, Gen. i. 25. And we may observe that *Virgil* with his usual propriety makes the *Tyrian Dido* speak in the same oriental style, *Æn.* iv. lin. 625,

Exoriare aliquis nostris ex ossibus ultor.
May some avenger from our bones arise.

Job xl. 13, or 18, עצמו His (smaller) bones (are) compact bars of brass, נרמיו his (larger, projecting) bones like a forged bar of iron. No doubt these words are intended to express the extraordinary hardness of the behemoth's bones; but it does not appear that the bones of the elephant are in this respect different from, or harder than those of other animals *; whereas the bones of the hippopotamus are probably much harder than those of the elephant, if we may judge by the superior hardness of his tusks (see under ננז I.), of which *Buffon*, *Hist. Nat.* tom. x. p. 207, 12mo. says, they are très-fortes, et d'une substance si dure qu'elle fait feu contre le fer, very strong, and of a substance so hard as to strike fire with steel." And again, p. 208, "This substance is so white, so clean, and so hard as to be far preferable to ivory for making artificial or false teeth." And in the Note, *Mons. Desmarchais* is quoted as saying expressly in his *Voyage*, tom. ii. p. 148, "That the tusks of the hippopotamus are much harder (*beaucoup plus dures*) than ivory."

Hence as a V. in a privative sense, like לבב, ערף, שרש, כסם, &c. To break the bones, q. d. to bone. So *Vulg.* exossavit. occ. *Je.* i. 17.

IV. In Kal, Transitively, joined with עיני the eyes, it means, To shut them strongly and closely, fermer les yeux. So *LXX* καμπτω, and *Vulg.* claudio, to shut, close. occ. *Isa.* xxix. 10. xxxiii. 15.

עצר
In Kal, To restrain, retain, stop, detain. See *Gen.* xvi. 2. xx. 18. *Deut.* xi. 17. *Jud.* xiii. 15. In Niph. To be restrained, stopped, detained. *Num.* xvi. 48, 50. 1 *Sam.*

xxi. 7. As a N. עצר *Restraint*. occ. *Psal.* cvii. 39, עצר רעה *Severe or rigorous restraint, tyranny*. Also, *Restriction, constriction*, as of the womb from conceiving. occ. *Prov.* xxx. 16. So *Aquila*, Εποχρηστας, and *Symmachus* Συνοχρηστας. *Comp.* *Gen.* xvi. 2. xx. 18. *Isa.* lxvi. 9. As a N. עצר *Restraint, restriction*. occ. 1 *Sam.* xiv. 6. *Prov.* xxv. 28.

II. To retain, hold, possess, joined with כח strength, ability. 1 *Chron.* xxix. 14. 2 *Chron.* ii. 6. xiii. 20. xxii. 9. *Dan.* x. 8, 16. xi. 6. Hence כח being understood, 2 *Chron.* xx. 37, לא עצרו ללכה they did not retain (strength), they were not able, to go, as *Eng.* *Transl.* So perhaps 2 *Chron.* xiv. 10, or 11, אל יעצר עמך אנוש Let not man prevail against thee. *Eng.* *Transl.* So *LXX* καριοχρηστωσας πρὸς—and *Vulg.* prævaleat contra.

III. With כ following, To put a restraint upon, to restrain or check, as a magistrate. occ. 1 *Sam.* ix. 17. As a N. עצר *Civil restraint or authority, magistracy*. occ. *Jud.* xviii. 7. *Isa.* liii. 8, He was taken off מעצר (not from prison, for עצר is not so applied; and in what prison was Christ ever put? but) by the magistracy, and by a judicial trial. And our Lord was, I think, the first prophet who suffered in this manner†, the circumstances of which are so particularly related by the Evangelists. See *Spearman's Letters* on the *LXX*, p. 187, &c.

IV. As a N. fem. עצרה A solemn assembly or meeting, q. d. A detention or retention of men on some solemn occasion. occ. 2 *K. x.* 20. *Isa.* i. 13. *Joel* i. 14. *Amos* v. 21. *Comp.* *Jer.* ix. 2.

V. As a N. fem. עצרה A solemn feast-day, in which men were restrained from labour: that the word in this form relates to this sort of restraint is apparent from *Lev.* xxiii. 36. *Num.* xxix. 35. *Deut.* xvi. 8.

עק
To confine, straiten, contrast, compress, arc-tate, coartate.

I. In Niph. To compress, press, squeeze. occ. *Amos* ii. 13, Behold דחוקים אנכי מעק

† Yet there was something like this in the case of the Prophet Jeremiah. See *Jer.* xxviii. 4, 5, 6, 16, and *Sitting-Beet's Orig. Sac.* book ii. ch. v. § 3.

* See *Brooke's Nat. Hist.* vol. i. p. 104.

I will press your place (and consequently yourselves) as a loaded corn-wain full of sheaves עקב presseth. Comp. under עקב IV. and Eng. margin. As a N. fem. in Reg. עקב Compression, oppression. So LXX θλίψεις. occ. Ps. lv. 4. As a participial N. fem. עקבה Oppression. So LXX θλιψεις. occ. Ps. lxxvi. 11. Hence Gr. Αχος, and Eng. Ache.

- II. As a N. fem. עקבה A battlement round the roof of a house to confine people from falling off. The houses in Palestine being flat-roofed (comp. under עקב.), as they are in those eastern countries to this day, and the inhabitants spending a considerable part of their time upon them, such a precaution was the more necessary; and for want of it on the roof of Circe's palace, Elpenor broke his neck. Homer, Odys. x. lin. 554. occ. Deut. xxii. 8. See Shaw's Travels, p. 210.

DER. Oak, from the compactness of it's wood. Also, perhaps, A yoke.

עקב

- I. As a N. עקב The end, extremity, extreme or utmost parts. Josh. viii. 13. Thus the LXX (according to Aldus's and the Oxford edition) and a version quoted in the Hexapla τα εσχαρα, and Vulg. novissimi. So Ps. cxix. 33, 112; in which latter passage the Targum ער מוֹסַם Even to the end. Comp. Gen. xlix. 19.

- II. As a N. עקב The end, event or consequence. Prov. xxii. 4, עקב ענות The end, consequence, of humility. So Vulg. finis modestiæ. LXX γενεα the offspring. Psal. xix. 12, In keeping of them עקב רב there is an excellent event or end. Thus τελος is used in the N. T. 1 Pet. i. 9, Receiving τελος the end of your faith, even the salvation of your souls. עקב על In consequence, or as the event, of. occ. Psal. xl. 16. lxx. 4. Hence

- III. עקב is used as a Particle denoting the end, event, or consequence of somewhat preceding. It may be rendered

- Before a V. Because, inasmuch as. Num. xiv. 24, עקב דמיה Because there was another spirit, q. d. the event or consequence of there being another spirit in him, shall be that I will bring him into the land, &c. Comp. Deut. vii. 12. viii. 20.
- Before a N. Because of, on account of, in consequence of. Isa. v. 23.

3. עקב (the consequence of this, that—) and עקב (the consequence that or because—) are used nearly in the same sense, Because that—Gen. xxii. 18. 2 Sam. xii. 10, & al.

- IV. As a N. עקב The extremity, sole or heel of a man's foot. Gen. iii. 15. xxv. 26. Also, The extremity, hoof, or heel of a horse's foot. Gen. xlix. 17. Jud. v. 22. (comp. under עקב II.) Plur. in Reg. עקבי Heels, foot steps. Psal. lvi. 7. Cant. i. 8. Comp. Ps. lxxvii. 20. lxxxix. 52. Hence

- V. As a V. To lay hold on the heel. q. d. To heel. Hos. xii. 4. Whence the name עקב Jacob, q. d. The heeler. See Gen. xxv. 26. xxvii. 36. Hos. xii. 4.

- VI. To retard. occ. Job xxxvii. 4.

- VII. To supplant, trip up the heels, throw down by tripping up the heels, supplantare. It occurs in the form of a Participle Benoni in Kal, Isa. xl. 4, עקב Tripping up, rough, uneven. Fem. Hos. vi. 8. עקבה Tripping up the heels (slippery) with blood. So one of the Greek versions in the Hexapla ὑποσυναλίσσει, Vulg. supplantata; or rather, perhaps, marked with footsteps of blood. Comp. 1 K. ii. 5, and Mr. Louth's and Bp. Newcome's Notes on Hos.

- VIII. To supplant, "displace by stratagem", defraud, deceive. occ. Gen. xxvii. 36. Jer. ix. 4. xvii. 9. So LXX ὑπερβίβω. Psal. xlix. 6, עקב עץ עקבי the wickedness of my supplanters, or of those "who endeavor to supplant me.—Compare this verse and the next with ver. 17." Bp. Louth, in Mr. Merrick's Annotation. See also Dr. George Horne's (the late Lord Bp. of Norwich) Note on this verse, in his excellent Commentary on the Psalms, which I am glad of this opportunity of earnestly recommending to the perusal of all such as are desirous of comprehending the sublime sense, and of being warmed with the genuine piety, of those divine poems. Comp. Josh. viii. 13. As a N. עקב Supplantation, deceit. occ. Ps. xli. 10, —hath magnified supplantation towards me (so LXX and Vulg.) i. e. hath behaved very treacherously towards me. The Translation in John xiii. 18, ἐπεὶ ἐγὼ εἶπα σοὶ ὑπεβίβω αὐτὸν—hath lifted up his heel

* Johnson.

against

against me, i. e. deceitfully to trip me up, comes to the same sense. Comp. *Swicer*, *Thesaur.* in *σπερνίζω*. So fem. עקבה *Supplantation, deceit.* occ. 2 K. x. 19; where LXX render בעקבה by *ἐν σπερμισμοῖς* in or for supplanting, and Vulg. by insidious deceitfully.

עקר

I. To bind, bind about. occ. Gen. xxii. 9.
II. As a participial N. עקר *Ring-streaked, bound round as it were with stripes or streaks of a different colour.* Gen. xxx. 35, 40, & al.

III. עקר *בית עקר*. occ. 2 K. x. 12, 14, according to Jerome from *Eusebius* in *Loc. Heb.* it is the name of a town, belonging to Samaria, and situated in the Great Plain *. So the LXX retain the words as a proper name Βαυακὰ or Βαυακὰδ. But whence was this town so called? Probably from it's being much frequented by shepherds, for shearing their sheep. Thus the Eng. Translation renders בית עקר ver. 12, by the shearing house, and the marg. more literally, the house of shepherds binding sheep (i. e. for shearing).

עקל

To be crooked, perverted, distorted. As a Participle in *Huph.* *Perturbed, perverse.* occ. Hab. i. 4. So the LXX *διεστραμμενον*, and Vulg. *perversum*. As a N. עקלרות *Crooked, sinuous, tortuous.* occ. Isa. xxviii. 1. So LXX *σκολιων*, and Vulg. *tortuosum*. What is meant by the עקלרות cannot be better illustrated than by the admirable description *Virgil* has given in *Æn.* ii. lin. 202—220, of the two serpents which infolded and destroyed *Trooon* and his sons. Comp. also *Æn.* v. lin. 84, 85; *Æn.* xi. lin. 754.

עקלקל Occurs not as a V. but as a N. *Very crooked or tortuous.* So LXX *διεστραμμενας*, Vulg. *devios devious.* occ. Jud v. 6 t. As a N. fem. plur. עקלקלות *Great obliquities or deviations, very crooked ways.* So *Symmachus* *σκολιότητας*, and *Theodotion* *διεστραμμενα.* occ. Ps. cxv. 5.

DER. Greek *Ἀγκυλῆ* the arm when bent, *αγκυλῆς* crooked, Eng. *Ankle*, Lat. *Angulus*, a corner, Eng. *Angle*. Also, *Knuckle*.

* See Note in *Montfaucon's Hatzapia*.

† See *Harmar's Observations*, vol. i. p. 452.

עקר

In Arabic signifies *To cut, cut off; wound, and the like.* See *Castell*.

I. "To lop, as trees, cut them close to the stock or stem." *Bate.* occ. *Eccles.* iii. 2.

II. To raze or level as a wall to the foundation. occ. Gen. xlix. 6; if עקר שור in this passage does not rather mean they lopped a prince, i. e. a princely family, by killing not only Hamor but Shechem his son. Comp. Gen. xxxiv. 26. In Niph. To be razed, as a city. occ. *Zeph.* ii. 4.

III. To hough or hamstring, as horses. *Josh.* xi. 6, 9.

IV. To render chariots useless, as by breaking their wheels, axle-trees, &c. 2 Sam. viii. 4. 1 Chron. xviii. 4. And observe that the י prefixed to עקר should in both texts be rendered *but*, or *but yet*. See under ו II. 5.

V. Chald. In Ith. To be cut or lopped off, as horns. occ. *Dan.* vii. 8.

VI. As a N. עקר *A cutting, a branch cut off.* Applied figuratively to a person. occ. *Lev.* xxv. 47; where a distinction is made between עקר חרש *a stranger who dwelt among them*, and עקר משפחתו *a branch of the stranger's family*, i. e. one who had separated himself from a foreign nation, and joined himself entirely to the Israelites, as for instance, *Heber* the Kenite did, *Jud.* iv. 11.

VII. As a N. עקרה and עקרה *Barren, sterile, unfruitful*, q. d. *a mere stock or stem without branches, a dry tree.* *Deut.* vii. 14, & al. freq. Comp. *Isa.* lvi. 3.

VIII. Chald. The stump or bole of a tree. occ. *Dan.* iv. 12, 20, 23, or 15, 23, 26.

עקש

In Kal, To pervert, distort, make crooked. occ. *Isa.* lix. 8. *Mic.* iii. 9. Also, To make, prove, or show to be, perverse. occ. *Job* ix. 20. In Niph. To be perverse. occ. *Prov.* xxviii. 18. As a participial N. עקש *Perverse.* *Deut.* xxxii. 5. *Ps.* ci. 4, & al. As a Participle or participial N. masc. plur. מעקשים *Crooked*, as opposed to *ישר* *Straight.* occ. *Isa.* xlii. 16, which gives the idea. As a N. fem. plur. עקשות *Perversenesses.* *Prov.* iv. 24. vi. 12.

עק

I. In Kal, To raise, lift up oneself, or be raised, as a sword. occ. *Zech.* xiii. 7.—

עקיה תעור קשר, *Thou*
N n 4

Thou hast lifted up thy bow naked, i. e. as it were, without the case*, in which the eastern nations still use to carry their bows. And many of the human figures on the walls of the ancient palace at Persepolis are represented carrying bow-cases†. I apprehend that in Hab. ערה and הער belong to different roots; comp. under ער I. The LXX however render the words by *εγχετων ενετεινας stretching thou hast stretched*, the Vulg. by *suscitans suscitabis, raising thou wilt raise up*. Comp. ער I. below.

Hence plainly Greek *opw* to raise, excite, Lat. *orior* to arise, whence *oriens* the East, and Eng. *orient, oriental*. Also, Lat. *origo*, whence Eng. *origin, originate*, &c.

II. To raise, rouse, stir up, as a crocodile. occ. Job xli. 1, or 10. Comp. ch. iii. 8.

III. In Hiph. To stir up, excite, as an eagle does her nestlings to fly. occ. Deut. xxxii. 11. So Vulg. *provocans ad volandum pullos suos*—as dough, or perhaps the fire. occ. Hos. vii. 4.

IV. In Kal, To rouse oneself, arise, from inactivity or inattention. See Jud. v. 12. Ps. vii. 7. cviii. 3. Cant. iv. 16. Isa. li. 9. Jer. vi. 22. xxv. 32. In Niph. To be roused, Zech. ii. 13. So LXX *εγχε-yeptai*. Also in a Niph. sense, To be roused from sleep. Job xiv. 12. In Hiph. To rouse from sleep, Zech. iv. 1. As a participial N. ער Waking. occ. Cant. v. 2.

Hence Greek *ωπα* care, *ωpsw* to care; and Eng. *ware, aware, wary*. Also, to hare, fright, the hare from its timidity; hurry. Lat. *horero* to stand on end as the hair, whence Eng. *horror, horrid*; and in composition, *abhor, abhorrent*.

V. In Hiph. To raise up, rouse, excite. See Isa. xli. 2, 25. 1 Chron. xxxvi. 22. Hag. i. 14. Particularly, as an enemy. 1 Chron. v. 26. 2 Chron. xxi. 16. Isa. xiii. 17. Ezek. xxiii. 22. Hence

VI. As a N. ער An enemy, one roused up in enmity against another. 1 Sam. xxviii. 16. Ps. cxxxix. 20. Comp. Isa. xiv. 21; where the edition of the LXX cited in

Kircher's Concordance has *πολεμικον enemies*.

VII. As a N. ער One who excites others, a master. occ. Mal. ii. 12.

VIII. As a N. עיר A stir, bustle, commotion. Jer. xv. 8; where LXX *τρεμουρ a trembling*.

IX. As a N. עיר, plur. עירים, but generally ערים, A city, from the stir and bustle therein comparatively with the country. Gen. iv. 17. x. 12. xiii. 12. Num. xxxii. 16. Jud. x. 4. & al. freq. On Num. xxiv. 19, comp. Ps. lx. 11. cviii. 12, and see Bp. Newton on Prophecies, vol. i. p. 134, 1st edit.

X. As a N. עיר, plur. עירים and ערים A young ass, an ass-colt, "from being more sprightly (excitator, plus émen, plus éveillé) than it's parents," says Bochart, vol. ii. 60. Gen. xxxii. 15. xlix. 11. Comp. Zech. ix. 9. The plur. is once, Isa. xxx. 6, printed ערים with י instead of י, in many editions, but not in the Complutensian, which reads ערים, as likewise do more than thirty of Dr. Kennicott's Codices.

XI. As a N. מער Exertion, display. occ. 1 K. vii. 36, He graced cherubim, lions, and palm-trees, כמער אצט according to the exertion of each, "or in the condition they are when they exert themselves; the bull as in rage, the lion rampant, and the palm-tree in bloom, as before (1 K. vi. 29.) with opened flowers on it."

XII. עור Blind. See Root עור.

XIII. Chald. As a N. ער, plur. א ערים, A watcher. occ. Dan. iv. 10, 14, 20, or 13, 17, 23. Comp. above Sense IV. What can ערים the watchers signify in these second of these texts, but the Divine Persons watching and presiding over the kingdoms of the earth, and the affairs of men? And this passage explains the other two. Comp. אלהין קרשין, ver. 5, 6, 15, or 8, 9, 18; ch. ii. 11; and עליונים the high ones, ch. vii. 18, 22.

XIV. Chald. As a N. ער Chaff or small dust raised and blown away from the threshing-floor. occ. Dan. ii. 35; where Theodotion *κοινοσρος*, which from *καος* dust and *ορος* raised. Comp. under ער V. and ער I.

ער I. To raise or lift up repeatedly, as a

* See Harmer's Observations, vol. ii. p. 519; and Homer, II. iv. lin. 105; and Didymus's and Clarke's Notes.

† See Niebuhr, Voyage, tom. ii. p. 104, and tab. 21, 23, 29.

† Bate's Enquiry into the Similitudes, p. 137. spear.

spear. occ. 2 Sam. xxiii. 8. 1 Chron. xi. 11, 20.

- II. *To raise up, rouse, excite.* See Ps. lxxx. 3. Prov. x. 12. Cant. viii. 5. Isa. xiv. 9. Zech. ix. 13. In Hith. *To raise or rouse up oneself.* occ. Job xvii. 8. xxxi. 29. Isa. li. 17, twice. lxiv. 6.

ערב

I. *To mix, mingle.* It occurs not in this sense as a V. in Kal, but in Hith. *To mix, mingle oneself, be mingled.* occ. Ezra ix. 2. Ps. cvii. 35. Prov. xiv. 10. xx. 19. xxiv. 21. As a N. ערב *A mixture, mixed multitude, rabble* (which Eng. word may, by the way, be derived from Heb. ערב *great*, and בל *mixture*) of men. Exod. xii. 38. Neh. xiii. 3. comp. Jer. xxv. 24.—of flies or insects. Exod. viii. 17, or 21, &c. So *Aquila* παραμυσιαν, and *Jerome* and the *Vulg.* omne genus muscarum *all kind of flies*; but if ערב in these passages signifies *a mixture or colluvies*, it is strange that the Heb. should not expressly inform us of what this mixture consisted. The LXX have rendered the word, when spoken of the Egyptian plague, constantly by κυνοψια *the dog-fly*, whence it is plain those translators thought it meant some particular species of insect; and their opinion is clearly confirmed by Exod. viii. 27, or 31, *And he removed the ערב from Pharaoh, and from his servants, and from his people; there was not one, ערב* namely, *left.* (Comp. Exod. x. 18.) What the particular species was, it may be difficult, if not impossible, absolutely to determine, but probably it was so denominated from its colour; and *Bochart* in his learned illustration of this word, vol. iii. 551, &c. (whom see), mentions from *Damir* a sharp-biting insect (comp. Ps. lxxviii. 45.), called by the Arabs "*Alchurkous*, and described as being not larger than a flea, and marked with red and yellow in such a manner that the dark colour prevails."

As a N. fem. plur. ערבות *The mixers, or mixed ones*, i. e. *The light and spirit mixed together, The heavens or celestial fluid consisting of this mixture.* occ. Psal. lxviii. 5. Comp. ver. 34. Deut. xxxiii. 26. 2 Sam. xxii. 11. "But Bp. Lowth, Mr. Merrick, and Dr. Chandler render בערבות *in Ps. lxviii. 5.* Prepare the way for him who rideth through the deserts, i. e.

who rode upon the cherubim through the wilderness; alluding to the passage of the ark. This construction seems most agreeable to the common usage of the words employed in the original. Either way the idea is truly great and sublime." Dr. Horne's Note. Comp. Sense VII. *Symmachus* renders the word according to the latter interpretation, κατασφρασσάτε ὁδοὺς τῶν ἐπὶ τοῦ οὐρανοῦ ἐν τῶν ἀνθρώπων; and *Jerome* præparate viam ascendenti per desertum.

- II. As a N. ערב *The evening*, or, more properly, *all the time from mid-day to night*, so called, because as soon as the sun has passed the meridian, the evening air from the western or darkened part of the heavens begins to mix with the day, which mixture continues till night; when the day is overpowered, the darkness prevails, and the mixture of daylight ceases. Gen. i. 5. xxiv. 11. Deut. xxxiii. 11. Prov. vii. 9, & al. freq. Hence ערב is once used as a V. *To be darkened, duskily obscured.* Isa. xxiv. 11, *All joy ערבה* is darkened. So *Montanus*, obtenebrata est. Comp. under ורשע II.

בין הערבים *Between the evenings*, or more literally, *Between the mixtures.* occ. Exod. xii. 6. xvi. 12. xxix. 39, 41. xxx. 8. Lev. xxiii. 5. Num. ix. 3, 5, 11. xxviii. 4. The former of these ערבים commenced at noon, when the western or evening air begins to mix with the day; the latter at sun-set, when the cool dark air or night mixes with it. So בין הערבים will denote *Between mid-day and sun-set.* By a comparison of Exod. xii. 6. Num. ix. 3, 5, with Deut. xvi. 6, it appears that the expression is equivalent to בערב כבוא השמש *In the evening, when the sun is going down*, i. e. not setting, but declining towards the west; and it is not improperly rendered by the LXX ἑσπερας *towards the evening*, Exod. xii. 6. xvi. 2. Num. ix. 3, 11. Accordingly *Josephus* observes, Ant. lib. vi. cap. 9, § 3, that the Jews were employed in sacrificing the paschal lambs ἀπὸ ἑσπερας ὥρας μᾶζεν *from the ninth to the eleventh hour*, or, according to our way of reckoning, *from about two to four o'clock in the afternoon.*

Both the paschal lamb and the perpetual evening burnt-sacrifice of a lamb were commanded to be offered בין הערבים Exod.

Exod. xii. 6. xxix. 39; and *about the ninth hour* Jesus, the great antitype of both, expired. Mat. xxvii. 46, 50. Mark xv. 34, 37.*

If it be asked, why ערב never signifies the *morning mixture* of light and darkness, as well as the *evening* one; the true answer seems to be, because the first mixture of darkness and light was, by God's supernatural agency, made at the *evening* or western edge of the earth, as is intimated to us by the evening being mentioned before the morning, Gen. i. 5, *And there was ערב evening, and there was morning the first day.* At the *evening* or western edge then was the first mixture or push of the spirit or darkness into the light; which observation also clears another considerable difficulty, namely, why the earth revolves from *west* to *east*, rather than from *east* to *west*. Comp. under לל II.

Hence the name of the Carthaginian Deity, *Herabus*, "mentioned by *Sifius* and *Polybius*.—All we know of him is, that he was invoked as the god of *Hell*, and represented under an human shape with long loose hair†." Hence also the Greeks had their Ερεβος *Erebus*, and ερεβεννος, σπέρμος, σφραγος, dusky, dark, and σφραγ darkness. *Hesiod*, by a corrupt tradition from the truth, Gen. i. 2, 4, makes *Erebus* and *Night* the offspring of *Chaos*, Θεογον. lin. 123,

Εκ Χάος δ' ΕΡΕΒΟΣ τις, μέλαινα τις Νύξ γίγνεται.

He likewise makes the *night* or darkness prior to the *light* or *day*,

Νύκτος δ' αὐτ' Αἰθήρ τε καὶ Ἥμερα ἐξέγοντο,
Οὓς τιμὴ πρῶτα μιν, Ἐξέβη φιλοτάτη μύθοισα.

Aristophanes, in *Av.* as cited by *Lucian* in *Philopatr.* tom. ii. p. 999, edit. *Bened.* says,

Χαος ἦ καὶ Νύξ, ΕΡΕΒΟΣ τις μέλαινα σφραγὶς καὶ
Ταρταρος οὐρανός.

Chaos was first, and *Night*, and gloomy *Erebus*,
And vasty *Tartarus*—

III. As a N. כערב, and fem. פערערב, *The evening* or *western* part of the heavens or earth, where the gross air of darkness pushes into and mixes with the light, the

* See *Bp. Patrick's* Note on Exod. xii. 6, and *Bp. Kidder's* *Messias*, part i. p. 75, &c.

† *Guthrie's* *General Hist.* vol. iii. p. 134.

west. It is opposed to מזרח *the east*, the part whence or on which the solar light is first diffused or spread, Ps. ciii. 12. cvii. 3. Isa. xliii. 5. xlv. 6. (comp. under ורח II.); and to מרחק *the part* whence or on which it (the light) comes forth, Ps. lxxv. 7. Comp. under ער.

IV. As a N. ערב *A crow* or *raven* from its dark colour. See Cant. v. 11. *Bochart* has well observed, that the colour of a crow or raven is not a dead but a glossy shining black, like silk, and so is properly a mixture of darkness and splendour. See *Bochart*, vol. iii. 199.

Hence perhaps Lat. *corvus* a crow.

V. As a N. ערב, plur. ערבים *A species of willow*, whose leaves are green on one side, and whitish on the other, so of a mixt colour. Lev. xxiii. 40. Job xl. 17, or 22. Isa. xlv. 4, & al.

VI. As a N. ערב, Properly, *The woof* in weaving, i. e. the threads which the weaver shoots across, and so intermixes with the שרר or warp (i. e. the threads which are set lengthwise in the loom, and are alternately raised and depressed) by means of his shuttle. Lev. xiii. 48, & al. freq.

VII. As a N. fem. ערבה *A wilderness*, a desert, uncultivated country, affording a horrid mixture of rugged rocks, dangerous precipices and impassable vallies*. See Isa. xxxiii. 9. xxxv. 1, 6. li. 3. Jer. ii. 6. xvii. 6. When king *Zedekiah* fled after the taking of *Jerusalem*, he went by the way ערבה of the desert, towards the plains of *Jericho*, 2 K. xxv. 4. Jer. xxxix. 4, 5. This desert is described by *Mandrell*, *Journey*, Mar. 29, as "a most miserable dry, barren place, consisting of high rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, by which it's very bowels had been turned outward."

VIII. In Kal, *To mix, engage* with another in trade. occ. Ezek. xxvii. 9. As a participial N. masc. plur. in Reg. ערבי *Merchants* who mix or are engaged with each other in the intercourses of trade. occ. Ezek. xxvii. 27. As a N. כערב *A place* for such intercourse, a market, or market-place. Ezek. xxvii. 9, 13, 17, 19. Also, *Merchandise*. Ezek. xxvii. 27, 33, 34.

IX. In Kal, Transitively, *To mix, join, be*

* See *Harmr's* *Observations*, vol. iv. p. 552.

joined

joined or interwoven with another in contracts, to be surty, bondsman, or engaged for him. Gen. xliii. 9. xlv. 32. Psal. cxix. 122. So with ל following, Prov. vi. 1. Also, Transitivity, To pledge, engage, or mortgage, lands or houses, q. d. to mix them with oneself in a contract. Neh. v. 3. Comp. Prov. xvii. 18. Jer. xxx. 21. In Hith. To engage oneself, enter into contract with another, to give security to him. 2 K. xviii. 23. Isa. xxxvi. 8. As a N. ער A pledge or surety. Job xvii. 3, Appoint now my pledge or surety with thee, namely, that I will stand trial with thee, or thou with me. See Scott. Comp. Prov. xxii. 26. Fem. ערבה Spon- sion, security. Prov. xvii. 18. As a N. ערב A pledge, security. occ. Gen. xxxviii. 17, 18, 20; in all which passages the LXX render it by the Greek derivative Ἀπαλυσω, which see in Greek and English Lexicon. As a N. fem. plur. ערבות Pledges. So בני הערבות Persons given in pledge, hostages. occ. 2 K. xiv. 14. 2 Chron. xxv. 24.

X. Followed by על with, To mix with in love, μιγνυσθαι εν φιλοφιλί, as the Greek Poets speak. Ezek. xvi. 37. So LXX επεμικρως, and Vulg. commista est.

XI. From the ready commixtion of agreeing or homogeneous substances or principles, it denotes in Kal, To suit, be agreeable, to mix readily with, as it were. In this sense it is used absolutely. Ps. civ. 34, My meditation עלי concerning him יערב shall be agreeable (to me) shall not be rejected, but readily mix with my mind, and mingle with every thought. Prov. iii. 24, And thou shalt lie down, and thy sleep ערבה shall be sweet, shall readily lay hold on, and as it were mix with the powers of thy mind and body. Comp. Jer. xxxi. 26. Cant. ii. 14. Mal. iii. 4.

With ל following, To be agreeable to. See Prov. xiii. 19. xx. 17. Jer. vi. 20. Hos. ix. 4.

ער

The radical idea of this word seems to be the same as that of the Greek ὀρεγων—εμαι, derived from it, To stretch, stretch out, extend; and when applied to the mind, to desire eagerly, to long after.

I. To stretch out, extend. It occurs not as a V. in this sense, but as a participial N. fem. in Reg. ערונה and ערנה An extent of ground, a bed or plat wherein spices or

vines grow. occ. Cant. v. 13. vi. 1. Ezek. xvii. 7, 10. So Aquila and Symmachus Πρασiai, and Vulg. Areæ, and Areolæ.

II. To desire eagerly, long after. occ. Ps. xlii. 2, twice (where the LXX περινοσθαι, and Vulg. desiderat), Joel. i. 20. (where the Targ. מסביר expect, wait, LXX ανεβλεψαν, and Vulg. suspexerunt looked up.) It is obvious to remark, how the idea of reaching after, or extending oneself towards, is preserved in both the last cited texts.

Hence Greek οργαω to desire eagerly, to lust after.

ער

Occurs not as a V. in Heb. but as a N. ער, Chald. plur. emphat. ערריא, The wild ass, so called by an onomatopoeia, from his harsh, disagreeable braying, expressed in Latin by Ruditus, a word likewise formed from the sound. See Borchart, vol. ii. 869. occ. Job xxxix. 5. Dan. v. 21. Comp. under פרא II.

ער

With a radical, but mutable or omissible, ה, In general, To bare, make bare, uncover, strip, make naked, or empty.

I. In Kal, To bare, uncover, strip. occ. Isa. iii. 17. xxii. 6. Zeph. ii. 14. Also, To be bare, uncovered, stripped. occ. Isa. xxxii. 11. As a participial N. fem. ערה Naked, occ. Ezek. xvi. 7, 22, 39. xxxiii. 29. Mic. i. 11. Hab. iii. 9. In Hith. To uncover oneself, be uncovered. occ. Lam. iv. 21. Comp. Hab. ii. 15, 16. As a N. ערו in Reg. ערות Nakedness, of human persons, Exod. xxviii. 42. Lev. xviii. 6, 7, & al. freq.—of a country, Gen. xlii. 9, 12. ערות דבר Nakedness of a thing means Any thing unseemly or indecent. occ. Deut. xxiii. 14. xxiv. 1. In the former text the LXX render it by ασχημοσυνη παραματιος unseemliness of a thing; in the latter by ασχημον παραγμα an unseemly or indecent thing; but here it seems rather to denote, or at least include, some personal infirmity, which was not discovered till after marriage, but such as a truly good man might bear with. And therefore our Lord, Mat. xix. 8, alluding to this text in Deut. says that Moses permitted them to put away their wives, because of the hardness of their hearts, i. e. lest from a want of charity they should ill-treat such disagreeable wives

wives. See Dr. Doddridge's Note on Mat. xix. 3. As a N. מַעַר *Nakedness*. occ. Nah. iii. 5; where see Bp. Lowth's Note on Isa. iii. 17. So as a N. masc. plur. in Reg. מַעַר. occ. Hab. ii. 15. For 1 K. vii. 36, see under ער XI.

II. To empty, pour out or forth. It is applied both to the vessel, whence any thing, whether liquid or solid, is emptied or poured, occ. Gen. xxiv. 20. 2 Chron. xxiv. 11; and to what is emptied or poured out, as the vital blood, occ. Ps. cxli. 8. Isa. liii. 12. Spoken of the Holy Spirit, occ. Isa. xxxii. 15.

III. To empty or pour out, as a tree it's sap in leaves, shoots, &c. or as the earth it's vegetable moisture for the supply of plants. It occurs not as a V. in Kal in this sense, but in Hith. of a tree, *To pour out, diffuse itself*; so Montanus excellently, *diffundentem se*. occ. Ps. xxxvii. 35. As a N. fem. plur. עֲרִיר *Flourishing plants*. To this purpose the LXX το αχρὶ το χλωρον, and Avenarius, *diffusiones herbarum virentium, herbæ virentes, diffusions of green herbs, green herbs*. occ. Isa. xix. 7. As a N. מַעַד *A meadow, meadow-ground*. occ. Jud. xi. 33.

As a N. עֵר *A wood, or rather a marsh, i. e. a moist marshy piece of ground, where trees and plants flourish, and such as lions, Jer. v. 6. (comp. under נאח I.) and wild boars delight in*. See 2 Sam. xviii. 6, 8. Ps. lxxx. 14, and Harmer's Observations, vol. ii. p. 215, &c. To which I add, that, in the *Prænestine Table*, published by Dr. Shaw, Travels, p. 423, we meet with χοιροπολάμυς *river-hogs on the reedy and marshy banks of the Nile*. So Niebuhr, Voyage, tom. ii. p. 201, 2, observes, "The bank of the *Euphrates* is extremely low in the country called *Um el chanzer*, where one finds an extraordinary quantity of *bulrushes*, and in the same place a great number of *wild boars*." And long ago Ovid has assigned a marsh for the haunt of his *Calydonian boar*, Metam. lib. viii. lin. 335, &c.

On 1 Sam. xxiii. 15—18, see Harmer's Observations, vol. iii. p. 63, &c.

IV. As a N. עֵר, fem. עֲרִיר *A honey-comb, emptying or pouring out honey*. occ. Cai t. v. 1. 1 Sam. xiv. 27; where LXX κηριον τὸ μελιτος, and Vulg. favum mellis, a honey-comb.

V. As a N. עֹר, and sometimes in Reg. עַר, plur. עֲרוֹת, עֲרוֹר, and עֲרוֹ, *The skin of man or animals, probably so called from it's continually pouring out the perspirable matter through it's many excretory pores*. freq. occ. In Gen. iii. 21, *The coats of skin, which God made for Adam and his wife, were, no doubt, of those animals which had been by divine appointment slain in sacrifice, as types of the sufferings and death of the promised seed; and so God's clothing them in these represented and assured to them that garment of salvation and those robes of righteousness with which they should be invested in consequence of the sacrifice of the Lamb of God, and further confirmed to them that joyful hope, that though they must endure labour and sorrow, till they returned unto the dust, yet that this corruptible should (one day) put on, ενδυσασθαι, incorruption, this mortal should put on, ενδυσασθαι, immortality*. Comp. Isa. lxi. 10. Gal. iii. 27. Rom. xiii. 13, 14. 1 Cor. xv. 53. Rev. vii. 9, 13, 14, &c. xix. 8. And to instruct believers to whom they were to apply for these glorious privileges, even to Him who was both *Priest and Sacrifice*, it was ordained in the law, Lev. vii. 8, that the offering priest should have the skin of the burnt offering for himself. And of this, doubtless, patriarchal rite, we find evident traces among the Heathen. Thus in *Virgil*, Æn. viii. lin. 282, we find the priests of *Hercules pellibus in morem cincti*—clad in skins after their custom. And in *Lucian De Deâ Syr.* tom. ii. p. 913, edit. Bened. we meet with a remarkable rite of the offerer himself squatting on his knees upon the skin of the sacrificed sheep, and putting the head and feet of the victim upon his own head. Το δὲ νακος χαμαι θεμενος, ἐπὶ τῷτο εἰ γόνυ ἐΐεται ποδας ἐς καὶ κεφαλὴν ἐπὶ τὴν αὐτοῦ κεφαλὴν ἀναλαμβάνει.

Job ii. 4, עֹר בְּעֹר עֹר Skin after skin, and all that a man hath will he give נַפְשׁוֹ בְּעֹר בְּעֹר for his vital frame or life. ver. 5, But put forth thy hand now, and touch his bone and his flesh. The former expression evidently alludes to the well-known fact of the renovation of the skin on any part of the body that has been excoriated, and is plainly proverbial, importing that a man

man may bear to part with all that he has, and even to have his skin, as it were, stripped off, again and again, provided only that his life be safe. All other losses and calamities may be well borne as external and superficial, and not coming home to the man's self.

VI. To pour forth, empty out, make bare. Spoken of demolishing buildings. occ. Ps. cxxxvii. 7. ער ער דיסם בז Pour forth, pour forth, or make bare, make bare, in her (Jerusalem) even to the foundation. LXX καταστρεψα, καταστρεψα, and Vulg. exinanite, exinanite, empty out, empty out.

VII. As a N. fem. סערה, in Reg. סערה A cave, a place hollowed or emptied out. Gen. xix. 30. xxiii. 9. Jud. vi. 2.

ער I. To strip or deprive entirely, to make quite bare. It occurs not as a V. in this sense, but as a N. עריר Stripped bare, destitute. In Gen. xv. 2, it refers to being without children, but is by no means confined to this sense; for in Jer. xxii. 30, it is applied to Coniah, called also Jeconiah and Jehoiachin, whose seed is mentioned in the same verse, and who, we are certain from 1 Chron. iii. 17, 18, had at least seven sons, supposing מטר in ver. 17, to be only a kind of surname given to Jeconiah, q. d. the captive. In Jer. the LXX and Theodotion explain עריר by κατακηρυχθης renounced, rejected. עריר occurs also Lev. xx. 20, 21.

II. To empty out, as the foundation of a building. It occurs, with 1 substituted for the second ר, Hab. iii. 13, ערום Thou didst empty out the foundation to the neck, q. d. neck-high. Comp. Isa. viii. 8, and Ps. cxxxvii. 7, under ערר VI.

ער I. In Kal and Hith. To be entirely poured forth, to be laid in ruins or rubbish, as a wall. occ. Jer. li. 58; where the LXX κατασυναπτομενον κατασυναπηρεται shall be entirely digged down; so Vulg. suffosione suffodietur. Comp. ער VI. and ער II.

II. As a participial N. עריר Entirely stript or destitute. occ. Ps. cii. 18.

III. As a N. ערר and ערער "A blasted tree quite naked or stripped of its foliage." Taylor's Concordance from Hüller, Hierophyt. pars i. p. 86. occ. Jer. xvii. 6. xlvi. 6. In the former passage the LXX render it by αγκυμιμυακη wild tamarisk,

and the Vulg. in both by myrica tamarisk. If it be the name of any particular plant, the tamarisk seems as likely as any, for "these trees, as Mr. Miller has observed in his Gardener's Dictionary, have not much beauty to recommend them, for their branches are produced in so straggling a manner, as not, by any art, to be trained up regularly, and their leaves are commonly thin upon their branches, and fall away in winter, so that there is nothing to recommend them but their oddness." In Jer. xvii. 6, Symmachus renders it by ξυλον ακαριστον an unfruitful tree.

עד

I. To set in order or array, to order, dispose. See inter al. Gen. xiv. 8. xxii. 9. Exod. xxvii. 21. Num. xxiii. 4. Job xxxii. 14. Ps. xxiii. 5. As a N. עד A setting in order, disposition. Exod. xl. 4, 23. It seems to denote disposition, temper, or turn of mind, Ps. lv. 14. So Symmachus explains בערר according to my disposition, by ὁμοτροπος μοι, LXX by ἰσοψυχς, and Vulg. by unanimis. עד בנידום A suit of clothes, array. Jud. xvii. 10. As a N. fem. מערכה An ordering, order, row. Exod. xxxix. 37. Lev. xxiv. 6, 7. Also, An army in battle array. 1 Sam. xvii. 21, 22, 23. As a N. masc. plur. in Reg. מערכי Dispositions, arrangements. occ. Prov. xvi. 1, The arrangements, or schemes of the heart (are) man's, but the answer of the tongue (is) from Jehovah. Comp. ver. 9. ch. xix. 21. Jer. x. 23. Hence Lat. grex a flock.

II. To set one thing with or against another, to compare, value. See Ps. xl. 6. Isa. xl. 18. (Comp. Sense III.) In Niph. To be set against in this sense, to be compared with. Job xxviii. 17, 19.

III. In Hiph. To make an orderly or proportionable estimation, to rate at a certain price, to estimate, value. Lev. xxvii. 8, 12. As a N. עד An estimation, valuation. Lev. xxvii. 3, 4, & al. freq.

IV. In Hiph. To tax, assess, charge with a certain proportionable tax. 2 K. xxiii. 35. As a N. עד An assessment, tax. 2 K. xxiii. 35.

עדך, with the last radical doubled, as a N. An estimate, estimation. So LXX ἐτιμα, and ἐντιμωσις, and Vulg. æstimatio, Lex, xxvii. 2, 3, &c.

DER.

DER. *Work, wrought, wright.* Qu? Lat. *rectus*, whence *rectitude, rectify*, and Eng. *right, righteous*, &c. Also, perhaps, Lat. *arca* a chest, whence Eng. *ark*. Greek *organon*, whence Eng. *organ*, &c. Also, by transposition, Eng. *rank, range*, whence *arrange*, &c.

ערל

To be *superfluous, exuberant, needless* or *useless in quantity*. It occurs not as a V. simply in this sense, but

I. As a N. ערל *Superfluous, exuberant*. occ. Exod. vi. 12, 30, ערל שפתים *Superfluous, exuberant, in lips, having the lips too large or thick*.

II. As a N. ערל *Having the superfluous foreskin uncircumcised*. Gen. xvii. 14. Exod. xii. 48, & al. freq. As a N. fem. ערלה *The superfluous foreskin or prepuce*. Gen. xvii. 11. xxxiv. 14. Hence

As a V. in Kal, *To take off and cast away, as uncircumcised or unclean*. occ. Lev. xix. 23, וערלחם ערלתו *Then ye shall cast away it's uncircumcision, it's fruit, three years (every tree) shall be ערלים uncircumcised unto you*. So the Vulg. *aufereitis praeputia eorum*.

In Niph. or Hiph. *To shew his foreskin, appear uncircumcised*, i. e. vile and abominable. occ. Hab. ii. 16. The two last cited are the only passages wherein ערל is used as a V.

From the *spiritual design of circumcision*, the word is transferred to the heart and ear, to denote those evil *lusts and affections* which are *impediments or hinderances* to men's receiving, believing, and obeying the will of God. See Lev. xxvi. 41. Deut. x. 16. Jer. vi. 10. ix. 26. Acts vii. 51. Ezek. xlv. 7, 9. Comp. Rom. ii. 29. Col. ii. 11. Jam. i. 21; in which last text the *Παρρησιας κακίας* *superfluity of naughtiness*, seems to allude to the proper import of the N. ערל.

Hence Lat. *garrulus*, and Eng. *garrulous, garrality*.

ערם

To be *naked*. It occurs not as a V. simply in this sense, but

I. As Ns. ערם, ערים, and ערם *Naked, uncovered*. Gen. ii. 25. iii. 7. 1 Sam. xix. 24. Job xxvi. 6. Also, ערם *Nakedness*. Deut. xxviii. 48.

ערם sometimes means no more than *stripped of one's usual dress, armour, or the*

like. See 1 Sam. xix. 24. Isa. xi. 1. Mic. i. 8. Amos ii. 16; where Targum ערם ערילתא *naked, without armour*. Ill-clad. Job xxii. 6.*

Hence Greek *ερημος* *desolate, desert*, whence Eng. *Eremit*, and by corruption *Hermit*. Old Eng. *† earm* *poor, and yrnath* *poverty*. Lat. *ermis*, Eng. *ermis, worm*.

II. As a N. fem. ערמה, plur. ערמות *A heap of naked corn*, i. e. *stripped of the husks and straw*; for the Easterns do not put up their corn in stacks, as we do, but thresh it out in the field, and then lay the *bare grain* in heaps in their repositories. See under ערם I. ערם I. Ruth iii. 7. 2 Chron. xxxi. 6, 7, & 9. Hag. ii. 16. Jer. i. 26, as *heaps*, i. e. of *bare corn* after it has been *threshed*. A most striking image to an eastern reader! So in Neh. iii. 34, or iv. 2, ערמות is applied to *dust or rubbish*; but in this passage *Sanballat* is the speaker, who being a *Horonite or Moabite*, may be supposed to use the word in a dialectical sense. On Neh. xiii. 15, see *Harmer's Observations*, vol. iv. p. 118.

It is once used as a V. in Niph. *To be heaped up*. Exod. xv. 8. So *Amik, Symmachus*, and *Theodotion* ערמה, and Vulg. *congregatae sunt, were gathered together*. Comp. under ער X.

III. As a N. ערמון, plur. ערמונים *The plane tree*, so called from the bark *naturally peeling off*, and leaving the trunk *naked*, which I have had frequent opportunities of observing. occ. Gen. xxi. 37. Ezek. xxxi. 8; in the former of which passages the LXX. render it by *πλατανος*, and the Vulg. in both by *platanus, the plane-tree*. Both the Greek and Latin names are evidently derived from *εραμαι*, *broad*, on account of it's *broad spreading branches*, for which the *plane-tree* is further remarkable. So we find the Grecian army in *Hom.* II. ii. lin. 307, *αυτῶν καλῇ ὑπὸ πλατανιστῶν* under a beautiful *plane-tree*. *Virgil, Georg. iv. lin. 146*, mentions

— *minitrantem platanum potantibus umbra*

The *plane-tree* yielding the *convivial shade*.

* See Dr. Chandler's *Life of King David*, vol. i. p. 93, &c. and *Virgins* on Isa. xx. 2, and *Great and Eng. Lexic.* in Γυμνασιον.

† See *Yacinius, Etymol. Anglicana*.

And

And Petronius Arbiter in Satyr.

Nobilis actives platanus diffuderat umbras.
The noble plane had spread its summer shade.

And how fond the Romans were of this tree for the agreeable shade it affords, the learned reader may see in *Pliny*, Nat. Hist. lib. xii. cap. 1, where he will also meet with a description of some very wide-spreading planes. Compare also *Miller's Gardener's Dictionary* in *Platanus*, and *Gentleman's Magaz.* for March 1787, p. 202.

- IV. Since persons who want to exert an extraordinary degree of bodily activity, sometimes strip themselves naked, or throw off the greatest part of their garments. See *Amos* ii. 16. *Mark* xiv. 52. *John* xxi. 7; hence ערב applied to the mind, denotes quickness, readiness of mind or understanding, and that both in a good and bad sense. As a N. ערב *Wise, prudent, ready-witted*, *qui animo est promptus*, *ערוץ*, or as *St. Paul* speaks, *Heb. v. 14, τα αὐτοεργαζόμενα* ΓΕΙΤΜΝΑΣΜΕΝΑ *ערוץ*. It is opposed to ערוב foolish, *Prov. xii. 16.* —to ערוב stupid, *ver. 23.* —to ערוב simple, silly, *Prov. xxii. 3.* —to ערוב rash, precipitate. *Prov. xxvii. 12.* As a N. fem. ערוב *Wisdom, prudence.* *Prov. i. 4. viii. 5. 12.* As a V. in a Niph. sense, *To be or become wise*, *ΓΕΙΤΜΝΑΣΘΑΙ* *ערוץ* *ver. Prov. xv. 5. xix. 25.* In a bad sense, ערוב *Quick-witted, cunning, subtle, sharp*, *Job v. 12. xv. 5.* Comp. *Gen. iii. 1.* As a N. ערב, and fem. *Subtilty, cunning.* *Exod. xxi. 14. Josh. ix. 4. Job v. 13.* In Kal, *To act cunningly or subtly.* *1 Sam. xxiii. 22.* In Hiph. *To make cunning or subtle.* occ. *Ps. lxxxiii. 4.* ערבו סוד *They have taken crafty or subtle counsel.*

ערב

To knead. It occurs not as a V. in *Heb.* but seems nearly related to ערב *to agitate.* As a N. fem. plur. in Reg. ערבות *and ערבות Masses of kneaded dough or paste.* occ. *Num. xv. 20, 21. Neh. x. 37. Ezek. xliv. 30.*

ערב

I. *To distil, fall down in drops.* occ. *Dent. xxxii. 2. xxxiii. 28.*

II. As a N, masc. plur. in Reg. ערבות *Defusions, as of the light flowing down from the sun to the earth, not in atoms,*

as they leave his body, but, as it were, in drops, which are continually increasing in size as they recede from him *. occ. *Isa. v. 30.* And the light is darkened or starkened בערבות in its defusions; so *Montanus*, *Et lux obtenebrata est in defusionibus suis*; or since the suffix י is fem. in flowing down upon it, i. e. the earth.

III. Transitively, *To cause to fall down by beating to pieces, to batter down, diruere.* occ. *Hos. x. 2.*

IV. As a N. ערב The neck, properly the hinder part, cervix, so called perhaps from the indented form of the vertebra hanging, as it were, from each other, like a succession of drops. freq. occ. So in Greek the neck is denominated "τραχηλος from τραχὺς rough, compounded perhaps with ἦλος a nail, on account of the roughness of its seven vertebral bones, whose projections somewhat resemble the heads of nails†." freq. occ.

To give the neck of enemies may signify to give the victory and superiority over them, to put their lives in our power, as Ps. xviii. 41, literally, (As to) my enemies thou hast given me the neck (of them namely). *Exod. xxiii. 27.* And I have given all your enemies to thee (by) the neck. Comp. *Gen. xlix. 8. Josh. x. 24.* Or rather the phrase may mean no more than, as our translators render it, *To make them turn their back*, as ערב ערב plainly signifies, they turned their own back, *2 Chron. xxix. 6.* So ערב ערב, and ערב ערב, *Josh. vii. 8, 12. Jer. ii. 27.* ערב ערב *Stiff in neck, stiff-necked*, is an expression often occurring in Scripture (as *Exod. xxxii. 9. xxxiii. 3. Dent. ix. 6. x. 16, & al. freq. comp. Isa. xlviii. 4.*) for stubbornness, or refractoriness, and is taken from unbroken or unruly beeves, who will not submit their necks to the yoke. Comp. *Jer. xxvii. 8. Hos. iv. 16.* Hence,

IV. As a V. in Kal, *To break the neck, or rather to cut off the neck, to decol- late, q. d. to neck.* occ. *Exod. xiii. 13. xxxiv. 20. Dent. xxi. 4, 6. Isa. lxvi. 3.*

ערב

I. *To agitate, shake violently.* *Job xiii. 25.* (so *Schyltens* *violenter agitabis*) *Isa. ii.*

* See *Lucræti*, lib. ii. lin. 149—155.

† See *Greek and Eng. Lexicon* in *τραχηλος*.

19, 21. As a N. fem. כערה *violent agitation*. Isa. x. 33.

Hence Greek *apaera* to strike, beat, or dash against. Lat. *urgeo*, and Eng. to *urge*. French *orage* a storm.

- II. In a transitive sense, *To terrify, to shake or agitate others with fear*. Isa. xlvii. 12. Comp. Ps. x. 18. Also, *To dread, be terrified at*. Job xxxi. 34, אם If I have done so and so, as in the preceding verses, כי Then (comp. ch. viii. 6. xxxvii. 20.) מערר let me fear or be terrified at the great assembly, of the Arab clan namely, to punish me. See Scott's Note. In a Niph. sense, *To be agitated with fear, terrified*. Deut. i. 29. Jos. i. 9, & al. In Hiph. The same. occ. Isa. viii. 12. Also, Transitiely, *To fear, revere*. occ. Isa. xxix. 23. As a participial N. or Participle Niph. נערך *To be feared, or revered, awful, formidandus*. occ. Ps. lxxxix. 8. As a participial N. נערך *Terror, terrible place*. בערך נחלים In the terrible place or gullies of the torrents. Job xxx. 6. Comp. Job xxiv. 8. As Na. ערף *Terrible, formidable*. Job vi. 23. Ps. xxxvii. 35. liv. 5, & al. freq. מערר *Dread, the object of dread or awe*, occ. Isa. viii. 13.

Hence *Apes*, and, with מ prefixed, *Mars*, and *Mavors*, the Greek and Latin names of the God of War.

ערק

This word in Chaldee signifies *To Acc*, in Arabic, *To gnaw*, as, for instance, a bone. It occurs but in two passages of the Bible, namely, Job xxx. 3, 17. In the former text the sense of *gnawing* seems evidently preferable; *In want, and hard, severe, hunger* ציה הערקים *gnawing the desert*. So Vulg. *rodebant in solitudine, they gnawed in the desert*. In the latter passage ערק seems to denote *gnawing, corroding pains*. "The ancients, says Mr. Michaelis, Recueil de Questions, p. 74, sometimes speak of the violent pains that attend the progress of the [Elephantiasis, Job's] distemper." See Schultens and Scott on the above passages.

ערש

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. ערש, plur. in Reg. ערשות, is rendered a *couch, bed, bedstead*; but as Mr. Harmer has remarked in Observations, vol. ii. p. 65, &c.

it seems more agreeably to the oriental customs, to denote the *furniture of an oriental כסא or divan*, that is a *carpet or mattress*, of which latter I suppose the eastern beds consisted anciently, as they do in our times. (Comp. under נטה XIV. 1, 2.)

ערש is plainly applied to the *bedding or bed-furniture*, Job vii. 13. Ps. vi. 7. xli. 4. cxxxii. 3. Prov. vii. 16, סבירים רבתי ערש *With tapestry or carpets I have spread my bed*, i. e. the mattress; and this text I think clearly shews what ערש precisely signifies. So Deut. iii. 11, The mattress of Og was a mattress of iron, i. e. "full of small pieces of iron, like a coat of mail, which may surely impress the mind with as strong an idea of the martial roughness of that gigantic prince, as having a bedstead made of iron, instead of wood, of ivory, or of silver." So in the following passages ערש relates to the *mattresses spread on their divans or sofas*. Amos iii. 12, As the shepherd taketh out of the mouth of the lion two legs or the piece of an ear; so shall the children of Israel be taken out or delivered, ערשית בשמרון בפאת משה וברמסן ערש *who dwell or sit in Samaria in the corner of the divan (the place of honour; see under נטה XIV. 2.) and (who sit) is Damascus on a mattress*, i. e. who are now in high honour in their own, or indulging in foreign luxuries in other countries. Damascus * was a most delightful place; and as Amos delivered this prophecy in the days of Jeroboam the son of Joash king of Israel (see ch. i. 1.), who recovered Damascus for Israel (see 2 K. xiv. 28.), it is probable that many of the richer Israelites might choose to dwell there.

Amos vi. 4, *Lying על כסות שן upon divans of ivory*, i. e. adorned with ivory (comp. under שנה V. 2.), and stretching themselves out על ערשחם on their mattresses.

Cant. i. 16, ערשנו Our mattress (i. e. what served for a mattress) is green; the royal bride being then encamped near some fountain or rill of water, as usual in the East, where verdure is exquisitely pleasing. But see more in Harmer's

* See Maundrell's Journey, April 27, and Complete System of Geography, vol. ii. p. 107.

excellent

excellent *Outlines of a Commentary on Solomon's Song*, p. 226, &c.

The above cited are all the passages of the Bible where עץ occurs; and, on the whole, I think it evident that it's proper signification is a *mat* or *mattress*; and I suspect the radical idea of the word to be to *inweave*, *interweave*, or the like, as the Chaldaizing Jews apply the cognate Verb ערס ("commiscuit, implicavit, implexit." *Castell*), and the Arabic ערץ signifies to *construct a trellis or lattice-work*, "tale (i. e. pergulari) opus struxit vineæ aut putei ergo." *Castell*.

עץ

To *consume*, *destroy*. It occurs not however as a V. in the simple form, but comp. below ערע, and hence

I. As a N. עץ *A moth*, Job iv. 19; or more strictly a *moth-worm* (for the moth itself is called ער, which is joined with עץ, Isa. li. 8), as it proceeds from the egg before it is changed into the *Chrysalis*, *Aurelia* or *Nymph**, so called from it's *corroding* and *destroying* the texture of cloth, &c. Isa. l. 9. li. 8. Job xiii. 28. xxvii. 18. *He buildeth ערע as the moth-worm his house*, "which, by eating into the garment wherein it makes it's habitation, destroys it's own dwelling." *Scott's Note*. "The young moth (i. e. the *moth-worm*), upon leaving the egg, which a *papilio* has lodged upon a piece of stuff, or a skin well dressed, and commodious for her purpose, immediately finds a *habitation* and food in the nap of the stuff or hair of the skin. It *gnaws* and lives upon the nap, and likewise *builds* with it it's *apartment*—accommodated both with a fore-door and a back one. The whole is well fastened to the ground of the stuff, with several cords and a little glue. The *moth (worm)* sometimes thrusts her head out of one opening, and sometimes out of the other, and perpetually *devours* and *demolishes* all about her;—and when she has cleared the place about her, she draws out all the stakes of this tent, after which she carries it to some little distance, and then fixes it with her slender cords in a new situation. In this manner she continues to live at our expence till she is

satiated with her food, at which period she is first transformed into a nymph, and then changes into a *papilio* (or moth.)" *Nature Displayed*, vol. i. p. 35, 6, English. edit. 12mo.

From עץ a *moth*, *Bate*, in Crit. Heb. and Note on Gen. xxv. 25, in his New and Literal Translation, &c. derives the name עש Esau, q. d. *moth-like*, being like a *hairy-moth*, an emblem of the *weakness and transitoriness of the natural man*. See Job iv. 19. xxvii. 18.

II. As a N. עץ *The blight*, i. e. the *blighting*, *blasting*, *corroding air*. occ. Job ix. 9. עץ The same. occ. Job xxxviii. 32, *And canst thou lead along or direct עץ על בניו "the blighting, wasting, corroding air with it's sons, i. e. with the numberless insects which a blighting air brings with it?" Bate's Crit. Heb. which see.*

עץעץ To be *consumed*, *consume*, or *waste away*, as the eye in grief. occ. Psal. vi. 8. xxxi. 10.—as the bones. occ. Psal. xxxi. 11.

From this Root perhaps the Gaulish idol *Hesus* had his name. † The mythologists say he answered to the Roman *Mars*, the god of war; but probably the appellation anciently imported the *blasting, destructive power of the heavens*. However, in after times they used to sacrifice to him the captives taken in war; whence *Lucan*, lib. i. lin. 445, calls him,

—Horrensque feris altarihus Hesus!

Hesus with cruel altars, horrid god!

עשב

Occurs not as a V. and the ideal meaning is uncertain, but as a N. עשב, plur. עשבות, *An herb, herbage*, as contradistinguished from a tree. Gen. i. 11, 12, 30, & al. freq.

עשה

With a radical, but mutable or omissible; ה. This is a very general word, like *do* and *make* in English. The following are it's principal applications.

I. To *make*, out of pre-existent matter, to *form*, *fashion*. Gen. i. 7. vi. 15, 16. Ps. cxix. 73. Job x. 9. Observe that in Gen. vi. 7, the Samaritan Pentateuch and thirty of Dr. *Kenicott's* Codices

† See *Fossius De Orig. & Prog. Mol.* lib. ii. cap. 33.

○ ○

have

* See *Nature Displayed*, vol. i. p. 18. 19, &c. English edit. 12mo.

have עשיתם; and that in Exod. xxv. 31, for תעשה of the common printed editions, the Samaritan Pentateuch, and very many of the Doctor's Codices, read תעשה without the י. As a N. fem. מעשה *Work, form, fashion.* Gen. xl. 17. Exod. xxiv. 10. Num. viii. 4. 1 K. vii. 8, 17, & al.

- II. *To do, perform, act.* Gen. iii. 13, 14. vii. 5. Josh. xxii. 26. Ezek. xvii. 17, & al. freq. Comp. 1 K. xx. 40. On Gen. ii. 3, see under שבח. Absolutely, *To work, act.* Exod. v. 9. Ruth ii. 19. Prov. xxi. 25. And in this sense of *doing, acting, working, or the like*, I apprehend we may understand this Verb in that controverted text, Gen. xi. 4, *And they said, Come, let us build us a city and a tower with it's top (high) in the heavens, שם תעשה לנו* and let us do, act, provide for ourselves there, *lest we be, or that we be not, scattered over the face of the whole earth.* Bochart, vol. i. 48, explains the Heb. words, as in our Translation, "We will make us a name, which, says he, plainly signifies that they erected their prodigious fabric, that they might gain an immortal name with posterity." And to confirm this interpretation are cited 2 Sam. viii. 13. Isa. lxi. 12, 14. Jer. xxxii. 20. Dan. ix. 15. And it is granted that in these passages עשה means *to make or gain a name*. But still, how could the builders of Babel's *gaining an immortal name with posterity*, hinder their *immediate dispersion*, as the text in Genesis on this interpretation expresses? The Chaldee Targums of Jonathan Ben Uziel, and of Jerusalem, and a Samaritan Targum produced by Kircher (Obelisc. Pamphil. lib. ii. cap. 10.) explain עשה in that passage by *an image or idol*; but there is no other instance in Scripture of עשה having this meaning. Equally destitute of proof from Scripture is the sense of σημεῖον a *signal or landmark*, which some learned men have here given to עשה. I recur therefore to the interpretation first proposed, and in confirmation of it observe, that עשה is plainly used as a participle of *place* in no less than four other passages of this story, namely, at ver. 2, 7, 8, and 9. See this explanation further illustrated and defended in Dr.

Gregory Sharp's Origin of Languages, p. 29, &c. It should, however, be added, that the learned Vitringa, Observat. Sacr. lib. i. cap. 1. § 6, note †, defends Bochart's interpretation by remarking that those words, *lest we be scattered abroad upon the face of the whole earth*, belong principally to the former part of the preceding sentence, not to the latter. Read therefore the text thus, and all will be clear: *Come, let us build for us a city, and a lofty tower (and let us make us a name), lest we be scattered, &c.*

As a N. fem. מעשה *An action, deed, fact.* Gen. xlv. 15. Exod. xviii. 20. & al. Hence Lat. *Mos* Manner, custom.

- III. *To form, bear, produce fruit, as vegetables.* Gen. i. 11. Ps. i. 3. Hos. viii. 7, & al.—as the earth. Lev. xxv. 21. As a N. fem. מעשה *Produce.* Hab. iii. 17.

IV. *To prepare.* Ezek. xii. 3.

V. *To prepare or dress, as flesh or vegetables for food.* Gen. xviii. 6, 7. Jud. xiii. 15. Neh. v. 18.

VI. *To dress, prepare, or offer for sacrifice.* Exod. x. 25. Lev. ix. 7, 22. Num. xv. 8, 14. 1 K. xviii. 23, 25. Ezek. xlv. 17. So the Greek *ἑλω*, and Latin *facio*, which in their primary sense signify *to make or do*, are also used for *sacrificing*.

VII. *To prepare, ordain, constitute.* Isa. xxii. 11. xxxvii. 26.

VIII. *To keep, observe, celebrate, as the sabbath.* Exod. xxxi. 16. Deut. v. 15.—the passover. Exod. xii. 47, 48. Num. ix. 6, 14. 2 K. xxiii. 21, 22. & al.

IX. *To dress or trim.* Spoken of the habit of the body. Deut. xxi. 12. 2 Sam. xix. 24. Perhaps in the former of these texts it denotes not only *paring the nails*, but *tingeing them with henna*, after the custom of the East. See Harmer's Observations, vol. ii. p. 361.

X. Of substance or riches, *To procure, acquire.* Gen. xii. 5. xxxi. 1. So we say in Eug. *To make a fortune.* As a N. fem. מעשה *Possession, substance.* So Vulg. *Possessio.* 1 Sam. xxv. 2.

XI. *To form, as an army does.* Joel iii. 16, עשו *Form, set yourselves in array.* LXX συναθροίσθε *assemble yourselves*, which Greek word is also used as a *military term*.

XII. *To ordain, appoint, or constitute to*
some

some office, to make, as we also say in this sense. 1 K. xii. 31, 32. 2 Chron. xiii. 9. Comp. 1 Sam. xii. 6, 8.

XIII. To consecrate, dedicate. 2 Chron. xxiv. 7. Hos. ii. 8.

XIV. Transitiely, To deal with, have to do with, as with familiar spirits and wizards. 2 K. xxi. 6. 2 Chron. xxxiii. 6. —with the breasts of a woman. Ezek. xxiii. 3, 8, 21.

XV. To deal with, do for, in a bad sense. Zeph. iii. 19. So *Montanus* conficiens. Comp. Ezek. xxii. 14.

XVI. To inflict, evil or suffering. Amos iii. 6. עשן

I. To smoke. As a N. עשן Smoke. Exod. xix. 18, & al. freq. Comp. Isa. vi. 4.

II. It imports violent anger or rage, To fume. Ps. lxxx. 5. In this sense it is sometimes joined with אף the nose, as Deut. xxix. 20, Because then אף יעשן ידו the nose of Jehozah shall smoke, i. e. emit a smoke or steam, as those of men in violent rage are apt to do; spoken ἀποπροσθαλῶς. So Psal. lxxiv. 1. Comp. under אפה V.

DBR. Saxon *parend*, and Eng. *weasand*, through which the steaming breath is emitted.

עשק

I. To oppress, press, or rush upon. Job xl. 18, or 23, Behold the stream יעשק may press (upon him) he will not be terrified. So *Bochart* excellently renders this passage, vol. iii. 765; where the reader may find this exposition defended at large. I add from Mons. *Buffon*, Hist. Nat. tom. x. p. 212, 12mo. speaking of the *Hippopotamus*, "He is pleased with being in the water, and stays there as willingly as upon the land.—He remains a long time at the bottom of the water, and walks there as in the open air." To the same purpose Mr. *Watson*, in his *Animal World Displayed*, p. 92. "The *hippopotamus* spends part of it's life under water; it comes out of the water in an evening to sleep; and when it goes in again, it walks very deliberately in over head, and pursues it's course along the bottom as easy and unconcerned as if it were in the open air. The rivers it frequents are very deep, and where they are also clear, this affords a most astonishing sight." Comp. under נח I.

II. To oppress, do violence to, in a moral sense. Lev. vi. 2, 4. Ezek. xxii. 29. As a Participle paoul עשק, or, as twenty-five of Dr. *Kennicott's* Codices, read fully with the ו, עשוק Oppressed, in conscience. occ. Prov. xxviii. 17, A man oppressed with the guilt of murder (comp. Gen. ix. 4, 5.) will flee to the pit (of destruction) let none lay hold on him; there is no occasion for it; he is already his own tormentor, and will probably either be his own executioner, or deliver himself up to justice. See *Schultens*. As a N. עשק Oppression, violence, extortion. Lev. vi. 4. Ps. lxii. 11. cxix. 134. So Fem. עשקה occ. Isa. xxxviii. 14.

III. In Hith. To contend, strive, struggle, q. d. to press or rush upon each other, Vim. sibi invicem inferre. occ. Gen. xxvi. 20. As a N. עשק Violence, strife. occ. Gen. xxvi. 20.

עשר

I. In Kal, To be or become rich or opulent. occ. Job xvi. 29. Hos. xii. 9. Zech. xi. 5. In 1 K. xxii. 48, or 49, for עשר of the common printed editions, not only the *Keri*, but sixteen of Dr. *Kennicott's* Codices now read עשה made, as eight more did originally, and so likewise the Targum, rendering it עבר, the LXX (*Alex.*) by ἐποίησαν, and Vulg. by fecerat, appear to have read. In Hiph. The same. Prov. xxi. 17. xxiii. 4. xxviii. 20. Also, To make rich, enrich. Gen. xiv. 23. 1 Sam. ii. 7. Ezek. xxvii. 33. In Hith. To make oneself rich, enrich oneself, occ. Prov. xiii. 7. As Ns. עשר Riches, opulence. Gen. xxxi. 16. 1 Sam. xvii. 15. Esth. i. 4, & al. freq. עשיר Rich, opulent. Exod. xxx. 15. Ruth iii. 10, & al. freq.

II. As Ns. עשר, fem. עשרה Ten, the rich number *, including all units under it. Gen. v. 8, 10, 14, & al. freq. Plur. עשרים Twenty. Gen. xviii. 31. xxxi. 38, & al. freq. Also, Twentieth. 2 Kings xiii. 1. xv. 1, & al. עשירי and עשרי, fem. עשרית, and עשרה The tenth. See Gen. viii. 5. Ezek. xxix. 1. Jer. xxxii. 1.

* In like manner the Etymologists derive the Gr. δέκα ten (whence the Latin *decem*, and Eng. *decimate*, *decimation*) from the V. ἑκατόν (Ionic ἑκατόν), because it contains all numbers. And are not the Lat. *teneo* and the Fr. *tenir* to hold (whence *contenir* and Eng. *contain*) and the Eng. *ten*, all derived from some common origin?

Ο ο 2

Isa.

Isa. vi. 13. עשרון *A measure of capacity, a tenth, a tenth part*, i.e. of the Ephah. (see Exod. xvi. 36.) Num. xv. 4, & al. freq. As a V. in Kal, *To tithe, decimate, either to take, receive the tenth or tithe*, at 1 Sam. viii. 15, 17. Neh. x. 38; or *to give, pay it*, Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12. In Hiph. *To tithe, take tithe*. Neh. x. 37. As a N. טעשר *Tithe, tenth*. Gen. xiv. 20. Num. xviii. 21, 26, & al. freq.

It is certain from the instances of *Abraham*, Gen. xiv. 20, and of *Jacob*, Gen. xxviii. 22, that *Tithes* were consecrated to God before the law; and from the well-known practices of the *Heathen in various and distant countries, of dedicating *tithes* to their gods, there is no room to doubt but this religious custom was as ancient as the dispersion of *Babel*, and even made a part of the patriarchal religion before the deluge. This payment of the particular quota of a *tenth* to God through his ministers, was, I apprehend, enjoined to believers as an emblematical expression of their renunciation of happiness from the *Riches* of this fallen world (see Gen. iii. 17—19.), and their faith and hope of receiving the *True Riches* in heaven, through the sufferings and intercession of Christ, the great *High Priest*.

By the Mosaic law "there were, says Mr. Clark in his Note on Deut. xiv. 22, three sorts of tithes to be paid from the people (besides those from the Levites to the priests, Num. xviii. 26—28.): 1st, To the Levites for their maintenance, Lev. xxvii. 30—33. Deut. xviii. 1. Num. xviii. 21, which were to be eaten where they dwelt, ver. 31, (and therefore to be paid there too. Comp. Neli. x. 37.) 2dly, For the Lord's feasts and sacrifices; to be eaten by the offerers at Jerusalem mentioned here, i. e. Deut. xiv. 22. 3dly, Besides these two, there was to be every third year (reckoning from the seventh or sabbatical year) a *tithe for the poor*, to be eaten at their own dwellings, ver. 28, 29." Thus Mr. Clark. But it may be justly questioned

whether this last, which he makes a *third* kind of tithe, differed from the second in any other respect, but that the owners were to consume it at home every third year, together with the Levite and the poor; whereas in the two intermediate years it was to be carried to Jerusalem and eaten there. Ainsworth on Deut. xiv. 22; *Godwin*, Moses and Aaron, lib. vi. cap. 3; *Selden* on Tythes, ch. ii. § 2, 3; and Dr. *Prideaux* on Tithes, p. 76, 112, are all of opinion that there were, by the Mosaic law, only two kinds of tithes.

III. As a N. עשר *An instrument of music with ten strings*. So the LXX δεκαχορδον, and Vulg. decacordo, and decem chordaram. occ. Ps. xcii. 4. xxxiii. 2. cxliv. 9. But in the two last cited passages עשר seems properly an adjective. Comp. under נבל VII. "To this, with other instruments, says Mr. *Holloway*, Orig. vol. i. p. 353, they sung divine hymns to renounce the riches of this world, and to assert and request those of the world to come. See Ps. xxxiii. 2. xcii. 3. Both which exhort the people of God to seek and to celebrate those heavenly *Riches*, the riches that are to be received in the kingdom of God." And I think we may add, that in Psal. cxliv. likewise Jehovah is acknowledged to be the author of temporal strength, salvation and riches, as typical of the correspondent spiritual blessings.

From עשר perhaps the Egyptian *Osiris* had his name, q. d. *The enricher*. By *Osiris* they primarily meant the *Sun*, sometimes (if indeed it ought to be distinguished) the *fructifying* power of universal nature, and sometimes that eminently fertilizing and enriching river the *Nile* (divitis Nili, as *Juvenal* calls it, sat. xiii. lin. 27), as owing it's increase to, and so being the gift of, the *sun*, See *Vossii De Orig. & Prog. Idol.* lib. ii. cap. 10, and *Jablonski Pantheon Egypt.* pars i. lib. ii. cap. i, and lib. iii. cap. i. § 7.

עשר

I. *To shine, look glossy*. occ. Jer. v. 28, *They are fat*. עשרו they shine, "as the skin of fat people does." *Bate*. As a Participle paoul, עשרו *bright*, as polished iron or steel. occ. Ezek. xxvii. 19.

LXX

* See Sir *Henry Spelman's* larger work of *Tithes*, ch. xxvii.; *Culmet's* Dictionary in *Tythes*; *Selden* on Tythes, ch. iii.; *Leisley's* Divine Right of Tythes, sect. vii.; *Wetstein* on Heb. vii. 2.

LXX *σιγασμενος* wrought. As a N. *עַתָּר* Glossiness, as of ivory. occ. Cant. v. 14; which passage refers to the *glossy white tunic*, which covered the belly of the royal bridegroom (comp. Cant. vii. 2, or 3.), and was variegated with spots of blue and gold. (Comp. under כָּפָר II.) White and blue were royal colours. Comp. Esther viii. 15, and see Mr. Harmer's Outlines, p. 114, &c.

Hence may be derived the Latin *Æstas* summer, *Æstus* heat, &c. French *Été*, and perhaps Eng. *East*.

II. As a N. fem. plur. *עֲשׂוֹתָּו Splendours*, *splendid prosperity*, or perhaps *gaiety*. occ. Job xii. 5, *A torch of contempt*, or a *contemptible link* (comp. Isa. vii. 4. xlii. 3.), *לְעֲשׂוֹתָּו* to the splendours of the prosperous (*is he who is*) ready (נָכוֹן, comp. Job xv. 23. xviii. 12. Ps. xxxviii. 17.) to slip with his foot. Comp. 2 Sam. xxii. 37. Ps. xviii. 37. As a N. fem. plur. in Reg. *עֲשׂוֹתָּו* rendered *thoughts*; but why not *splendours*, *glories*, which makes an excellent sense? occ. Ps. cxlvi. 4. Comp. Ps. xlix. 18.

III. In Hith. with ל following, *To shine upon*, as God in favour and kindness. occ. Jonah. i. 6; where Targ. תִּרְחִים *there may be mercy or pity*, LXX *διασωσῇ* *may save*, Pagninus, *placetur may be placated*. Comp. *אִם פִּירִים* under אר III.

IV. Chald. *To think, design*. occ. Dan. vi. 3, or 4. And from this Chaldean sense the word has been supposed to denote *thinking* in Heb. Job xii. 5. Psal. cxlvi. 4. Jonah i. 6, above explained.

V. *עֲשׂוֹתָּו* See among the Pluriliterals.

עַת

I. As a N. *עַת*, plur. *עֲתִים*, and *עֲתוֹת* Time, season, opportunity. Gen. viii. 11. Job xxiv. 1. Ps. ix. 10, & al. freq. It particularly denotes *the time of vengeance or punishment*. Jer. xxvii. 7. Ezek. vii. 7. xxx. 3. Comp. Luke xxi. 24. It is once used as a V. infin. with a *servile* inserted, *To time*, "*adapt to the time, do at a proper time*," Johnson. occ. Isa. i. 4, *To know how לעֲתוֹת* to time a word to the weary. To this purpose the LXX *τὴν γινώσκειν ἥνικα* (MS. Alex. *ἐν καιρῷ ἥνικα*) *δαίει* *εἰπὼν* *λογον*—*To know the time when it behoveth to speak a word*. As a N. *עַתָּה* Opportunity, seasonable, one who happens to be present at the time. occ. Lev. xvi. 21,

Thus the crucifiers of our Lord compelled one Simon a Cyrenian, who passed by, coming out of the country, to carry the cross after him (see Mark xv. 21. Luke xxiii. 26.), and so to support, as it were, the great sacrifice of atonement.

II. As Particles *עַתָּה*, Ps. lxxiv. 6. Hos. xiii. 13, but more frequently *עַתָּה*.

1. *At this time, now*. Gen. iii. 22. Josh. xiv. 11, & al. freq.

2. *Now, now then, now therefore*, denoting a consequence or inference from something preceding. See Gen. xxxi. 28, 44. Exod. xviii. 19. 2 K. iv. 26. Isa. v. 5. Ezek. xxvi. 18, *וְעַתָּה* at the beginning of epistles, 2 K. x. 2, & al.

3. With כ prefixed, *מֵעַתָּה*, *From this time, henceforth*. LXX *ἀπο τῆς νῦν*, *From now*. Isa. ix. 7. Mic. iv. 7, & al. freq.

III. *עַתָּה* To incline. See Root *עַתָּה*.

DER. Latin *Ætas* time, age, whence *æternus*, *æternitas*, and Eng. *eternal*, *eternity*. Also, Lat. *Otium*, time, leisure.

עַתָּר

I. In Kal, *To prepare, make ready*. So LXX *παρασκευάζω*. occ. Prov. xxiv. 27. In Hith. *To be ready, prepared*. occ. Job xv. 28. As Ns. *עַתָּר* and *עַתָּרָה* Ready, prepared, about to—, Deut. xxxii. 35, where the LXX *εὐομεα* ready; Esth. iii. 14, where LXX *εὐομεα*, and Vulg. *parent*; Job iii. 8, *עַתָּרָה* They who are about to or who shall—. So in Syriac *עַתָּרָה* with an infinitive following, is a periphrasis of the future tense, as *εὐομεα* ready, with an infinitive, is in Greek, 1 Pet. i. 5. And in 1 Pet. iv. 5, the Syriac Version has *עַתָּרָה לְמַעַן* for the Greek *εὐομεα* *σχόντι* *κρίναι*—And the LXX in Job iii 8, have *ὁ μελλων* *he who is about*—or *who shall*—. Comp. under *לְמַעַן*.

II. As a participial N. masc. plur. *עַתָּרִים* and *עַתָּרִים* Rams, or *He-goats*, Gen. xxxi. 10. 12; but, distinctively, the latter; when *full grown* and "*prepared or ready*, as the word means, says Bochart, for sacrifice, for slaughter, for commerce, for going before the flock, for propagation, and, if one may be allowed the expression, for all the offices of *he-goats*"; accordingly you find *עַתָּרִים* applied to all these." See Ps. lxxvi. 15, Ezek. xxvii. 21. Prov. xxvii. 26. Gen. xxxi. 10. Jer. i. 8. Hence

III. *עַתָּרִים* *The he-goats of the earth*.

Isa. xiv. 9, means the *princes or rulers of the earth*, or, as the prophet adds exegetically, *מלכי גוים Kings of the nations*. Comp. Jer. l. 8. Zech. x. 3, and under *ל* XVI. above, and see Bochart, vol. ii. 646.

עָרַם

In Niph. *To be burnt up*. So the Targum חורבת, and LXX σὺ γὰρ κατακαύσεις. Once, Isa. ix. 18, or 19.

עָרַח

I. In Kal, Intransitively, *To remove, withdraw*. occ. Gen. xii. 8. xxvi. 22. In Niph. *To be removed*. occ. Job xiv. 18. xviii. 4. In Hiph. Transitivity, *To transfer, remove*. occ. Job ix. 5. xxxii. 15. So the LXX, *Aquila*, and *Symmachus*, render the Verb by ἀφαιρῶμαι, ἀφαιρῶ, μεταίρω, ἐξαιρῶ, ἀποσπῶ, and the Vulg. by transgredior, traustero, and aufero. As a N. *עָרַח Removed, withdrawn*. occ. Isa. xxviii. 9. xxxiii. 18, לְמַכְסֵּה עָרַח, *for clothing of change* (so *Aquila* εἰς ἐσθλῆσιν μελασσεύς), or, as we usually express it, *for change of clothing*.

II. *To transcribe, copy out*. occ. Prov. xxv. 1. So the LXX ἐξεγραψαντο.

III. *To remove out of its proper place, to sink or be sunk*, as the eye in grief. occ. Ps. vi. 8. So Dryden, Palamon and Arcite,

His eye-balls in their hollow sockets sink.

IV. *To distort, retort, turn back or on one side*. occ. Ps. lxxv. 6, *Speak not בצוֹרַר עָרַח with a retorted neck, collo retorto*; a well-known gesture of pride, contempt, or disdain.

V. As a N. applied to the speech, *עָרַח Perverse, deviating from the truth, iniquitous*. occ. 1 Sam. ii. 3. Ps. xxxi. 19. xciv. 4.

VI. *To continue removing or going on in the same state, to hold on*. occ. Job xxi. 7; where LXX περὶ αἰωνίας are grown old. As a N. *עָרַח Holding, lasting, durable* (Eng. Translat.) occ. Prov. viii. 18. Comp. Luke xii. 33. xvi. 11.

VII. Chald. As a N. *עָרַח Ancient*. occ. Dan. vii. 9, 13, 22. So LXX and Theodotion παλαιός, and Vulg. antiquus. But does it not rather mean, *Permanent, lasting, durable*, according to *Vitrings* on Isa. xli. 4?

The above cited are all the passages wherein the Root occurs, except 1 Chron. iv. 22,

where עָרַח seems the proper name of a place or places from their ancient settlement.

עָרַח

In general, *To expand, dilate, diffuse*.

I. *To expand, diffuse*, as a cloud of incense. It occurs not as a V. in this sense, but as a N. עָרַח *Such an expansion*. occ. Ezek. viii. 11; where LXX αἶμας, and Vulg. vapor, vapour.

II. Spoken of words. In Hiph. *To diffuse*. It denotes both the abundance and futility of their talk; but I know not any one English word that will come up to it. We sometimes say *to vapour* in a similar sense for *vain, empty boasting or bragging*. occ. Ezek. xxxv. 13. In Niph. occ. Prov. xxvii. 6, נִמְצָא עָרַח *Steady, so faithful (are) the wounds of a friend, and deceitful, empty as a vapour (are) the kisses of an enemy*. Vulg. fraudulentia. The antithesis clears the sense of the word.

III. As a N. fem. in Reg. עָרַח *Diffusion, expansion*, as of an involving cloud. occ. Jer. xxxiii. 6.

IV. And most generally in Kal and Hiph. with ל or ל following, *To expand, open*, as a man his soul or heart to God in prayer. See Gen. xxv. 21. Exod. viii. 8, 9, 28, 29, 30. x. 17. Job xxii. 27.

V. In Kal and Niph. with ל following, *To expand, to be expanded and opened*, as the heart of God in mercy and kindness to his suppliants. See Gen. xxxv. 21. 2 Sam. xxi. 14. 1 Chron. v. 20. 2 Chron. xxxiii. 13. Isa. xix. 22.

See more in Bate's Crit. Heb. to whom I am much indebted in the explanation of this Root.

DER. Perhaps Gr. ὕδωρ, Eng. *Water*, Isl. *Vedur*, the air, wind. Sax. *peder*, Eng. *Weather*. Perhaps Gr. Αἶθερ, Eng. *Ether*, *ethereal*, &c. Gr. ἡὶορ the heart. Gr. Οὐδερ, Eng. *Udder*, Lat. *Uter*.

PLURILITERALS in ע.

עָרַם

As a N. from עָרַם *thick*, and עָרַם *mix or dirt*, *Thick dirt*. So Vulg. densum lutum. Once, Hab. ii. 6. In the second edition of this work I had under Root עָרַם explained this word, agreeably to the Targ. by *iniquity*. But *lading himself with iniquity*, though it be a figurative, can hardly be called an *enigmatical* expression,

pression, as *thick dirt*, used for a load of *useless, defiling gold and silver*, certainly is. And it should be observed, that this makes a part of the חידות or *enigmas* taken up against the king of Babylon.

עורידה See under עין II.

עזאול

As a N. from עז a goat, and אול to go away, *A scape-goat*. To this purpose the LXX αποσπομαυ sent away, *Aquila* ἀπολελυμενον the goat dismissed, and ἀπερχομενος going away, so *Symmachus* τραγον ἀπερχομενον, and another Hexaplar version τραγον ἀφιεμενον the goat sent away. occ. Lev. xvi. 8, 10, 26. The scape-goat is a plain type of Christ raised from the dead, by the strength of the divine Light, the *Glory of the Father* (comp. ין III. Rom. vi. 4. Eph. i. 19, 20.) for our justification (Rom. iv. 25. 1 Cor. xv. 17.), and so carrying our sins into the land of separation, never more to be remembered against us. Comp. Lev. xiv. 1—7.

ענייה See under ען VI.

עטלף

As a N. perhaps from עט to fly, and עלף *obscurity, duskiness* (comp. גלמור and ערפל), *A bat which flies abroad only in the dusk of the evening, and in the night*. So LXX νυκτερις, from νυξ the night, and Vulg. vespertilio, from vesper the evening; according to that of Ovid, Metam. lib. iv. fab. 10, lin. 415,

Nocte volant, seroque trahunt à vespere nomen.

occ. Lev. xi. 19. Deut. xiv. 18. Isa. ii. 20.

עכבר

As a N. *A mouse*. So LXX μῦς, and Vulg. mus. occ. Lev. xi. 29. 1 Sam. vi. 4, 5, 11, 18. Isa. lxvi. 17. It seems a derivative from עך (Arab.) to inflict, bend, curte, or עכב (Arab.) nimble, active (see *Castell*.) and עכבר frequent. So עכבר will be a descriptive name of this little animal, from it's quick and frequent motions or turnings. On 1 Sam. vi. 4, see Bochart, Hieroz. lib. i. pars iii. cap. 34; Scheuchzer, Phys. Sacr. Bp. Patrick's Note; but especially Harmer's Observations, vol. ii. p. 220, &c. who shews that in later days mice have been sometimes destructive to Palestine in particular.

עכביש

As a N. עכביש from עך (Arab.) to bend,

or עכב (Arab.) nimble, and כבש to subdue; *A spider*. So LXX ἀραχνη, and Vulg. aranea. occ. Job viii. 14. Isa. lix. 5. Naturalists observe that these insects are furnished with two crooked stings or branches, proceeding from the forepart of the head, whence they emit a very violent poison, with which they subdue and dispatch their enemies or prey, and that in an instant. See Abbé Pluche's excellent description of the spider, in *Nature Displayed*, vol. i. p. 57, & seq. English edit. 12mo.

עכשיר

As a N. from עך (Arab.) to bend, or עכב (Arab.) to bend back, and שוב to return, *The asp* (so LXX and Vulg.), a species of serpent remarkable for bending and returning upon itself (as it were) i. e. for coiling itself up, or rolling itself round and round in a spiral form. Once, Ps. cxl. 4. Milton's description of the serpent, *Paradise Lost*, book ix. lin. 494, & seq. may illustrate my meaning.

So spake the enemy of mankind, inclos'd
In serpent, inmate bad, and toward Eve
Address'd his way, not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of rising folds, that tow'r'd,
Fold above fold, a surging maze, his head
Crested aloft, and carbuncle his eyes;
With burnish'd neck of verdant gold, erect
Amidst his circling spires——

Comp. lin. 183, 4. See also Bochart, vol. iii. 379, 380, and *Greek and Eng. Lexicon in Artius*.

עקרב

From עק to press, squeeze, and רב much, greatly, or קרב near, close.

I. As a N. עקרב The scorpion, a kind of insect, furnished at the end of it's tail with one, and sometimes with two stings, whence it emits a dangerous poison. So LXX Σκορπιος, and Vulg. Scorpio. "It fixes violently with it's snout, and by it's * feet on such persons as it seizes upon, so that it cannot be plucked off without difficulty." Calmet. Hence it's Heb. name. occ. Deut. viii. 15. Ezek. ii. 6, where see Scheuchzer, Phys. Sacr. Comp. Eccclus. xxvi. 7. xxxix. 30.

* Or rather claws. For "Habent scorpii forfices seu furcās tanquam brachia, quibus retinent quod apprehendunt, postquam caudæ aculeis punxerunt. Scorpions have pincers or nippers, with which they keep hold of what they seize after they have wounded it with their sting." Martinii Lex Etymol. in Nepa.

H. As a N. masc. plur. עֲרִיבִים A kind of "rods or whips, armed with points or pointed thorns, like the tail of a scorpion." Calmet. See also Bockart, vol. iii. 644. occ. 1 K. xii. 11, 14. 2 Chron. x. 11, 14.

עֲרִיבִים See under עֲרִיבִים

עֲרִיבִים See under עֲרִיבִים III.

עֲרִיבִים

As a N. from עָרַח to flow down, and אֶמֶל thick darkness (the א being dropped in the composition, as ע in עֲשָׂה, which see above, from עָשׂ and עָלָה), Thick darkness, as of the dark or gross air flowing down from the extremity of the system. Job xxii. 13, & al. freq. The LXX generally render it by γροφός thick darkness; Bp. Lowth in Isa. lx. 2, by a thick vapour.

עֲשָׂה

As a N. from עָשָׂה to make, and שֵׁה a foundation, One, unity, q. d. the foundation-number. *Unity is evidently the foundation of number, whence all other numbers arise, and below which number cannot descend. It is remarkable that עֲשָׂה never occurs in any other construction, than as prefixed to עָשָׂה or עֲשָׂה, the latter word expressing riches or abundance, the former importing beginning or smallness. Exod. xxvi. 7. Num. vii. 72, & al. freq.

עֲשָׂה

From עָשָׂה to make, and תֹּר a tour, compass.

I. As an appellative N. fem. plur. עֲשָׂתִים, always joined with צֶמֶד, Flocks of sheep or goats, from their naturally making a tour, or taking a round, in feeding. LXX Ποιμνια, Vulg. Gregibus, Flocks. occ. Deut. vii. 13. xxviii. 4, 18, 51.

II. As a N. fem. sing. עֲשָׂתִית, and sing. or plur. עֲשָׂתִיתִים, Ashtaroth, an idol worshipped by the Philistines, 1 Sam. xxxi. 10, and by the Sidonians, 1 K. xi. 5, and often by the apostate Israelites. The word is generally joined with בַּעַל or בַּעֲלִים, as Jud. ii. 13. x. 6. 1 Sam. vii. 3, 4, & al. And as בַּעַל denoted the Sun, i. e. the solar fire or orb, so it is probable that עֲשָׂתִית signified the other of clarissima mundi lumina, the most resplendent lights of heaven, namely, the moon or lunar orb, so called from the tour† she makes about the earth. It must be further observed, that the LXX render this

word by Ασπις (as 1 K. xi. 5. 33. 2 K. xxiii. 13.), or in the plur. by Ασπιδες (as Jud. ii. 13.) and עֲשָׂתִיתִים, by Ασπιδων the temple of Astarte, 1 Sam. xxxi. 10; so Aquila translates עֲשָׂתִיתִים by τα εἰκόνες της Ασπιδος the images of Astarte; and the Vulg. in 1 K. xi. 5. 33. 2 K. xxiii. 13, hath likewise Astarten. From these authorities it appears, that עֲשָׂתִית is the same idol as was known to the Greeks and Romans under the name of Astarte. And this, I apprehend with many learned men, was anciently and physically the moon. Thus Lucian, himself a Syrian of Samosata, relates (De Dea Syria, tom. ii. p. 877, edit. Bened.) that in Phenicia there was a great temple belonging to the Sidonians, ὡς μὲν αὐτοὶ λεγούσι Ασπιδος εἶναι Ασπιδην δ' ὅτι σὺν δοκῷ Σελήνης ἑμμεναι, which they themselves say was Astarte's; now I think Astarte is the moon.]]

It is probable that the idol עֲשָׂתִית or Astarte was in the form of a woman, with the head and horns of a bull. For Sanctiathon, as cited from the translation of Philo Byblius, in Eusebius's Præparat. Evangel. lib. i. cap. 10, p. 38, says, according to the Phenician theology, that Astarte, who he had before informed us was the daughter of Οὐρανός or Hæcæa, put upon her own head the head of a bull as an ensign of royalty." Ασπις εἶδε καὶ τῇ ἰδίᾳ κεφαλῇ βασιλείας παραστήσει, κεφαλὴν ταυροῦ. And we meet with a place in Canaan called עֲשָׂתִית קַרְנַיִם, i. e. Ashtaroth with horns, or the horned, so early as Abraham's time, Gen. xiv. 5, which place was most likely denominated, as usual, from the idol there worshipped. So Orpheus, in his Hymn to the Moon, styles her (lin. 2.) Ταυροκερως Μηνι, Bull-horned Moon. And are not the horns of this animal a very proper emblem of those of the increasing or waning planet? Thus Horace, Carm. Sæcul. lin. 99,

† See Fossius De Orig. & Prog. Idol. lib. ii. cap. 91; Selden De Diis Syria, Syntag. ii. cap. 2; Calmet's Dictionary, &c.

|| So Herodian (lib. v. § 15, edit. Oxon.) says that the Phenicians call the goddess Οὐρανία, Ασπιδος, which, no doubt, is a Greek misnomer for Ασπις, Σελήνην οὐκ ἴδοντες, maintaining that she is the Moon."

calls

* See Mercurii Lexic. Etymol. in Numerus.
† See Mr. Speer's Enquiry after Philosophy and Metaphysics, chap. iii.

calls the moon, *siderum regina bicornis*, the two-horned queen of the stars; and on the other hand, speaking of a bull-calf or steer, Carm. lib. iv. ode ii. lin. 57,

Fronte curvatos imitatus ignes
Tertium Lunæ referentis ortum.

His horns like Luna's bending fires appear,
When the third night she rises to her sphere.

FRANCIS.

On the Philistines putting the armour of Saul into the temple of *Ashtaroth*, 1 Sam. xxxi. 16, we may observe that *Hector*, in like manner, declares in *Homer*, II. vii. lin. 82, 83, that in case he overcame the Grecian champion—

Τίχην σὺ λήσας, οἶσιν ποτὶ Δῖον ἴσθης,
καὶ κείμην ποτὶ νηὶ Ἀπολλωνίου ἱκασίω.

If mine the glory to despoil the foe,
On Phæbus' temple I'll his arms bestow.

Pope.

Comp. *Virgil*, *Æn.* vii. lin. 183, &c. So colours or banners taken from a public enemy are still hung up in our churches. Perhaps the German idol *Eostre* or *Easter*, was related to the oriental *Astarte*. To this goddess our Saxon ancestors sacrificed in April, which was therefore by them styled *Eostur monath*, and thence our word *Easter*, which the Saxons retained after their conversion to Christianity, and gave to the solemn festival observed at the same time of year, in commemoration of our Saviour's resurrection. See *Bochart*, vol. i. 676, and *Ancient Universal History*, vol. xix. p. 177.

פ

פאה

פאה

With a radical, but mutable or omissible, פ.

I. As a N. fem. פאה, plur. פאם, and in Reg. פאמי *A side, extremity*, as of the tabernacle, Exod. xxvi. 18.—or of it's court. Exod. xxvii. 9.—of a city. Num. xxxv. 5.—of a field. Lev. xix. 9.—of a country. Josh. xv. 5. xviii. 12, 14, 18, 20. Comp. Neh. ix. 22.—of the face, Lev. xiii. 41. It is frequently in our translation rendered a corner, but does not appear ever to have strictly this meaning, nor have the LXX once so translated it, but generally by some word expressive of a side, part, quarter, aspect, or bound, as κλίος, μέρος, οψίς, προσωπον, οριον.

Lev. xix. 27, *Ye shall not go round, i. e. with a razor, פאה the sides of thy head, neither shalt thou spoil פאה the sides of thy beard. Ye shall not shave off the hair from your head or beard, as the hea-*

פאה

then did, in token of excessive mourning; ye, as children of God (comp. Deut. xiv. 1.), and the priests in particular (Lev. xxi. 5, 6.), shall not sorrow us men without hope for those that sleep in Him. But why not, if, as some vainly talk, they looked only to transitory promises? Do not then these and the like commands of God imply his promise of a resurrection to life eternal? As to the custom of the eastern idolaters in cutting or plucking off the hair of their head and beard in mourning, see Isa. xv. 2. Jer. xvi. 6. xlviii. 37. Ezek. vii. 18. So the Greeks tore, cut off, and sometimes shaved their hair in mourning for the dead*. And *Herodotus*, lib. ii. cap. 36, mentions it as a general custom among all men, except the *Egyptians*.

* See *Homer*, II. xxiii. lin. 46, 135, 6, 151, 2; *Odys.* xxiv. lin. 46: *Abp. Potter's* Antiquities of Greece, book iv. ch. v.; *Bp. Lowth* on Isa. xv. 2; and *Bp. Newcome* on Amos viii. 10.

tians,

tians, to have their heads shaved in mourning, *ταῖσι ἀλλοῖσι ἀνθρώποισι νόμος ἄμα πηδεῖ κεκαῖραι τὰς κεφαλὰς*. And till very lately the widows of *Florida*, when their husbands were slain, cut their hair quite off, and scattered it over their graves*.

תמב **תמב** *Trimmed on the sides, of the head* namely. occ. Jer. ix. 26. xxx. 23. xlix. 32. So the LXX in the first passage *περικειρομένοι τα κατὰ προσώπον trimmed round towards the face, and to the same purpose in the other two texts, and the Eng. marg. in all, having the corners of their head pulled*. In these three passages it is spoken of the Edomites, Ammonites, Moabites, and other inhabitants of Arabia Deserta. And thus *Herodotus*, lib. iii. cap. 8, informs us concerning the people he calls Arabians, *τῶν τριγῶν τὴν κεφαλὴν κειρεσθαι φασί, καὶ ὡς αὐτὸν τὸν Διονύσου κεκαῖραι κειρονῆσαι δὲ ὑπερσχεῖσθαι, περιξομένης τῆς κεφαλῆς*: They say that they trim their own hair in the same circular form as *Dionysus* did his, shaving round their temples." By *Dionysus*, whom he says they called *Οὐρίδαλξ* (perhaps from *ὤρα the light, and ὠρὸς to cast forth*), they probably meant the sun or solar orb. And *Vitringa* on *Isaiah*, tom. i. p. 463, col. 2, says, he looks upon this manner of trimming themselves as "a symbol of the sun equably diffusing his rays, which the ancients called his hair."

It is once used as a V. with a *י* substituted for the radical *ת*, *To trim, cut off the sides or extremities, cut short*. occ. Deut. xxxii. 26, *I said* **תמב** *I will trim them, cut them short*. Comp. 2 K. x. 32.

II. As a Particle, or rather a N. **תמב** *Here, this side or place*. occ. Job xxxviii. 11, **תמב** *And here or this place shall set, i. e. stop, thy waves in (their) swelling; or as Schultens, this (shore) shall oppose itself to the swelling of thy waves*. "Hoc (hæcque) opponet se elationi fluctuum tuorum." Hence

III. As a Particle **תמב**,

1. Compounded with *א* *where? in what part or place?* Jud. ix. 38. So **תמב** Hos. xiii. 10, according to the common printed editions, but

twenty-three of Dr. Kennicott's Codices there read **תמב**, and eight **תמב**.

2. With a servile *א* prefixed, **תמב**, rendered as a Particle of time, *Now, at this time*. See Gen. xxvii. 33, 37. xliii. 10. Exod. xxxiii. 16. Isa. xix. 12. Prov. vi. 3. But observe that in all these texts many of Dr. Kennicott's Codices read **תמב**, and that according to either reading the word may be considered as a Particle of place, and rendered either *where? or here, in this place, on the spot*.

תמב

I. In Kal, *To adorn, decorate, beautify*. Ezra vii. 27. Isa. lx. 13. As a N. fem. **תמב** *Ornament, decoration, beauty*. Exod. xxviii. 2. 2 Chron. iii. 6. Isa. iii. 18.

II. As a N. **תמב** *A bonnet, tiara, or head-dress*. Ezek. xxiv. 17, 23. Isa. iii. 20. lxi. 3, 10. Comp. Exod. xxxix. 28. This part of the dress was thus called by way of eminence, because it was the ornament most highly esteemed by the ancient, as it is by the modern orientals to this day†. On Isa. lxi. 3, 10, see Bp. Lowth's Note, and observe that in both those texts the Vulg. renders **תמב** by *corona a crown*, and the LXX in the latter by *μῦραν a tiara*.

III. As a N. fem. **תמב**, plur. **תמב**, and in Reg. **תמב**, *A bough or branch of a tree; i. e. one of those which send out the leaves, and constitute it's ornament and beauty*. So *Virgil* of the leaves, Georg. ii. 404,

Frigidus et sylvis Aquilo decussit honorem.

The north wind of their glory strips the woods.

See Isa. x. 33. Ezek. xvii. 6. xxxi. 6. Hence

As a V. *To go over and beat the boughs that bore the fruit*, q. d. *To bough*. occ. Deut. xxiv. 20.

IV. In Kal, *To glorify, make glorious*. Isa. lv. 5. lx. 9. In Hith. *To glorify oneself, make oneself glorious, to glory*. Exod. viii. 9. Jud. vii. 2. Isa. x. 15. lxi. 3. As a N. fem. **תמב** *Glory, honour*, Deut. xxvi. 19. Jud. iv. 9, & al.

תמב occurs not as a V. but as a N. **תמב** *Beauty, shining, as of the countenance in joy or pleasure*. occ. Nah. ii. 10, or 11. Joel ii. 6, *All faces תמב gather in,*

* See *Picart's Ceremonies and Religious Customs of all Nations*, vol. iii. p. 192.

† See *Vitringa* on Isa. lv. 5. lxi. 3; *Nichols, Voyage en Arabie*, tom. i. p. 129.

withdraw,

withdraw, their shining; as it is said, Joel ii. 10. iii. 15, of the stars by a like word, אֲשֶׁר הֵאָדָה they gather in, withdraw, their shining. See Pococke on Joel ii. 6.

DER. Fair, French *parer* to adorn, whence Fr. and Eng. *parade*. Also, perhaps, Eng. *pure*, *purity*, &c.

פנ

I. To fail, faint. Gen. xlv. 26, וַיִּפֹּן לִבּוֹ And his heart failed or fainted, because he did not believe them. This is a just description of a syncope or swoon, which is, says the great * Boerhaave, "when the heart fails to such a degree that heat, motion, sense, are almost destroyed, and cold sweats ooze out:" among the causes hereof he reckons "first, the ideas of somewhat horrible," which was Jacob's case. Comp. Ps. lxxvii. 3. Hab. i. 4. In Niph. To be faint. Ps. xxxviii. 9.

Hence Eng. To *fag*, *fag-end*.

II. To fail, cease, intermit. Hence as a N. fem. פִּנּוּת, plur. פִּנּוֹת, Cessation, intermission. Vulg. requies rest. occ. Lam. ii. 18. iii. 49.

III. As a N. masc. plur. in Reg. פְּנֵי The first young figs, which shoot forth in the spring. occ. Cant. ii. 13. Vulg. grossos, which, says the old Dictionary quoted by Martinus (Lex. Etymol. in Grossus), are properly † the early or first figs, which easily fall off by the wind (comp. Isa. xxxiv. 4. Rev. vi. 13.) And Dr. Shaw, Travels, p. 144, says, that the kermouse, or latter figs, in general continue a long time upon the tree before they fall off: whereas the boccores, or early figs, in the eastern countries, drop as soon as they are ripe. Their Heb. name פֶּנִי therefore seems to be taken from this circumstance; and in like manner their Gr. name ὀλυνθος, by which the LXX here render פֶּנִי, is a plain derivative from ὀλλυμι to fail, perish.

Hence Lat. *ficus*, and Eng. a *fig*.

The Root occurs only in the above cited passages.

* Συγκοπή, ubi cor eo urque deficit, ut calor, motus, sensus fere delectantur, odorosque frigidi exprimantur;—Causa—inprimis idem rei horridæ. Institut. Med. § 829, 4. edit. tert.

† Grossi sunt ficus immaturæ, intabiles ad comedendum & propriæ primitivæ, quæ ad pulsum ventis facile cadunt. Vet. Dict. Comp. Miller's Gardener's Dictionary in Ficus.

פנל

To pollute, defile. Hence as a Participle paoul פִּנּוּל Polluted, defiled, abominable. occ. Lev. vii. 18. xix. 7. Isa. lxx. 4. Ezek. iv. 14. So the LXX in Isa. lxx. 4. μωμολοσμενα polluted.

פנע

I. In Kal, with or without כ following, To meet, meet with, light upon. Gen. xxviii. 11. Exod. v. 3, 20, & al. freq. As a N. פִּנְע An occurrence, incident. occ. 1 K. v. 4. Eccles. ix. 11. In Hiph. To cause to meet or light upon. Jer. xv. 11, —Verily I will cause (good) to meet thee in the time of evil, and in the time of the enemy's distressing. Comp. under שָׂרָה I.

II. As a N. פִּנְעַת, Eng. Translat. "A mark," i. e. to shoot at and hit; Schulzens, "Occursaculum," somewhat that is, as it were, in the way, and offensive. occ. Job vii. 20.

III. In Kal and Hiph. To meet with or approach another in order to petition somewhat, to intercede with, Εὐλογχεῖν τινα. Gen. xxiii. 8. Isa. liii. 12. Jer. xxxvi. 25, & al. On Job xxxvi. 32, see under כִּסֵּף I.

IV. As a Participle Hiph. or participial N. פִּנְעִי One who interposes, an interposer, defender; LXX Ανιοληψόμενος One to help. occ. Isa. lix. 16. Comp. Isa. lxxiii. 5.

V. To meet, reach unto, as the bounds or limits of a country. Josh. xvi. 7. xix. 11, & al.

VI. In Kal, To meet with or light upon another, in a bad sense, or with force and violence, to rush or fall upon. Exod. v. 3. 1 K. ii. 25, 29, 31, & al. In Hiph. To cause to light or fall upon. Isa. liii. 6; where Synmachus καὶ ἀντήσας ἐποίησεν, hath caused to meet. Hence Eng. To *fight*, *Qu?*

פנר

I. To faint, lose one's strength or activity. occ. 1 Sam. xxx. 10, 21. So Aquila renders it in both passages by ἀλσεν to lose the tone or proper tension, i. e. of the muscles or limbs, and the LXX (MS. Alex.) in the last by ἐκλυθέντες dissolved, relaxed, tired. Montanus, preserving the Latin derivatives from the Heb. in both passages, renders it *pigrescebant*, *pigri fuerant*, were slow. Hence

II. As a N. פִּנְרָה A dead, inactive carcase, whether of man or beast. Gen. xv. 11. Lev. xxvi. 30, & al. freq. Applied to dead,

dend, inactive idols. Lev. xxvi. 30. Ezek. xliii. 7, 9.

DER. *A badger, from his idleness.* Qu?

פגש

In Kal, "To meet, as one person meeteth another upon the road." *Taylor's Concordance.* Gen. xxxii. 17, & al. freq. Comp. Job v. 14. In Niph. *To meet together.* Ps. lxxxv. 11. Prov. xxii. 2. xxix. 13.

פר

In Syriac signifies *To fail*, in Arabic *To die*, and in the 4th conjugation answering to Heb. Hiphil, *To destroy, put to death.* See *Castell.* Lex. under פור, פח, and פד. As a N. in Heb. פיר *Destruction, calamity.* occ. Job xxx. 24. xxxi. 29. Prov. xxiv. 22. Hence French and Eng. *fade.*

פרה

With a radical, but mutable or omissible. ה.

I. *To separate, sever.* Isa. xxix. 22. So LXX ἀφωρισεν *hath separated.* Comp. Gen. xii. 1. Lev. xx. 24, 26. As a N. fem. פרת *A separation, division.* So LXX διασολην, and Vulg. *divisionem.* occ. Exod. viii. 23.

II. *To separate, deliver, or rescue from evil.* 1 Sam. xiv. 45. So Vulg. *liberavit.* Comp. Job v. 20. vi. 23. xxxiii. 28; in which passages the LXX render the word by *ῥυσμαι* to deliver, σω to save, and so the Vulg. by *eruo, libero.* As a N. fem. פרות *Deliverance.* occ. Ps. cxi. 9. cxix. 7. Comp. Isa. i. 2.

III. *To redeem, deliver from death or evil by paying a compensation or price.* Exod. xiii. 13, & al. freq. In Niph. *To be redeemed.* Lev. xix. 20. In Hiph. *To cause or suffer to be redeemed.* Exod. xxi. 8. As a N. פדיון or פדון *Price of deliverance or redemption, a ransom.* occ. Exod. xxi. 30. Ps. xlix. 9. So LXX λύτρα, τιμην της λυτρωσεως, and Vulg. *pretium redemptionis.* As a N. פדיון *Redemption.* So LXX τα λυτρα. occ. Num. iii. 49.

IV. As a N. פרן. It occurs frequently, and is always, unless in Gen. xlviii. 7, followed by ארם *Aram**, the name of Shem's fifth son. (Gen. x. 23.) It seems strictly to denote a country separated from others in a remarkable manner: accordingly the LXX have constantly rendered it by Μεσοποταμία, and Vulg. by Mesopotamia, a large country in Asia so

called, because situated εν μεσση των ενταμων between the two great rivers, Euphrates and Tigris, and bounded by them. It nearly answered to the modern *Diarbekr Proper.*

V. As a N. פיד. See under פיר.

פר See under פרה IV.

פרע

To deliver. So Vulg. libera. It is nearly related to פרה, as פרה to קצק, קצה to קצה, which see. Once, Job xxxiii. 24. Comp. ver. 28.

פדר

Occurs not as a V. but as a N. פדר *The fat.* So LXX Στεαρ, and Vulg. (in Lev. viii. 20.) Adipem. occ. Lev. i. 8, 12. viii. 20. See *Pole Synops.*

In Arabic the Verb signifies *to fail or faint through languor*, "languore defect." *Castell.* If *failing* then be the idea of the Root, may not the *fat* be so called from it's continual waste†, from the sudden consumption of it in many diseases, and from it's vast diminution by exercise and labour?

פח

Occurs not as a V. in Heb. but the idea seems to be, *To obvert, or turn towards.*

I. As a N. פח *A month.* Exod. iv. 10, 11, & al. freq. פח אחד, ב being understood, *With one month or consent.* Josh. ix. 2.

In Reg. it is written פי (as פ for פה) Exod. iv. 12, 15; and applied to various things, as the *mouth* of a well. Gen. xxix. 3, 8.—of a sack. Gen. xlii. 27. *The opening or hole* of a garment. Exod. xxviii. 31. *The entrance or beginning* of a way. Prov. xxii. 6. *The mouth, edge* of a sword. Exod. xvii. 13. חרב פיות *A sword with two or several edges.* Prov. v. 4. Comp. Jud. iii. 16. 1 Sam. xiii. 21; where פים occurs as the plur. masc. of פי or פה. פה אל פה *Mouth to mouth, face to face.* Num. xii. 8.

פח אל פח *From one aspect, side, or extremity to the other.* Ezra ix. 11. Comp. 2 K. x. 21. xxi. 16.

II. As a N. in Reg. פי *The mouth*, denotes the *command or order.* Gen. xlv. 31. Exod. xvii. 1. Eccles. viii. 2.

III. As a N. in Reg. פי *An opening*, as of the *mouth*, i. e. *Capacity or measure.* See פי שני *The measure, portion of two.* See

† See *New and Complete Dictionary of Arts, &c.* in FAT; *Haller's Phymology*, lect. ii. § 21.

* See *Eschert, Pha'eg. lib. ii, cap. 5.*

Deut.

Deut. xxi. 17. 2 K. ii. 9. Zech. xiii. 8. Hence

1. *על פי* According to, the measure of, according to. Lev. xxvii. 8, 18.

2. *לפי* Nearly the same. Lev. xxv. 16. So *כפי* Lev. xxv. 52. Num. vi. 21.

3. *כפי* So that. Zech. i. 24, or 2, 4.

4. *אשר כפי* According as. Mal. ii. 9.

IV. As a Particle, *פה*,

1. *Here*. Num. xxii. 8.

2. *Hither*. 1 Sam. xvi. 11.

3. With *כ* at prefixed, *ומפה—ומפה* On this side—and on that, hinc et inde. Ezek. xl. 10.

V. As a Particle *פו*, with *כ* prefixed, *כפו* On this side; and when repeated it may be rendered, *On this side and on the other*, hinc et inde. Ezek. xl. 26, 34. Comp. ver. 39, and 41.

VI. As a Particle, with *מ*, for *מ* where? prefixed, *מפה* Where? Job ix. 24. xvii. 15. xix. 23. xxiv. 25; in all which texts a number of Dr. Kennicott's Codices read *מאומה** and *מאומה*. Comp. under *מאומה* III. Hence Gr. *ὅπου* where?

פד occurs not as a V. but hence as a N. fem. plur. *פידות* Several or many edges. (Comp. under *פד* I.) occ. Ps. cxlix. 6. Isa. xli. 15; in which latter text it denotes the *stone- or iron-teeth* of a *tribula* or *threshing-sledge*. Comp. under *פד* II. and *פד*.

DER. Greek *φαω*, *φημι* to speak, *φημι*, Doric *φαμα*, whence Lat. *fama*, and Eng. *fame*, *famous*, &c.

פו See under *פד* V.

פז Denotes *solidity*, *compactness*, *strength*.

I. *To be consolidated, corroborated, strengthened*. occ. Gen. xlix. 24. In the form of a Participle Huph. *פז* joined with *זהב* 1 K. x. 18, means *pure gold*, as is plain by comparing 2 Chron. ix. 17, where *פז* is used for *פז*. For as † gold is the most *solid* or *compact* of all metals, yea, of all known material substances, so the *purser* any mass of it is, the more *solid* it must be. Hence,

II. As a N. *פז* Pure gold from it's great *solidity*. Job xxviii. 17. Ps. xix. 11,

* N. B. In the Various Readings on Job xix. 23, the first *פז* seems to be misprinted for *פז*.

† "Gold is the *heaviest* and *densest* of all bodies." Boerhaave's Chemistry by Stew, vol. i. p. 70, where, in a Note, see more.

& al. freq. On Cant. v. 10, 15, see Mrs. Francis's Translation and Notes.

פז In Hiph. *To exert one's strength very much*. occ. as a Participle, 2 Sam. vi. 16. DER. *Fust*. Qu?

פז

I. In Kal and Hiph. *To disperse, dissipate, scatter*. Ps. lxxxix. 1. cxlvii. 16. Prov. xj. 24, & al. Jer. iii. 13, *תפוז* Thou hast scattered *thy ways* *לפני* to the strangers, i. e. Thou hast run after various heathen nations in their several idolatries. Comp. Ezek. xvi. 15, 25, 26, 27, 29, &c.

II. *To break in pieces, dissipate by breaking in pieces*. Ps. liii. 6. In Niph. *To be thus broken or dissipated*. Ps. cxli. 7.

DER. Lat. *Spargo, sparsum*, whence *asperse*, &c. *disperse*, &c.

פז

The idea of the word seems to be, *To expand, spread out, dilate*. So in Syriac it signifies *To dilate*, in Arabic, *To be diffused*, as a smell, &c. See Castell in *פז*.

I. As a N. masc. plur. *פזים* Thin plates of metal expanded by beating. occ. Exod. xxxix. 3. Num. xvi. 38. So the LXX *Πελαλα*, and *Λεπίδας αλαλας*, and Vulg. *Bracteus* and *Laminas*.

II. As a N. *פז* A net or snare expanded to catch prey. Job xviii. 9. Ps. cxl. 6. Hence, according to some, as a V. in Hiph. *To stretch or spread out a net*. occ. Ps. xii. 6. Prov. xxix. 8; but these passages seem more properly to belong, the former to *פז*, the latter to *פז*, which see.

III. As a N. *פז*, *פזח*, and *פזח*, plur. *פזות*, and *פזחות* A governour, viceroy, deputy, president. It is a foreign word common to the Chaldeans, Arabians, Syrians, Assyrians, and Persians, and is perhaps a derivative from the Heb. *פז* to extend, on account of their governing a certain extent or district. See inter al. Neh. v. 14. 1 K. xx. 24. 2 K. xviii. 24, Ezra viii. 36.

פז

I. The LXX have given nearly the true idea of the word, Job iv. 14, where they render it by *διασσω*, or (MS. Alex.) *συσσω*, to shake. Hence, as a N. *פז* The penis or yard of the hippopotamus or river-horse. occ. Job xl. 12, or 17. Comp. *מפזר* under *פז* II.

II. In Kal, *To be agitated, pant, palpitate*, as the heart in joy or surprise. Isa. lx. 5. Comp.

Comp. Ps. cxix. 161. Jer. xxxiii. 9. In Hiph. *To cause to shake or tremble through fear.* Job iv. 14.

- III. And most generally, in Kal, *To tremble or shake for fear.* Deut. xxviii. 66, & al. freq. In Hiph. The same. Prov. xxviii. 14. As a N. פחז, *fear, trembling, tremour.* So the LXX render it several times by *φοβος*. Job iii. 25. Ps. liii. 6, & al. freq. Also, *The object of fear or reverence.* Gen. xxxi. 42, 53. As a N. fem. in Reg. פחורת *Fear, reverence.* occ. Jer. ii. 19.

פחז

To overflow, as water doth it's banks. occ. Gen. xlix. 4. So the Vulg. *effusus es*, and to the same purpose *Symmachus* *ὑπερῆρας* *boiling or flowing over.* LXX *ἔβουλας* *thou hast been insolently injurious.* See *Pole Synops.* in loc. As a Participle benoni masc. plur. פחזים *Extravagant, dissolute, licentious.* occ. Jud. ix. 4. Zeph. iii. 4; comp. Jer. xxiii. 14, 32. xxix. 23. As a N. fem. plur. פחוזות *Extravagancies, debaucheries.* occ. Jerem. xxxiii. 32.

DER. Lat. *Fusum*, whence *fuse, fusion, diffuse*, &c. Qu? see under פש.

פחז See under נפה VI.

פחז Chald.

As a N. *A potter.* So Vulg. *figuli.* Once, Dan. ii. 41. The Chaldee Targums use the Noun in the same sense, and in the Syriac the Verb denotes *to form, fashion.*

פחח

Occurs not as a V. in Heb. but in Syriac signifies *To dig, dig up*, and in Arabic, *To cut, cut in.* See *Castell.*

I. As a N. פחח, plur. פחחים, *A pit, foss.* 2 Sam. xvii. 9. xviii. 17.

II. As a N. fem. פחחת *The corrosion, erosion, or inward fretting of the leprosy.* occ. Lev. xiii. 55.

DER. *Pit*, Latin *puteus*, and French *puits* a well.

פטר

Occurs not as a V. and the ideal meaning is uncertain, but as a N. fem. פטרה A kind of *gem, the topaz* of the ancients. So the LXX always *τοπαζιον*, and Vulg. *topazius*; and perhaps these names may be formed from the Heb. by transposing the two first letters, and changing d into z; thus *topad, topaz.* occ. Exod. xxviii. 17. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13. The *topaz* of the an-

cients, called by the moderns *chrysolite*, "is of various sizes and figures. It's colour is a pale dead green, with an admixture of yellow; but the most usual tinge is that of an unripe olive, with somewhat of a brassy yellow." See *New and Complete Dictionary of Arts* in *CHRY-SOLITE*.

פטר

I. *To open* (Comp. פתח) It occurs as a Participle or participial N. Exod. xiii. 2, 12, 13, 15, & al. freq. The LXX render it by *ανοιγον* and *διανοιγον* *opening*; so Vulg. *quod aperit* *what openeth*, and *Aquila* in Ezek. xx. 26, by *διανοιγον*. As a participial N. fem. פטרת *What openeth.* occ. Num. viii. 16; where LXX *διανοιγοιτων* *opening.* In Hiph. *To make an opening.* occ. Ps. xxii. 8, פטרו בשפה *They make an opening with their lip*, i. e. *they open and distort their lips, they make mows as in mocking.* Comp. Job xvi. 10. Isa. lvii. 4.

פטר פטרו *Openings of flowers.* occ. 1 K. vi. 18, 29, 32, 35. 1 K. vi. 29, *And he carved all the walls of the house round about with carved figures of cherubs, and palm-trees, and פטרו פטר and open flowers*—so ver. 35. "What flowers are these (asks the learned *Bate*) that were *laid* (ver. 35.), with the palm-trees, and which once or twice are included in the mention of the palm-trees? These flowers are no where distinguished from those which the palm-tree bears—*palm-trees and open flowers*—one would naturally understand it to mean *palm-trees in bloom*; as if it had been said *palm-trees and opened flowers upon them.* Nothing is said to the contrary, and the flowers are included in the trees, ver. 32." *Enquiry into the Similitudes*, &c. p. 131.

II. *To open, make an opening for, let loose by opening.* So Vulg. *dimittit.* occ. Prov. xvii. 14.

III. *To let go, set free, dismiss.* So the LXX *κατελευθεν*, and Vulg. *dimiserat* *abire.* occ. 2 Chron. xxiii. 8. Also, la-

* *Pliny*, Nat. Hist. lib. xxxvii. cap. 8, says, *Egrogia etiamnum topazio gloria est, suo virenti genere, & cum reperta est, praelata omnibus. Id accidit in Arabia insula quæ Chitis vocatur. The topaz is still highly esteemed. It is of a peculiar green colour, and when it was discovered, was preferred to all. This happened in an island of Arabia, called Chitis.*

transitively,

transitively, *To get out, withdraw, "slip away."* Eng. Transl. LXX ἀπεση he departed, Vulg. declinavit he declined. occ. 1 Sam. xix. 10.

- IV. As a N. masc. plur. פְּסִיִּים *Set free, freed, discharged, i. e. from other service to which their brethren were subject.* occ. 1 Chron. ix. 33.

פס

Occurs not as a V. in Heb. but the meaning appears to be nearly the same as that of the Greek verbs πησσω, πρῆσσω, παρῆσσω, derived from it, namely, *To strike, smite, pound*; for hence

- I. As a N. פֶּסֶל *A hammer.* occ. Isa. xli. 7. Jer. xxiii. 29. l. 23; so our K. Edward I. is on his tomb-stone called SCOTORUM MALLEUS*.

- II. Chald. As a N. masc. plur. in Reg. פְּסִיִּים *A kind of head-dress, turbands, tiaras.* So Theodotion τυρᾶνις, and Vulg. tiaris, occ. Dan. iii. 21. Hence may perhaps be derived the Greek πλῆσσω *to fold or wrap up* (which may be the radical idea of the Chaldee); and παρῆσσω *a kind of covering for the head.*

פ See under פה

פס

Occurs not as a V. in Heb. but in Arabic denotes *To be or grow fat.* See Bochart, vol. ii. 506. As a N. fem. פִּסְתָּה *Fat, suet.* Once, Job xv. 27. Hence the Greek πῦμαλη *suet*, by which Symmachus and another version in the Hexapla render the Heb. word, so the Vulg. arvina.

פך

The idea of this word is, I apprehend, *To dissolve, disjoin, set loose, pulverize*, or the like. The Syriac and Arabic Verbs from this Root are used in these senses (see Castell's Lex. Heptaglott. under פֶּכַךְ) which also best agree with the following biblical words.

- I. In Hiph. "*To run out,*" (Eng. Translat.) or *be diffused*, as waters, diffuere. occ. Ezek. xlviii. 2. Vulg. redundantes overflowing. As a N. פֶּךְ *A vial, or small vessel, whence oil was poured or dropped in anointing.* occ. 1 Sam. x. 1. 2 Kings ix. 1, 3.

- II. As a N. פֶּסֶל *A mineral substance.* The LXX, *Aquila, Symmachus, Theodotion,* and Vulg. render it σιμύμη or stibium;

* Rapin's History of England by Tindal, vol. i. p. 389, fol. note 9.

but it is no easy matter to determine what these translators meant by those words. פֶּכַךְ is mentioned 2 K. ix. 30. (where LXX ἐπιμασσομεν) Jer. iv. 30, as *what the women tinged their eyes with*; and it appears from the testimony of Dr. Shaw† and of Dr. Russell‡, that what the Moorish women in Barbary, and the Turkish about Aleppo, now use for this purpose, is the *powder of lead ore.* (Comp. under כהל) The last mentioned author has given so clear an account of the women's manner of using it, that the reader cannot be displeased with seeing it in this place. "Upon the principle of strengthening the sight, as well as an ornament, it is become a general practice among the women to black the inside of their eye-lids, by applying a powder called *Ismed*||. Their method of doing it is by a cylindrical piece of silver, steel, or ivory, about two inches long, made very smooth, and about the size of a common probe. This they wet with water, in order that the powder may stick to it; and applying the middle part horizontally to the eye, they shut the eye-lids upon it, and so drawing it through between them, it blacks the inside, leaving a narrow black rim all round the edge. This is sometimes practised by the men, but is then regarded as foppish." And as this practice of *tinging the eyes or eyelids with black* is in our time very common in the § East, so was it anciently in use, not only among the Jews (as is evident from the texts above cited), but other oriental nations, and even among the Greeks and Romans. Thus Xenophon (Cypripad. lib. i. p. 15, edit. Hutchinson, 8vo.) speaks of *Astyages*, the king of Media, as adorned οὐδ' ἀλμυρὸν ὑπογράφῃ with paint-

† Travels, p. 229. Comp. p. 376.

‡ Nat. Hist. of Aleppo, p. 102.

|| "This is made of a substance called also *Lipabary*, from the place it is brought from. It appears to be a rich lead ore, and is prepared by roasting it in a quince, apple, or truffle, then it is levigated with oil of sweet almonds on a marble stone. If intended to strengthen the eyes, they often add flowers of olibanum or amber."

§ Besides the authors above quoted, see Sandys's Travels, fol. p. 35; *Conformity of Customs between the East Indians and Jews*, art. xv.; *Hanway's Travels*, vol. i. p. 272; *Nibubr, Voyage*, tom. i. p. 234; Lady M. W. Montague's Letters, vol. ii. p. 16, edit. 1767.

ing

ing of his eyes; and *Clemens Alexand.* *Pæd.* lib. iii. cap. 2. (cited by *Dr. Shaw*) mentions ὑπογραφὰς οφθαλμῶν the painting of the eyes, as a practice of the Alexandrian women in his time, as it certainly was of the Roman in that of *Pliny**, and of some infamous male characters at Rome in the days of *Juvenal*, who thus describes it, *Sat.* ii. lin. 93, &c.

*Ille supercilium madidâ foligine tinctum
Obliquè producit acu, pingitque trementes
Attollens oculos.*

With sooty moisture one his eyebrows dyes,
And with a bodkin paints his trembling eyes.

So a short time before the siege of Jerusalem by the Romans, we find such abominable male-monsters abounding in that devoted city, who affected the manners and dress of women, καὶ πρὸς εὐπρεπείαν υπογραφόντες τὰς οφθαλμούς, and, to set themselves off, tingeing their eyes. *Joseph.* *De Bel.* lib. iv. cap. 9, § 10. And in later times *Herodian*, lib. v. cap. 16, says the Emperour *Heliogabalus*, Προηστὶς—ὑπογραφομενός τὰς οφθαλμούς—came into public with his eyes tinged." Further, *Pliny*, in his *Nat. Hist.* lib. xxxiii. cap. 6, describing the *stimmi* or *stibium*, which he says is found in silver mines, and which he distinguishes into two sorts, called male and female, says the latter is most approved, is shining, (*friabilis*) friable or crumbling, separating into flakes, not lumps (*fissurisque, non globis, dehiscens*); it's principal use is for the eyes; for on this account most people have called it *Platyophthalmum*, because in painting the eyelids of women (in *calibepharis mulierum*) it dilates their eyes†. By *stimmi* or *stibium* in the above passage it appears, that *Pliny* did not mean lead ore, because at the begin-

* "Mulieribus vero etiam infectæ (palpebræ) quotidiano. Tanta est decoris affectatio ut tingantur oculi quoque." *Nat. Hist.* lib. xi. cap. 37.

† *Comp. Comediani Instructiones*, lix. lin. 6, 7, where he thus reproaches a Christian matron,

*Nec non et inducis molis medicamina falsæ;
In oculis parvis stibium perverro decoræ.*

Comedianus was a Christian writer (poet he can hardly be called) of the third century. His *Instructiones* were published by *Dr. Davies* at the end of *Minutius Felix*.

ning of this chapter he expressly mentions lead ore, by a different appellation, namely, *Vena plumbi*. But what then did he mean by it, and particularly by the female *stibium*? I must confess I know not. It is commonly said that antimony is the *stimmi* or *stibium* of the ancients; but we are informed that antimony ore is a very hard, not a friable or crumbling substance. I should guess therefore, that by the female *stibium* *Pliny* intended the || *plumbago* or black lead, which is a kind of ochre (a genus of earths slightly coherent) of very fine and loose parts; and that as this was what the Roman women in his time used to colour their eyes, so the Hebrew נָבִיב might denote the same substance, thus denominated from it's loose crumbling texture. But this I very readily submit to the judgment of those who are better skilled in mineralogy than I can pretend to be. It is certain however that at different times and places different substances were used for tingeing the eyes. Thus as *Pliny* names *stibium*, *Juvenal*, as above cited, mentions soot; and *Dr. Chandler*, in his late *Travels* in Greece, says the Grecian girls, "for colouring the lashes and socket of the eye, throw incense or gum of *labdanum* on some coals of fire, intercept the smoke, which ascends, with a plate, and collect the soot." *Comp.* under נָבִיב.

III. אֲבִי פֶתֶר *Stones of stibium or black lead*. The words seem to mean a kind of black marble, so called from it's colour resembling *stibium*, so *Vulg.* quasi *stibinos*. Thus the *bloodstone*, *porphyry*, and *chrysokite*, are denominated respectively from their bloody, purple, and golden colours. *occ.* 1 *Chron.* xxix. 2. *Comp.* *Isa.* liv. 11, *Behold I lay thy stones* נָבִיב with black marble, i. e. thy stones shall be of black marble; but *Aquila* and *Symmachus* render נָבִיב in this place by στίβιον *stibium*, and so *Theodotion* by στίβιον. Therefore Qu?

DER. Greek φωνας, and Lat. and Eng. *fucus*, whence *jucated*.

N7B

In Niph. To be extraordinary, wonderful,

§ See *Barberv's Chemistry* by *Shaw*, vol. i. p. 132.

§ See *New and Complete Dictionary of Arts*, in PLUMBAGO and OCHRE.

exceeding.

exceeding or beyond one's experience, capacity, power, or expectation. See Gen. xviii. 14. Exod. iii. 20. Deut. xvii. 8. xxx. 11. 2 Sam. i. 25. Jer. xxxii. 17, 27. Prov. xxx. 18. 2 Sam. xiii. 2,—"he thought it hard, difficult, impracticable to do any thing to her, i. e. to enjoy her company." Taylor's Concordance.

"Thought it out of his power to do any thing with her. Bate's Translat. In Kal, joined with נרר a tow, it signifies either *To make an extraordinary vow*, as Lev. xxvii. 2. comp. Num. vi. 2; or *To perform, accomplish it*, as Lev. xxii. 21. Num. xv. 3, 8. In Hiph. *To make extraordinary or wonderful*. Deut. xxviii. 59. Psal. cxxi. 22. Also, *To do wonderfully*. Isa. xxix. 14. Joel ii. 26. With ל and an infinitive V. following, *To do what is expressed by the Verb wonderfully*. See Jud. xiii. 19. 2 Chron. xxvi. 15. In Hith. *To shew oneself wonderful, act in an extraordinary manner*. occ. Job x. 16. As Ns. פלא *Wonderful*. Exod. xv. 11. Psal. lxxvii. 15, & al. freq. Comp. Psal. cxxxix. 6, where nine of Dr. Kennicott's Codices read פלאה, and another in the margin. Masc. plur. פלאים Used as an Adverb, *Wonderfully*, miris modis. Lam. i. 9. So פלאים which see under פלח-IV. פלא *Wonderful, extraordinary*. occ. Jud. xiii. 18. Comp. ver. 19, and Isa. ix. 6.

פלג

I. In Kal, *To divide, dis sever*. occ. Psal. lv. 10; so LXX καταδιελε. Vulg. divide. Comp. 2 Sam. xv. 31. xvii. 1—14, and see Dr. Horne's Comment on Psal.

II. *To divide, apportion*. occ. Job xxxviii. 25; so Aquila διεδιλε divided. In Niph. *To be divided, apportioned*. occ. Gen. x. 25. 1 Chron. i. 19. So the LXX διεμερισθη, and Vulg. divisa est. Comp. Deut. xxxii. 8. Acts xvii. 26. As a N. fem. plur. פלגות *Divisions, portions*. Qu? occ. Jud. v. 15, 16. Also, *Divisions, classes*. occ. 2 Chron. xxxv. 5. As a N. fem. plur. מפלגות The same. occ. 2 Chron. xxxv. 12.

III. As a N. פלג, plur. פלגים and פלגות *A distribution of water, a stream by which water is distributed*. Job xx. 17. Psal. lxx. 10. Isa. xxx. 25, & al. freq. In the last cited passage, Symmachus preserves the idea by rendering it διαιρέσεις *divisions*. See Bp. Lowth's Note on Isa. i. 30.

Hence Greek πελαγος the sea, applied also to a large river, and Latin pelagus.

IV. Chald. *To divide, distribute*. occ. Dan. ii. 41. As a N. פלג *A division, half*. occ. Dan. vii. 25. Fem. plur. פלגות *Divisions, distributions, classes*. occ. Ezra vi. 18.

פלד

Occurs not as a V. in Heb. but as a N. fem. plur. פלדות or (according to the reading of very many of Dr. Kennicott's Codices) פלדות is in our translation rendered *torches*, as if it were formed by transposition from פלדות, but this is very uncertain. Once, Nah. ii. 3, or 4; which is part of a description of the warlike preparations against Nineveh. The V. פלד in Arabic signifies *To cut, cut in pieces*, "secuit, in partes concidit." Castell; and I should think the N. פלדות in Nahum might most naturally be referred to the *scythes* or *cutting instruments* with which their military chariots (ἀρματα δρεπανηφόρα, currus falcati) were armed, באש פלדות הרכב ביום הכינו The *scythes* of or for his chariots are in the fire, i. e. are bright and flash like fire, in the day or time of his preparing. Comp. Nah. iii. 3.

פלח

With a radical, but mutable or omissible, ה.

I. In Hiph. *To separate, sever, divide, distinguish*. occ. Exod. viii. 18, or 22. ix. 4. xi. 7. Ps. iv. 4. xvii. 7; where observe that thirty-four of Dr. Kennicott's Codices read הפלא, but taking הפלח as referring to persons, the textual reading makes a very good sense, as הפלה does likewise in Psal. iv. 4; though there also thirty-four of the Doctor's Codices read הפלא. In Niph. *To be separated, distinguished*. occ. Exod. xxxiii. 16. Psal. cxxxix. 14, נפלאותי נפלותי כי נוראות נפלותי *For I was fearfully distinguished, i. e. formed into distinct lineaments, parts, and members*. See the two following verses. In Psal. cxxxix. 14. thirty of Dr. Kennicott's Codices have נפלאותי, but I suspect this various reading to have sprung from the next word נפלאים.

II. As a N. פלח *A distinct, particular, certain, person or place*. occ. Ruth iv. 1. 1 Sam. xxi. 2 or 3. 2 K. vi. 8; in all which passages it is followed by אלמני, which see under פלח VIII.

III. As a N. פלה *A bean* (so LXX *καυρος*, and Vulg. *faba*), thus called, I apprehend, in Heb. from the manner of it's growth, being not only involved in a thick pod, which *separates* it from the external air, but each bean *growing separate* from the others in the pod itself. occ. 2 Sam. xvii. 28. Ezek. iv. 9; which passage may be illustrated by what Dr. Shaw says of the modern diet of the people in Barbary, Travels, p. 140. "Beans,—after they are boiled and stewed with oil and garlick, are the principal food of persons of all distinctions." Hence Lat. *puls* and Eng. *pulse*, leguminous plants or seeds.

IV. As a N. fem. תפלח *Intercession, Interposition, mediation, intercessory supplication*. 1 K. viii. 28, 29. Comp. ver. 33, 35, and פלח III. freq. occ. Psal. cix. 7, ותפלח "His plea in court." Dr. Randolph's Comment, but Qu?

I. To make a separation or distinction between good and bad, to pronounce or execute judgement. occ. 1 Sam. ii. 25. Ezek. xvi. 52. Psal. cvi. 30; in which last passage Jerome and Montanus excellently render it *dijudicavit made a judicial distinction*, and our Eng. Translation, *executed judgement*. As a N. masc. plur. פלחים and פלחים *Judges*. occ. Exod. xxi. 22. Deut. xxxii. 31. (where the Vulg. *judices*) Job xxxi. 11; where see Scott's Note. As a N. fem. פלחה *judicial distinction, judgement*. occ. Isa. xvi. 3. xxxviii. 7. As a N. פלח occ. Job xxxi. 28; where according to some it means, *Judicial, belonging to the judge, deserving judicial punishment*: but the words עץ הוא עץ נכס, *he is a tree of life* may be otherwise rendered, *Even this (were) an iniquity (to or before) my judge, and consequently to be punished by Him; or else פלח may be rendered vocatively, O my judge! And on either of these latter interpretations, by his judge, Job could not mean any human magistrate, but God only; because he is speaking of a secret sin.* (See Scott's Note.)

II. To judge, form an opinion on a distinct weighing of circumstances. occ. Gen. xlviii. 11.

III. In Hith. To intercede, mediate, interpellare, *εντεύχωναι*, as between the

judge and the criminal, to *make oneself a separator or mediator* between God and man, to *make intercession for others or oneself*. Gen. xx. 7, 17. Num. xi. 2. 1 Sam. i. 10, & al. freq.

פלה

I. To cleave, cut, or split. occ. 2 K. iv. 39. Job xvi. 13. Psal. cxli. 7. Prov. vii. 13. As a N. פלה *A piece split off, a fragment, a slice*. occ. Jud. ix. 53. 1 Sam. xxi. 12. 2 Sam. xi. 21. Cant. iv. 3. Job xli. 15, *Like the nether פלה mill stone, so called either from breaking the corn in pieces, or as being itself a fragment or piece of stone*.

II. In a Hiph. sense, To cast or fling off with violence, as it were a splinter in cleaving wood (comp. Psal. cxli. 7.), to split off. occ. Job xxxix. 3.

III. Chald. פלה To serve or worship. Dan. iii. 12, 28. vi. 16, & al. It answers to the Heb. עבד; and as עבד is applied both to the cultivation of the ground, and to the service of God, so the sense of the Chald. פלה may seem to be transferred from the former to the latter. Or is not the Chaldee פלה rather from the Heb. פלה to mediate, intercede, pray. Comp. under פלה IV. and פלח III. As a N. פלה *Service*. So LXX *συνεργιστις*. occ. Ezra vii. 19.

DER. Flake, plough (as פלה signifies in Chaldee, Syriac, and Arabic). *פלה*. Also, *fleece, a flock of wool, filch, filch*. French, *plague*, a plate of metal. Gr. *Πελεκυς* an axe. Lat. *Fals* a sickle.

פלט

I. To escape, flee, go, or get away. Hence. In Hiph. To carry off or away. occ. Isa. v. 29.

II. In Kal. To escape, be delivered, from evil. Job xxiii. 7. Also, In Kal and Hiph. To deliver, cause to escape, from evil or danger. Psal. xvii. 13. יצא 4. lxxxii. 4. 2 Sam. xxii. 2. As a N. masc. פליט *One who hath escaped*. Gen. xiv. 13. & al. freq. As Na. fem. פליטה *Escape, deliverance*. Gen. xlv. 7. פליטה *The same*. Also, *A number of persons escaped*. Gen. xxxii. 8. 2 Sam. xv. 14. 2 K. xix. 30, & al. freq.

III. To bring forth, to be delivered (as we likewise say in English), Vulg. *peperit*. occ. Job xxi. 10. Comp. Mic. vi. 14, and פלט, and see Buchart, vol. ii. 291. 2.

IV. In

IV. In Josh. xv. 27, we meet with a town or place called בית פלם, probably from a temple there dedicated to the *Heavens*, under the notion of *delivering* females of their young. So the first of the *Orphic Hymns* is addressed to the goddess *Προθυρæa* or the *Door-keeper*; and as it is perhaps the most ancient monument extant of the adoration paid to the Deity who was supposed to preside over *child-births*, and whom the Romans afterwards called *Juno Lucina**, or *Diana Lucina*, the reader may not be displeased with seeing a literal translation of it in this place.

“TO PROTHYRÆA, the Incense† STORAX.”

“Hear me; O venerable goddess, demon with many names, aid in travail, sweet hope of child-bed women, saviour of females, kind friend to infants, speedy deliverer, propitious to youthful nymphs, *Prothyraea*, key-bearer, gracious nourisher, gentle to all, who dwellest in the houses of all, and delightest in banquets; Zone-looser secret, but in thy works to all apparent! Thou sympathizest with throes, but rejoicest in easy labours, † *Ilithyia*, in dire extremities putting an end to pangs; thee alone parturient women invoke, rest of their souls, for in thy power are those throes that end their anguish, *Artemis* (or *Diana*), *Ilithyia*, revered *Prothyraea*. Hear, immortal dame, and grant us offspring by thy aid, and save, as thou hast always been saviour of all.”

DER. *To flit, fleet, swift, fleet of ships, float. Also, pelt, pellet.* Qu?

פלך

Occurs not as a V. in Heb. but the idea seems to be nearly the same as that of the Latin *fulcio*, which may be a derivative from it, namely, *to support, sustain*, or the like. Hence perhaps also by transposition, Lat. *baculus* a staff.

I. As a N. פלך *A staff*, “a stick with which a man supports himself in walking.” *Johnson*. occ. 2 Sam. iii. 29.

* See *Boyle's Pantheon*, p. 32, 72; *Tarent. Andr.* act. iii. scen. i. lin. 15; *Horat.* Carm. lib. iii. ode xxii. lin. i. 4; & *Carm. Sæc.* lin. 13—7.

† “It is used in some *uterine disorders*—in which cases it is said to be a great restorative and strengthener. *Dr. Quincy's Dispensatory*.

‡ See *Lexicon* under פלך.

II. As a N. פלך *A distaff*, which supports the flax in spinning. occ. *Prov.* xxxi. 19.

III. As a N. פלך *A district, tract, region*, so called “because measured by a staff or pole.” (*Bate*) as it is likewise חבל, because measured by a cord. *Comp.* under חבל I. 4. *Neh.* iii. 9, & al. freq.

DER. Lat. *fulcio* to support, *fulcrum*, *fulciment*.

פלם

In general, *To make level or even.*

I. *To make level, even, or smooth*, as a way. occ. *Ps.* lxxviii. 50; (where *Symmachus* διασωσας he strowed, levelled.) *Isa.* xxvi. 7.

II. *To weigh exactly*, as by bringing the beam of the balance to a level. It occurs not as a V. simply in this sense, but hence as a N. פלם *The beam of a balance*, occ. *Prov.* xvi. 11. *Isa.* xl. 12; in both which passages it is distinguished from the מאונים scales or basins.

III. *To weigh mentally, balance, adjust, contrive.* occ. *Psal.* lviii. 3, חסם ידים ופלבסון Ye adjust, contrive, the violence of your hands. *Vulg.* concinnant they adjust. *Comp.* *Ps.* xciv. 20.

Hence perhaps Greek *πλασσω* to form, model, contrive.

IV. *To weigh mentally, ponder, consider.* occ. *Prov.* iv. 26. v. 6, 21.

The above cited are all the passages in which the Root occurs.

פלץ

I. Occurs not as a V. in Kal, but in Hith. *To tremble, have a tremulous motion.* So the LXX *σαλευσται*, and *Vulg.* concutuntur, are shaken. occ. *Job* ix. 6, *Who shaketh the earth out of her place, ועמודיה ותפלצון and the pillars thereof tremble. The pillars of the earth here mentioned are the columns of the celestial fluid, by which it is supported, and which are called עמודי שמים pillars of the heavens, Job* xxvi. 11. (which see.) || Several learned men have taken *Job* ix. 6, to refer to the ordinary progressive rotation of the earth in it's orbit by the tremulous motion of those celestial pillars; and I was once myself of the same opinion, but now rather apprehend that the text re-

|| *Bate's Answer to Modest Apology*, p. 56, &c.; *Catcott on the Creation*, p. 59. *Comp. Spearman's Enquiry into Philosophy and Theology*, p. 203, 207, edit. *Edinburgh*.

P p 2

lates

lates to that concussion of the heavens which accompanies, and is perhaps the most usual cause of, an earthquake. See *Scott* on the place, and comp. Isa. xiii. 13, which likewise in it's physical sense seems descriptive of an earthquake. As a N. fem. פלצות Tremour, terrour, Job xxi. 6. Ps. lv. 6; where *Symmachus* φοιχή hor- rour, & al. As a N. fem. in Reg. תפלצות Terribleness. occ. Jer. xlix. 16.

- II. As a N. fem. פלצות A shaker, trembler; an obscene priapean figure made for the Heathen אשור or Venus, and mentioned 1 K. xv. 13. 2 Chron. xv. 16. The Vulg. renders it in the former text by simulachrum turpissimum a most filthy image, and still more plainly in the latter by simulachrum Priapi an image of Priapus. By Priapus פרי אש or פרי אב the fructifying form or father) they meant the generative power of the heavens*, and by making the מפלצות for אשור or Venus, it seems Maacha intended to acknowledge the heavens as the original independent cause of fecundity in men and animals, and perhaps as the agents from whom she expected the promised Saviour or Deliverer. Comp. אשור under אש IV.

In the temple of Venus, at Naxos, in Sicily, μεγαλα αἰδοια ανεκειστο†; and the abominable Greek and Roman Phallus, which was carried in procession in honour of several idols, particularly of Bacchus and Osiris ‡, appears to be from the same Heb. Root, and perhaps was of the same form, as the מפלצות. ¶ Nor is it at all incredible that Queen Maacha

* So Orpheus in his Hymn to Πρωτογονος; or the First-begotten (by which, with all due respect to *Vossius's* learning, I think he meant the mixture of light and spirit, when first in action, see Gen. i. 2, 3, as appears from the epithets he gives him of διφρον διπλο-natured, αἰθεροπαραγενος ether-revolving, ωογον egg-brooding, see under ארץ, χρυσοισιων αγγαλλομεν στεφενισσιν exulting with golden, i. e. luminous, wings, λαμπρον αγνι φως αγιον bringing the clear and splendid light) calls him ΠΡΙΑΠΗΟΝ αρχατα, PRIAPUS the king, and also, πολυσπερς, τευδ-ub unding, and Γενιου μανικου Σητων τ' ανθρωπων, Genitor of gods and mortal men. See *Vossius De Orig. & Prog. Idol. lib. ii. cap. 7.*

† See *Bochart*, vol. i. 525.

‡ See *Vossius De Orig. et Prog. Idol. lib. ii. cap. 14, and 74.*

¶ *Hutchinson's Trinity of the Gentiles*, p. 461. *Conformity of the East Indians with the Jews, &c.* ch. vii; *Pötter's Antiquities of Greece in the Ac-*

should dedicate such an image to אשור or even worship it, when we consider the shocking indecencies of this kind, into which even the women of other countries, both in ancient and modern times, have been drawn by the bait of sensual pleasure, and by a mad enthusiastic zeal in the service of their idols. For instances which I do not choose to transcribe, the reader may see *Herodotus*, lib. ii. cap. 43; *Varro* in *Augustin*. De Civ. Dei, lib. vii. cap. 21, p. 136, edit. *Bened.* cited in *Leland's Advantage and Necessity of the Christian Revelation*, vol. i. p. 177, 8vo. Note; *Hamilton's New Account of the East Indies*, vol. i. p. 152, 379; and *Complete System of Geography*, vol. ii. p. 344, 347.

From this Root seems also to be derived Pallas, one of *Minerva's* names, whom the Egyptians affirmed to be the air (others the ether); hence she is asserted by the ancients to be the mother of *Apollo* (the solar light) by *Vulcan* (the fire), is surnamed γλαυκωπις & blue—or azure-eyed, from the azure colour of the air or heavens, and affirmed to have power over the thunder as well as *Jupiter* ¶.

פל

In Hith. To roll oneself, as in dust or ashes. occ. Jer. vi. 26. xxv. 34. Ezek. xxvii. 30. Mic. i. 10; where for התפלצות of the printed editions, the *Keri*, and six of Dr. *Kennicott's MSS.* now, as three more did originally, read התפלש, which the sense seems to require, and which is the word in Jer. vi. 26. In Jer. xxv. 34, it is used in this sense, though without either אש or עפר; so the Vulg. supplies cinere ashes. Comp. under פר III. and עפר I.

- II. As a N. masc. plur. in Reg. פלש rendered Balancings, as if it were written מפלש, from פלס to balance, but it rather seems to mean involutions, convolutions. occ. Job xxxvii. 16, Dost thou understand ענן פלש ענן concerning the convolutions of the cloud, i. e. the rolling together of vapours so as to form a cloud. Mr.

count of the *Dionysia*, vol. i. p. 347; *Pierii Hieroglyph.* in 'Sol', p. 324; *Calmet's Dictionary* in PRIAPUS.

§ So *Phornutus* Περὶ τῆς Ἀφροδ. Εἰς τὴν τοιαύτην αὐτῇ περισσώμενοι, εἰς τὸ τὸν αἶρα γινώσκοντες. See *Clarke's Note* on II. i. lin. 206.

¶ See *Vossius De Orig. &c. lib. ii. cap. 42, et 84*; and *Gyrardus De Divis Gentium*, p. 326, 7.

Hutchinson,

*Hutchinson**, and from him several learned men, have referred these words to the *formation of the gross or dense grains of air by an involution or accretion of atoms*; but though such an *involution* must necessarily take place in order to carry on the various operations of nature, yet as Elihu in the immediately preceding words appears to have alluded to the *rainbow*, so I should think that the words before us relate to the visible and obvious phenomenon above mentioned, even as כפֿישׁ עב in Job xxxvi. 29, denotes the *spreading of the clouds*, as of a tent.

Hence Greek *πλασσω* to *sinear* or *daub over*, *εμπλαστρον* and *καταπλάσμα*, whence Eng. *plaster*, *catapasm*.

פנח Chald.

As a N. *A mouth, aperture*. occ. Dan. iv. 28. vi. 17, 22. vii. 5. The Targums frequently use פנח in the same sense.

פנח

Occurs not as a V. so the ideal meaning is uncertain, but it seems nearly related to פנח to be delicate. As a N פנח Some delicate spice, gum, or ointment. So the LXX render it by *μυρον* or *καριας*, and Vulg. by *Balsamum*. Once, Ezek. xxvii. 17.

פנה

With a radical, but mutable or omissible, ה.

I. In Kal, Intransitively, *To turn, turn oneself*. Gen. xxiv. 49. Exod. ii. 12. xxxii. 15. Num. xiv. 25. Deut. i. 7, & al. freq. So the LXX frequently render it by *στροφω*, *αποστροφω*, *επιστροφω*. This Verb is joined with יום the day or day-light, and denotes its *turning towards the opposite hemisphere*. See Jer. vi. 4. Ps. xc. 9, לפנות ערב At the turn or return of the evening, or rather, *when it* (that particular place of which the writer is speaking) *turned, or turneth, towards the evening*. Gen. xxiv. 63. Deut. xviii. 11. So לפנות בקר when the morning returned, or *when it* (the place) *turned to the morning*. Exod. xiv. 27 †. In Kal, Transitivity, *To turn, turn away, avert*. Zeph. iii. 15. So Vulg. *avertit*. In Hith. *To turn, both in a transitive and*

intransitive sense. 1 Sam. x. 9. Jerem. xlvi. 5. xlix. 24.

Hence the Latin *penitet*, whence Eng. *penitent*, *penitence*, &c.; French *repentir*, Eng. *repent*, *repentance*.

II. With מֵא or ל following, *To turn to, or towards, to look at, or towards, to have respect to*. Lev. xxvi. 9. Deut. xxxi. 20. 2 Sam. ix. 8. 1 K. viii. 28. Job xxxvi. 21. Ps. lxxxvi. 16. Isa. xlv. 22. Jer. ii. 27, & al.

III. As a N. fem. פנה The corner or angle of an altar, building, &c. where it turns towards another aspect, q. d. *The turn or turning*. Exod. xxvii. 2. Ps. cxviii. 22. Prov. vii. 8. Job i. 19, & al. freq. Also, *The corner-stone*, "the stone that unites the two walls at the corner." *Johnston*. Zech. x. 4. Comp. Isa. xxviii. 16. Metaphorically, פנות העם Corner-stones of the people, *Αρχογωνιστοι*, i. e. *Chief or principals of the people*, as the *corner-stones* are in buildings. Jud. xx. 2. Isa. xix. 13. Zech. x. 4. 1 Sam. xiv. 38; where *Symmachus* *μεγαλεις* great ones. Comp. Eph. ii. 20. 1 Pet. iii. 4, 6, 7, and see Greek and Eng. Lexicon in *Αρχογωνιστοι*. Plur. פנות. *Towers*, properly such as were erected at the angles of walled cities." Zeph. i. 16. iii. 6.

פנה אבן The key-stone, as of an arch, where both sides of the arch meet, and which looks or is turned towards both. occ. Job xxxviii. 6, Upon what are its bases sunk, and who laid פנה אבן the key-stone thereof? Comp. Ps. xxiv. 2. civ. 5. cxxxvi. 6. Prov. viii. 27.

IV. As a N. masc. plur. פנים The surface of whatever has several faces or aspects, as of the chaotic mass, the heavens, the earth, a place. See Gen. i. 2. 20, 29. xxiii. 17, 19. Exod. xiv. 2. Num. xxiii. 28. 1 K. vi. 3. It is translated *edge*, as of an iron instrument, Eccles. x. 10; but seems strictly to denote the sides. The French Translation renders it *la lame the blade*. It is often used (in plur.) for the *face* of a man, and sometimes for that of a brute, plainly on account of the several profiles of which they consist, and which look different ways. See Gen. iv. 5. xi. 28. Exod. xxxiv. 29. Ezek. i. 10. Amos v. 19. Sometimes פנים means several or many faces. See Gen. xxx. 40. Exod. xxv. 20.

P p 3

Lev,

* See his *Moses' Princip.* part ii. p. 125, 6, and Bate's *Philosophical Principles of Moses* asserted and defended, p. 27.

† See *Hutchinson's Moses' Princip.* pt. ii. p. 163—9, 254—5.

Lev. ix. 24. x. 3. Num. xiv. 5. xvi. 22. Ezek. i. 6, 10, 15, & al. freq. And as the *face* is what we principally distinguish human persons by, hence פני is used for the person or persons of men, 2 Sam. xvii. 11. Deut. i. 17. Prov. xxviii. 21. Lam. v. 12. Ezek. vi. 9. xx. 43. xxxvi. 31. —for the person or presence of God. See Exod. xxxiii. 11, 14, 15, 20, 23. Ps. xi. 7. It is translated *Anger*, Ps. xxi. 9. Lam. iv. 16; but does not appear ever to have this signification. *Ainsworth*, indeed, in his Note of Ps. xxi. 9, cites several passages to prove that *face* is in Heb. used for *anger*, but none of them come up to his point. I would, therefore, rather render the word, of thy presence, according to *Fenwick*, "Soon as thy presence shall appear." In Lam. iv. 16, פני יהוה חלקם may be translated, The presence of *Jehovah* (was) their portion. So LXX Προσωπον Κυρις μερις αυτων. Hence the Welsh *Pen* a head, and so a hill. "Many mountains and hills have received their name from the British *Pen*. *Pen* (the head) is so well known to be used for hills, saith *E. Lhyrd*, that little need be said; not only *Penigent* and *Pendley* in *Lancashire* are supposed to be thence derived, but also the *Apennine* mountains of *Italy*, by *Camden* and others." *Richards's* Welsh Dictionary. To the above derivations we may add the *Pennine* Alps. See *Bochart*, vol. i. 678. Thus likewise *Penrith* in *Cumberland*, means *red head* or hill, the ground thereabouts, and the stones of which it is built, being both reddish. So the situation of *Pendennis*, &c. answer to the meaning of the word *Pen*.*

V. As a Particle ל being prefixed, לפני literally, *To or before the face*.

1. Before, in presence or sight of. Exod. vii. 10. Deut. iii. 18, & al. freq.

2. Of time, with a N. Before, Amos, i. 1. Zech. viii. 10. With a V. Before that. Gen. xiii. 10.

VI. פנים Within, inner. See Root פנח.

VII. To advert, or look to or after, to provide, prepare. So the LXX render it by επιλαμβάνω and ετοιμαζω. Theodotion by σκεπάζω and ετοιμαζω, and the Vulg. by

* See more in *Introduction to Camden's Britannia* by *Gibson*, p. xix. edit 1695, and in *Bp. Nicholson's* Hist. of England, vol. i. p. 6.

paro, præparo. It occurs in this sense Gen. xxiv. 31. Lev. xiv. 36. Ps. lxxx. 10. Isa. xl. 3. lvii. 14. lxii. 10. Mal. iii. 1. VIII. To turn this way and that, as a person in great distress, not knowing, as we say, which way to turn himself, according to that description of *Virgil*, *En. ii. lin. 285, 6.*

—Animum nunc hic cederem, nunc dextra illic,

In partesque rapit varias, perque omnia versat.

So the LXX excellently, ἐξήκωξεν. occ. Ps. lxxxviii. 16.

As a Particle פן denoting a dubious or uncertain state of mind, turning from one object to another, *lest, lest perhaps, for fear that*. See Gen. xix. 19. Exod. xxxiv. 15. Isa. xxxvi. 18. Lev. x. 7. Gen. xxvi. 9. Jud. xv. 12. In Job xxxvi. 18, *Take heed*, or the like, is understood before פן, as it often is before מן in Greek. Comp. Exod. xxxiv. 15. 2 K. x. 23. Isa. xxxvi. 18.

IX. As a N. פסג A wheel from it's turning. Exod. xiv. 25, & al. In Prov. xx. 26, the punishment inflicted on the wicked is denoted by the *threshing wheel*, which beats out the corn and cuts the straw in pieces. Comp. Isa. xxviii. 27, and *Bp. Lowth's* Note. The word is sometimes written with ו inserted after the נ, פסג, 1 K. vii. 30, 32, & al. as if it were formed from Root פסן with ו for the first radical, like מורבל from יבל. Hence Gr. Ἀστὴν a wheel-carriage.

X. As a N. masc. plur. הפנים (formed with an initial ת, as תפנים, תפנים, &c.) Turned cakes. occ. Lev. iv. 14, or 21; where LXX ἀλάλα rolled.

פנ occurs not as a V. in this reduplicate form, but as a N. masc. plur. פננים (once written פנינים, Prov. iii. 15.) *Magnets, loadstones*, or, according to others, *pearls*. The following are all the passages wherein the word occurs. Job xxviii. 18. Prov. iii. 15. viii. 11. xx. 15. xxxi. 10. Lam. iv. 7.

Mr. *Hutchinson* †, and from him several learned men, have supposed the word to

† See his Works. vol. iv. p. 121—123, and vol. xi. p. 351; the Rev. Mr. *Cook's* Enquiry into the Patriarchal and Druidical Religion, Temples, &c. p. 23—28, 2d edit; and *Bate's* Crit. Heb. on the word.

signify *loadstones* or *magnets*, and it must be confessed, that פנינים seems a very proper and descriptive name for them, from that remarkable property of constantly *turning*, when at liberty, their poles north and south; and it is even probable that some of the *ancient eastern nations*, particularly the * *Jews*, *Phenicians*, and *Arabians*, to whom we may add the † *Phæacians*, and ‡ *Chinese*, were acquainted with the *polarity* of the *loadstone*, and with its uses in navigation. But on the other hand, the contexts in several of the above passages, where the פנינים are mentioned with *gold*, *silver*, *precious stones*, and other things of *great value*, make it difficult to suppose but the פנינים also must denote something of a similar kind. Accordingly the learned Bockart (vol. iii. 681—692.) maintains, in an elaborate Dissertation on this subject, that פנינים signify *pearls*, and remarks that hence the words Πιννα, Pinna, πιννις, πινος, πιννονα are retained in Greek and Latin, either for the *pearl-oyster*, or for the *pearl* itself.

Aquila renders the word in Job by περι-ελαττα, *things to be looked at, conspicuous, illustrious*, plainly referring to the meaning of the V. פנה; and it is shewn by Bockart that *pearls* were estimated at a very high rate, not only by the *Jews*, but by the *Romans*, and even by the *Medes*, *Persians*, and *Indians*.

The Rev. Mr. Costard, in his *History of Astronomy*, p. 64, says, "it doth not appear that the *Arabians* or *Jews* knew any thing of the *magnet's* attractive virtue, but from the *Greeks*; and that it (the *magnet*) is no where mentioned in Scripture." But as the same learned writer at p. 63, gives us such an account of the *magnet* or *loadstone* as may, on the contrary supposition, throw considerable light on several passages of Scripture, where

the פנינים are mentioned, and very much reconcile us to Mr. Hutchinson's interpretation of that word, I shall here present it to the reader. "The first and best sort of these stones comes out of the *East Indies*, from the coast of *China* and *Bengal*, and is of an *iron* or *bloody colour*. These stones are very *massy* and *weighty*, and will lift up their own weight of *iron* or *steel*, if the stone itself doth not exceed a stone weight. These are the finest sort, and are commonly sold in the *East Indies*, where they grow, for their own weight in *silver*. There is another sort, of a *reddish colour*, found in *Arabia* and the *Red Sea*, growing broad or flat, like a *tile* or *slate*. This sort is not so heavy as that of *China*, but is said to be near as good, and it's virtue to continue long on the compass or needle that is touched with it." Thus Mr. Costard, whose account of the colour of the *magnet* confirms what Mr. Hutchinson remarks on Lam. iv. 7, in proof of his opinion that פנינים signifies *magnets*. "It's (the *loadstone's*) colour, says he, is described, Lam. iv. 7, by זכרדך *flesh-coloured, ruddy*, as it is when dug, and more approaching black, as *flesh*; and many of those stones are, when each of them are dried, and their parts contracted, of the colour of *reddish clay*." Thus it is said in the text referred to, *Her Nazarites were purer than snow*, זכרדך *they were whiter than milk*, זכרדך *they were more ruddy in body than פנינים*, that is, while their skin was whiter than snow, the *flesh* which appeared under it was of a finer, brighter red than *magnets*. So that this text, which I formerly thought the strongest objection to Mr. Hutchinson's explication, turns out, according to Mr. Costard's description of the *oriental magnets*, a manifest confirmation of it. Comp. Cant. v. 10, *My beloved (is) זכרדך ואדום* white and ruddy, "as a beautiful face is, the fairness of the complexion shewing the perfection of the *flesh-colour* under it." Bate, Crit. Heb.

Job xxviii. 18, *And the כסף of wisdom (is) above פנינים*. This, says Mr. Hutchinson, expresses "the condition which makes iron and other things follow it—Attraction." And indeed, "the || *loadstone* was

|| *Nature Displayed*, vol. iv. p. 254, English edit. 12mo.

* See Hyde's Reliq. Vea. Pers. p. 495, 6, edit. Oxon. 1700.

† See Homer's Odyss. lib. viii. lin. 556—63.

‡ "The use of the magnetic needle has been so long known to the Chinese, that they have no records or notion of it's origin." Cooke's Enquiry, &c. p. 23, 26. It "seems now generally agreed on all hands, that they (the Chinese) have had the use of the mariner's compass, of gunpowder, and the art of printing, for many centuries." Complete System of Geography, vol. ii. p. 239.

in all ages known to have the property of attracting iron. *Thales*, amazed at so constant an effect, thought that stone had a soul. *Plato*, *Aristotle*, and *Pliny* have mentioned the same attraction." But still the context in *Job* plainly relates not to the attractive force, but to the great value of wisdom. I would therefore submit it to the reader's judgment, whether we should not with *Schultens* rather explain פסן in the above text, of the draught in the balance, δαλη, i. e. the weight or price, of the loadstone. We have already seen, from *Mr. Costard*, how dear magnets are in the East, and they probably were much dearer in the time of *Job*.

פנס

Occurs not as a V. in Heb. but the idea evidently is, *Within, inner, interior*. As Ns. פנים, fem. פנימה, plur. פנימים, *Inner, the inner part, interior*. See 1 K. vi. 29. 18. Lev. x. 18. 1 Chron. xxviii. 11. So פנים, fem. פנימית, plur. fem. פנימיות. See 1 K. vi. 37, 36. vii. 12. 2 Chron. iv. 22.

Ps. xlv. 14. *The king's daughter is all glorious* פנימה with, i. e. within the litter, palanquin, or vehicle in which she rode. See *Harmer's Outlines*, p. 125, and *Additions*, No. 6.

פני

In Hiph. *To make delicate, educate delicately*. So the LXX καίσακαλαα, and Vulg. *delicatè—nutrit*. Once, Prov. xxix. 21. The word is used in Chaldee, Syriac, and Arabic, in the same sense.

DER. Banquet.

פס

I. *To diminish or be diminished*. So the LXX ωλεγωθησαν, and Vulg. *diminutæ sunt*, *Symmachus* ἐξελειπον *have failed*. occ. Ps. xii. 2. As a N. masc. plur. פסס Small shreds, stripes, or the like. occ. Gen. xxxvii. 3, 23, 32. 2 Sam. xiii. 18, 19, פסס כתנת A coat of pieces, i. e. made of pieces, stripes, or threads of divers colours. So in Gen. the LXX ποικιλον, and Vulg. *polymitam varicoloured, embroidered*.

II. As a N. fem. in Reg. פסס A small parcel or quantity. occ. Ps. lxxii. 16

III. Chald. As a N. פס, emphat. פסס, A piece, a part. occ. Dan. v. 5, 24.

IV. פסס, see Root פסס.

DER. Piece, and Gr. παρσεν, and Eng. patch.

פס

I. *To divide, dissect*. It often occurs in Chaldee in this sense. As a N. fem. פסנה A broken ridge, consisting of many distinct hills. It is used as a proper name, *Pisgah*. Num. xxi. 21, & al.

II. *To divide, distinguish, view, or consider distinctly*. occ. Ps. xlviii. 14. The LXX rendering it by κατεδιδασθη divide, and the Vulg. by distribuere distribute, preserve the idea.

פס

I. With על over following, *To pass or leap over by intervals*. occ. Exod. xii. 13, 23, 27. In Exod. xii. 23, the LXX render it by παρελευσται shall pass by, and Vulg. by transcendet shall pass over; and in the two other verses by transibit shall go or pass over. Hence perhaps Latin passus, French passer, and Eng. to pass. Also, French pas, and Eng. pace.

II. As a N. פסח The passover.

1. The paschal lamb. Exod. xii. 11; where Aquila ὑπερβασίς the passing over, Vulg. Phase, id est, transitus. Phase, i. e. the passover, & al. freq. This sacrifice was ordained on occasion, and in memory of Jehovah's passing over the houses of the Israelites when he slew the first-born of Egypt (see especially Exod. xii. 27), and as a prefiguration or type of our deliverance, by the true passover or paschal lamb. See 1 Cor. v. 7, and comp. John xix. 36, with Exod. xii. 46.

2. It denotes the whole paschal feast, or the feast of unleavened bread, including the passover. 2 K. xxiii. 21, 22, 23. Comp. 2 Chron. xxxv. 17, 18; and Luke xxii. 1, where the feast of unleavened bread is in like manner called πασχα the passover.

III. *To leap over or upon*. occ. 1 K. xviii. 26; where the priests of Baal על פסחו leaped over or upon the altar. Vulg. transiliebant leaped over, LXX διαρπαζον ran over. This, together with their crying aloud, and cutting themselves with knives and lances till the blood gushed out upon them, ver. 28, presents us with a scene very similar to what the priests of *Bellona*, the Roman goddess of war, used to exhibit, according to *Lactantius*. lib. i, cap. 21.

cap. 27. * "The priests of Bellona," says he, "sacrifice not with the blood of others, but with their own. For having slashed their shoulders, and holding naked swords in both hands, they run, they are transported, they rave."

- IV. To hop, hop about, as birds. occ. Isa. xxxi. 5. As birds hovering, so will Jehovah of hosts protect Jerusalem (comp. Mat. xxiii. 37. Luke xiii. 34.), protecting, he will deliver (it), hopping (about it) he will preserve it. So 1 K. xviii. 21, the image being taken from birds hopping backwards and forwards, *How long do, or will, ye* פסחיים על שתי פסחיים hop upon two boughs * Comp. Vitringa and Bp. Lowth on Isa. xxxi. 5. But Qu? And with regard to the interpretation above given, observe that where Homer is describing a nest of young sparrows destroyed by a serpent, he adds, II. ii. lin. 315, that the dam *flew about* bewailing her young ones.

Μητη δ' αμφοτατο οδυρομην φιλα τεκνα.

- V. As a N. פסח Hopping, halt, limping in one's gait, lame, "claudus enim, dum incedit, subsultat," says Leigh, Crit. Sac. Lev. xxi. 18. Isa. xxxv. 6, & al. As a V. in a Niph. sense, To be made or become halt or lame. occ. 2 Sam. iv. 4. As a participial N. מפסח Lame. occ. Prov. xxvi. 7. (comp. under לרל) where however the late Dr. Hunt, in his *Observations*, &c. renders the Heb. *The legs fail* מפסח through lameness; so making פסח a Particle.

פסל

- To hew, chip, cut with a tool. occ. Exod. xxxiv. 1, 4. Deut. x. 1, 3. 1 K. v. 18. Hab. ii. 18. As Ns. פסל A graven or curved image. freq. occ. פסלים, plur. פסילים. The same. Deut. vii. 25. Isa. xlii. 8, & al. It appears from Deut. vii. 5, 25. Jud. xvii. 3, 4. Isa. xl. 19, 20, that some of the graven images of the idolaters were like Solomon's cherubs (1 K. vi. 23, 28.) made of wood overlaid with gold or silver. Comp. under נכך IV.

* "Bellonæ sacerdotes non alieno, sed suo cruce sacrificant. Sectis namque bumeris, et utroque manu districtis gladiis exerentes currunt, efferuntur, insaniunt." Lucan alludes to the same mad devotion, Pharsal. lib. i. lin. 565.

—Tum, quos sectis Bellona lacertis
Sæva movet, cecinerunt Deus.

פעד

With a radical, but omissible, ה. See Sense III.

- I. In Arabic the cognate Root פעץ, according to *Schultens*, MS. Orig. Heb. from *Camus*, denotes, To swell with blowing or puffing, to blow with the mouth, puffed out, "Tumuit cum flatu, tumente ore spiravit;" and this seems nearly the idea of the Heb. פעד, which occurs as a V. only in Isa. xlii. 14, כילדה אשה Like a travelling woman I will puff.

- II. As a N. fem. אפעד A ripper, from it's remarkably puffing up itself, and blowing or hissing. occ. Job xx. 16. Isa. xxx. 6. lix. 5.

- III. As a N. אפע A puff of breath or wind, i. e. mere vanity. occ. Isa. xli. 24, Eccehold ye (are) מאן worse than nothing, and your works מאפע than a puff of breath. Comp. Job xi. 20.

פעל

- To work, operate, prepare, contrive, moliri. Exod. xv. 17. Num. xxiii. 23. Ps. lviii. 3. Isa. xli. 4. & al. freq. As a N. פעל Work, achievement, contrivance, device. Deut. xxxii. 4. Job vii. 2. xxxiv. 11. Isa. i. 31, & al. freq. Fem. in Reg. פעלה The same. 2 Chron. xv. 7. Jer. xxxi. 16. Also, Hire, wages for work. Lev. xix. 13. Jer. xxii. 13. Ps. cix. 20. Prov. x. 16. As a N. masc. plur. in Reg. מפעלי Works. occ. Prov. viii. 22. So as a N. fem. plur. מפעלות. occ. Ps. xli. 9.

DER. Latin *polio*, whence French *polir*, and Eng. *polish*, &c. *polite*, *politeness*. Also, פ being pronounced as ng, fangle, whence new-fangled.

פעם

To smite, agitate, agitate by turns, strike or smite alternately or repeatedly.

- I. As a N. פעם An anvil, from being so struck. As *Virgil*, *Æn.* viii. lin. 419,

—Validique incubibus ictus

Auditii referunt gemitum

Under their sturdy strokes the anvils groan.

occ. Isa. xli. 7.

- II. As a N. פעם The foot, which alternately strikes the ground. See Ps. xvii. 5. cxi. 5. Cant. vii. 1. In 2 K. xix. 24. Isa. xxxvii. 25, *Sennacherib* is introduced boasting, ובקף פעמי—and with the sole of my foot I have dried up, or will dry up, all the canals of defence, or of Egypt. (Comp.

(Comp. Isa. xix. 6.) But how with the *sule* of his foot? *Vitringu* is of opinion, that the prophet here, as in other places, alludes to the practice of the *Egyptians*, among whom were very commonly used certain hydraulic machines, called by him *helices*, which being worked and turned round by the *sule* of the foot, served to draw up water from canals or rivers for the supply of their fields and gardens, or to empty ditches. These *helices* appear to have been large wheels furnished on the outside with *steps* (like our water-mills), by means of which the labourer turns the machine round with the *sule* of his foot, in order to draw up the water; whilst in the mean time he lays hold on a stay fixed in the upper part of the machine, and so supports himself, and thus *ἀντι μὲν ποδῶν χερσῶν, ἀντι δὲ χειρῶν ποσὶ χεῖρται*, uses his hands instead of feet, and his feet instead of hands, as *Philo* cited by *Vitringu*, whom see, expresses himself. Comp. under רגל II. But see *Harmer's Observations*, vol. ii. p. 235, &c.

III. As a N. masc. plur. in Reg. פְּעִים *Wheels*, or rather the *felloes of wheels* which strike the ground. occ. Jud. v. 28; where the LXX *ωδοὶ*, and Vulg. *pedes feet*.

IV. As a N. פְּעֵם, plur. פְּעִמִּים, *A time, a turn*, Lat. *vice*, French *un coup*, q. d. *a stroke*. It denotes a distinct *stroke* or *impression* on the senses. Gen. ii. 23. xviii. 32. xxvii. 36. xxxiii. 3, & al. freq. Comp. Eccles. vi. 6.

פְּעֵם repeated, adverbially, *Now—now*. So Vulg. Nunc—nunc. Prov. vii. 12. כְּפֵעִם בְּפֵעִם *As time by time, as at other times*. Num. xxiv. 1. Jud. xvi. 20.

V. As a N. fem. plur. in Reg. פְּעֻמֹּת *Corners jutting out*, and ready to *hit* against any thing. occ. Exod. xxv. 12. xxxvii. 3. 1 K. vii. 30.

VI. As a N. פְּעֻסָּה *A bell*, which when struck has a *tremulous* or *vibratory* motion of its parts, and *agitates* the contiguous air, so as to give a sound. Let the reader consider whether it is possible to frame a more just and philosophically descriptive name for a *bell, occ. Exod. xxviii. 33, 34. xxxix. 25, 26.

* *Sonus est motus tremulus æris communis, ortus a corpore sonoro cum concutiente per reciprocam*

VII. As a V. in Kal, *To move, agitate*, as the Spirit of God doth a man. occ. Jud. xiii. 25.

VIII. In Niph. and Hith. *To be agitated, disturbed*. occ. Gen. xli. 8. (where LXX *ἀλαχθή*) Ps. lxxvii. 5. Dan. ii. 1, 3.

פער

I. *To gape, open wide*, as the mouth, to which only it is applied. So the LXX render it by *ἀνέγαινον*, *διανέγαινον*, and Vulg. by *aperio* to *open*. occ. Job xvi. 10. xxix. 23. Ps. cxix. 131. Isa. v. 14.

II. פְּעוּר בַּעַל פְּעוּר *Baal Peor*, or simply פְּעוּר *Peor*, the name of an idol mentioned Num. xxv. 3, 5, 18. xxxi. 16, & al. to have been worshipped by the Moabites, Midianites, and apostate Israelites, and probably so called from the *Baal* or *Bull* being represented with a *wide-gaping mouth* to receive the victims, whether animals or children, which were burnt to death by the fire within†. (Comp. under בַּעַל III. and פְּעוּר VIII.) And thus other idols seem to have been denominated from some part or circumstance of the imagery, as *Baal-zebub* from the *fly* accompanying the *bull*; *Baal-tamar* from the *palm-tree*; *Adrammelech*, from his gorgeous robe; *Anammelech*, from the artificial cloud surrounding the idol; *Rimmon*, from the *pomegranate* he held in his hand, &c. Comp. under II. וְגַם; וְגַם VIII. וְגַם VI. VII. and רָמָה VIII. and see *Bate's Crit. Heb.* under פְּעוּר.

DER. Perhaps Lat. *porus*, whence Eng.

tremorem sui elateris. Sound is a tremulous motion of the common air, arising from the sonorous body's agitating it by the reciprocal trembling of its elastic parts." Boerhaave, Institut. Med. § 547, edit. tert.

† *Ovid's Description of the Colchian Bulls*, Metam. lib. vii. lin. 104, &c. may afford the learned reader no improper idea of *Baal Peor*.

Ecc: adamantis Vulcanum naribus efflant
Æripides Tauri.

—Utque solent pleni resonare cœnina,
Aut ubi terrenæ silices fornace soluti
Concipiunt ignem liquidarum aspergine aquarum:
Pectora sic intus clausas volventis flammæ,
Gutturæque usta sonant.

And as we are told by *Dionerus Siculus*, lib. iv. that *Æta*, at this time king of *Colchis*, used to sacrifice to his gods all strangers who landed in his country, it is very possible that this story of the *brass-footed bulls breathing fire* (Tauri spirantes naribus ignem, *Virgil*, Georg. ii. lin. 140.) might take its rise from some idols resembling *Baal-Peor*, and worshipped with human sacrifices in that country.

part,

pore, porous, porosity. Lat. *pario, aperio*, whence *aperient, aperture*.

פצה

With a radical, but mutable or omissible, פ.

I. To let loose, to open, as the mouth or lips.

See Gen. iv. 11. Jud. xi. 35. Job xxxv. 16.

Ps. lxvii. 14. Isa. x. 14.

II. To set free, deliver. occ. Ps. cxliv. 7, 11.

So the LXX *ελευθερῶ*, free, and *ῥυσαι* deliver, and Vulg. *eripe* take away, deliver.

פצר

In Hith. To be open, burst open, riven,

disrupted, as the hills. (Comp. Num.

xvi. 30. Deut. xi. 6.) occ. Hab. iii. 6,

והפצצו הררי ער And the everlasting hills

were burst asunder, disrupted. So one of

the Hexaplar versions excellently, *δι-*

θρῆν. (Comp. Exod. xix. 18.) פצה is

used in the same sense, Ps. lx. 4.

פצה

To break with a noise, to crash, as the bones.

So LXX *συνεβλασαν*. occ. Mic. iii. 3.

II. To break forth into a joyful sound. It is

used either absolutely, occ. Ps. xcvi. 4.

—or transitively with *וה* following, occ.

Isa. xiv. 7, xlv. 23. xlv. 13. lli. 9.

liv. 1. lv. 12. The Greek *ῥηγνυμι* to

break, by which the LXX render פצה,

Isa. xlix. 13. lli. 9. liv. 1, is likewise used

transitively in the two former texts. So

the purest of the Greek writers have *ῥη-*

ξαι φωνῇ for breaking forth into a voice

or cry, as *Wetstein* has abundantly shewn

on Gal. iv. 27. And *Virgil* applies rum-

pere vocem, or voces, in the same sense,

Æu. ii. lin. 129, and xi, lin. 376.

פצה

To take off the bark, to decorticate, pill, or

peel, occ. Gen. xxx. 37, 38.

פצה

To break or burst open. It is applied to the

disruption of the earth in an earthquake.

Once, Ps. lx. 4. It is used in nearly the

same sense in Chaldee; and in the Tar-

gum on Jer. xxii. 14, answers to the

Heb. קרע to rend. Comp. פצר under פצה.

פצה

To wound, hurt. occ. Deut. xxiii. 1. 1 K.

xx. 37. Cant. v. 7. So the LXX *συ-*

τριβειν, and *Aquila* *μωλαπειν*. As a N.

פצה A wound, hurt. Gen. iv. 23. Exod.

xxi. 15. Prov. xx. 30.

פצה

I. To press hard, urge with vehemence.

So the LXX render it by *καταδισαζομαι*,

παράδισαζομαι, and Vulg. by *vim facere*.

occ. Gen. xix. 9.

II. To press hard in words, urge with vehemence and importunity, to be instant, occ.

Gen. xix. 3. xxxiii. 11. Jud. xix. 7.

2 K ii. 17. v. 16. So LXX *βιάζομαι*,

παράδισαζομαι, and Vulg. *compellere*,

cogere, vim facere.

III. In Hiph. To press on in disobedience to

a command, to be stubborn, reniti, *αυτο-*

αίθεσθαι. occ. 1 Sam. xv. 23.

IV. As a N. fem. פצה A file, from it's be-

ing pressed or rubbed against, and so wear-

ing away iron, &c. occ. 1 Sam. xiii. 21.

פצה literally, A rubber with mouths,

or, according to Bate, in his New and

Literal Translation, &c. an edge-file

(i. e. a file for the edges)—to sharpen or

set the goad.

DER. Lat. *pressi, pressum*, &c. whence Eng.

press, pressure, compress, depress, oppress,

repress, &c. (comp. under פרך) Also,

freeze, frost.

פך

I. In Kal, To totter, stagger, stumble. occ.

Isa. xxviii. 7; where Vulg. *impegerunt*.

So in Hiph. occ. Jer. x. 4; where Tar-

gum *יפלי* be inclined, bow down. As a

N. פך A tottering, staggering, as of the

knees in fear. occ. Nah. ii. 11. Thus

Orid, *Metam.* lib. ii. lin. 180,

—*subito genua intremuere timore*.

Comp. Dan. v. 6. As a N. fem. פכה A

stumbling, staggering, an offence or stum-

bling—block to the mind. occ. 1 Sam. xxv. 31.

Comp. Greek and Eng. Lexicon in *Ἀπρό-*

σχοτος II.

II. To come or bring forth. See under נפק.

DER. To pitch, fall headlong. Lat. *peccare*,

whence *peccant, peccable, peccability, pec-*

cadillo.

פך

In general, To take notice or care of, either

by oneself, or by another appointed to do

so, to visit, review, oversee. Thus the

LXX frequently render the Verb by

σκηπτομαι, επισκεπτω, συνεπισκεπτω,

επισκοπεω, and the Nouns by *επισκοπης*,

επισκοπη, επισκοπος. So *Aquila*, *Symma-*

chus, *Theodoton*, and another Greek ver-

sion in the Hexapla, interpret the V. by

επισκεπτομαι.

I. To take notice of, attend to, have respect

to. See Gen. xxi. 1. 1 Sam. xv. 2. Ps.

lxv. 10. Isa. xxvi. 16. Ezek. xxiii. 21.

II. To visit, to come or go to any one, whether

to see or benefit, or to hurt or punish.

See

See Jud. xv. 1. 1 Sam. xvii. 18. Gen. xxi. 1. l. 24, 25. Isa. xxvii. 3. Exod. xx. 5. Num. xvi. 29. Hos. i. 4. Comp. Jer. xxiii. 2. In Niph. *To be visited*. Isa. xxiv. 22, & al. As a N. fem. פָּקַדָּה *A visitation*. Job x. 12. Isa. x. 3.

III. *To review, muster, reckon*. Exod. xxx. 12. Num. i. 44. 1 Sam. xiv. 17. In Hith. *To be mustered*. Num. i. 47. Jud. xxi. 9, & al. As a N. פָּקַדָּה *A muster*. 2 Sam. xxiv. 9. 1 Chron. xxi. 5.

IV. *To look for, but to no purpose, to miss upon a review, to take notice of, as missing*. See 1 Sam. xx. 6. xxv. 15. Isa. xxxiv. 16. In Niph. *To be wanting or missing upon a review or muster*, as when a person does not answer to his name. Num. xxxi. 49. 1 Sam. xxv. 7, 21. Comp. ch. xx. 18, 25, 27.

V. In Kal, *To appoint as an overseer, to charge, give in charge or trust*. Gen. xxxix. 4. Num. iii. 10. 2 Chron. xxxvi. 23. Job xxxiv. 13. xxxv. 23, & al. In Hiph. *To place in trust, charge with the care or superintendence, to set over*. Gen. xxxix. 5. Lev. xxvi. 16. Jer. xl. 7. As a N. פָּקִיד *A person placed in a trust, charge, or office, an overseer, officer, deputy*. 2 K. xxv. 19. 2 Chron. xxiv. 11. As a N. masc. plur. in Reg. פָּקִידִים *Appointments, charges committed by God to man, for his regard and observance*. Psal. xix. 9. cxix. 128, & al. freq. As a N. fem. in Reg. פָּקִידָּה *Oversight, superintendence, office, charge*. So the LXX in Ps. cix. 8, *ἐπισκοπή*, freq. occ. Comp. 1 Chron. xxiii. 11. Or, *The persons exercising such office, superintendants*. 2 K. xi. 18. Ezek. ix. 1. xlv. 11. Isa. lx. 17, where see *Vitringa*. הפָּקִידָּה, or, as many of Dr. Kennicott's Codices read, הפָּקִידָּה—*Rendered, Prison*, but seems rather to mean *a house, where the poor blind king might be properly taken care of, and have such attentions as his wretched state required*. occ. Jer. lii. 11. As a N. פָּקִידָּה *A deposit committed in trust or charge*. occ. Gen. xli. 36. Lev. vi. 2, 4.

VI. Of things, with 2 following, *To commit to, deposit, or lay up in a place*. 2 K. v. 24; where LXX *ὑποτίθημι*, and Vulg. *repositum laid up*; Jer. xxxvi. 20; where LXX *ἐθηκεν φυλάσσειν* gave *to keep or to be kept*, Vulg. *commendaverunt committit*. Comp. Ps. xxxi. 6. Isa. x. 28.

פָּקַד

To open. It is applied to the eyes. Gen. xxi. 19. 2 K. iv. 35, & al. freq.—*to the ears*. Isa. xlii. 20. In Niph. *To be opened, as the eyes, whether of the body or mind*. See Isa. xxxv. 5. Gen. iii. 5, 7, & al. As a N. פָּקִיד *One whose eyes are open, unobstructed, or clear*, *ἡ ἀπλὴς εἰν ὁ οὐραλμὸς*. (Mat. vi. 22.) It is opposed to *עָרַב* *blind*, and that, whether in a natural or spiritual sense. See Exod. iv. 11. xxiii. 8. Comp. Ps. cxlvi. 8. Isa. xxxv. 5. xlii. 7. As a N. פָּקִיד *An opening, as of a prison*. occ. Isa. lxi. 1. But observe, that the LXX render פָּקִידָּה by *ἀναλυσιν* *recovering of sight*, *Symmachus* by *ῥυθιν* *release*, and Vulg. by *aperitionem opening*, as if it were one word; and so eight of Dr. Kennicott's Codices, including the Complutensian edition, read it. Comp. under פָּקַד.

פָּקַד

Occurs not as a V. in Heb. but in Chaldee signifies, *To rive, cleave, burst, break*, “*fudit, scidit, rapit, fregit*,” in Syriac, *To be cloven or chapped, also to sound, crack, thunder*; “*scissus est, rimas egit, strepuit, tonuit*,” and in Arabic, *To make a crack or snap with the fingers, to crack, sound*, “*collidendo divulsit digitos, pollicem scilicet et medium, iisque ita concrepuit, crepitare fecit, sonitum edidit, striduit*.” *Castell*.

I. As a N. fem. plur. פָּקִידָּה *Colocynthidas, the fruits of the wild vine, colocynthis, or bitter gourd*, “*whose leaves are very much like those of the vine, whence it might take the name of wild vine*. The fruit, when ripe, is so full of wind that it *bursts and throws it's liquor and seeds to a great distance*. And if it is touched before it breaks off itself, as soon as it feels the warmth of the hand, it *flies open with an explosion, and discharges it's fetid contents in the face of him that touched it*. Cels. Hierobot. part i. p. 393; Raii *Hist. Plant.* tom. i. p. 647.” *Taylor's Concordance*. Mr. Miller tells us this fruit is commonly divided into six cells, and that it is so *excessively bitter*, as not to be eatable*. occ. 2 K. iv. 39; from which passage it appears that this fruit either was, or was reckoned to be, of a

* *Gardener's Dictionary in Colocynthis and C. curbita.*

poisonous

poisonous nature. "It is," says Mons. Boulduc, "very purgative, insomuch that it's operation is sometimes attended with excoriations of the membranes and blood." And other writers inform us, "in large doses it is so violent in it's operation, that it has like to have been excluded the *Materia Medica* for a *poison*." See *New and Complete Dictionary of Arts, &c.* in *COLOQUINTIDA*.

- II. As a N. masc. plur. פקעו Artificial knobs, in the shape of wild gourds. occ. 1 K. vi. 18. vii. 24. "The brazen sea being a sea of affliction or suffering", had rows of bulls (the emblems of wrath) upon it. (See 2 Chron. iv. 3.)—† Between the rows of bulls, which were † ten to a cubit, were rows of gourds of the wild vine, a plant of a hot, bitter, and poisonous quality, and said—to be deadly poison, 2 K. iv. 39. Such a hot, fiery plant was a proper emblem of the fire, and in conjunction with the bulls a proper mark of the design of the brazen sea, and of the baptism they were baptized with in it. As these gourds from their hot quality (§ and from their deep flame-coloured flowers) were hieroglyphical fire, they were, with their flowers upon them, engraven upon the walls of the Holy of Holies, 1 K. vi. 18; for fire has the appearance of the glory of God, and this place was the heavens of *Jehovah* ||." Thus the learned Bate, in his excellent *Enquiry into the Similitudes, &c.* p. 144, 5, 6.

פר

- I. To break, rive, shatter. occ. Isa. xxiv. 19. See below פרר and פרבר.

Hence perhaps Lat. *frio* to crumble, whence Eng. *friable*, *friability*. Gr. *ωπ* fire, whence *pyre*, *pyramid*. Also, Saxon *ƿyr*, Eng. *Fire*. comp. Sense III. Lat. *ferum* iron (see Dan. ii. 40.) whence *ferreous*, *ferrier* or *farrier*, *ferrugineous*.

- II. As a N. fem. פורה A wine-press or -vat,

* Comp. Heb. ii. 10. Luke xii. 50. Mat. xx. 22, 23. Rev. iv. 6. xv. 2.

† Qu? Comp. 2 Chron. iv. 3. 1 K. vii. 24.

‡ i. e. I think, to the height of a cubit, so that the two rows of bulls took up one-fifth of the height of the brazen sea.

§ See Bate's Note on 1 K. vi. 18, in his *New and Literal Translation*.

|| Comp. Heb. ix. 7, 24. Exod. xxiv. 10. Ezek. i. 26, 27.

where the grapes are broken or crushed. occ. Isa. lxi. 3. Hag. ii. 16. So the Vulg. in both passages torcular, and *Symmachus* in the former ληρον the wine-press; the LXX in the latter ὑποληνιον the wine-vat; i. e. the vessel placed under the press to receive the juice.

- III. As a N. מפר The small ashes or dust into which the fuel is broken by the action of fire. Num. xix. 9. 1 K. xx. 38, 41. Sprinkling or covering themselves with, rolling or sitting in ashes, &c. were emblematical acknowledgements of being obnoxious to the wrath of God, so of grief and contrition. See inter al. 2 Sam. xiii. 19. Esth. iv. 1. Job ii. 8. xlii. 6. Jer. vi. 26. We find the Greeks likewise in violent grief sprinkling ashes (κιννι ἀσθαλίσσαν) on their heads; and lying in ashes. See *Homer*, II. xviii. lin. 23, 27; *Odys.* xxiv. lin. 315, 316.

Gen. xviii. 27, I am dust and ashes, i. e. mortal, and, as a sinner, liable to God's wrath.

In Mal. iv. 3, Sir John Chardin supposes the prophet alludes to the eastern custom of making mortar with ashes collected from their baths. See Harmer's *Observations on divers Passages*, vol. i. p. 179.

- IV. In Hiph. To break, dissolve, dissipate, annul, as terms of purification, commands, vows, designs, counsels, thoughts, anger, &c. See Gen. xvii. 14. Ezek. xvii. 19. Zech. xi. 10. Num. xv. 31. xxx. 14, 16. Psal. xxxiii. 10. Num. xxx. 9. 2 Sam. xv. 34. Job v. 12. xv. 4. Psal. lxxxv. 5. Zech. xi. 14.

- V. In a Niph. Sense, To be broken, quashed, abolished. occ. Eccles. xii. 5. Comp. under מבר VI.

VI. Chald. As a N. פור A lot; a Chaldee or Persian word, denoting the same as the Heb. גורל. Esth. iii. 7. ix. 24, & al. It seems properly to mean a small piece or bit of stone broken off from a larger, and so to be a derivative from the Heb. פר to break. Haman's casting a lot from day to day, and from month to month, i. e. on the successive days of every month, was in order to discover, according to the superstition of that age and country, the fittest or most lucky day for putting his cruel designs in execution. The Persians still have a great notion of lucky and unlucky days.

פר

פרד I. *To break or divide entirely.* The signification is more intense than that of the simple word **פר**. occ. Ps. lxxiv. 13; where *Theodotion διασπασας thou hast divided.* In Hith. *To be broken or divided entirely, or into pieces, to be shattered.* occ. Isa. xxiv. 19. **פרד** החסורא *The earth by breaking shall be broken in pieces.* So the Vulg. contritione conteretur, and to the like purpose *Theodotion διασπασαται διασπασαται by dissipation shall be dissipated.*

II. As a N. **פרד** *A pot or kettle, wherein meat is boiled, so called either because made of brittle frangible ware, or because the meat is there in some sense dissolved, the oily and saline parts being in great measure separated from the earthy.* occ. Num. xi. 8. Jud. vi. 19. 1 Sam. ii. 14. Comp. 2 K. xxiii. 11.

פרד *To break or shatter into small pieces, to dissolve utterly.* occ. Job xvi. 12.

פרא

In Syriac signifies *To run*, in which sense it is also applied by the Chaldaizing Jews. See *Castell, Lex.* under **פרא** and **פרד**, and *Buchart*, vol. ii. 868.

I. In Hiph. *To run wild.* occ. Hos. xiii. 15, *Because he (Ephraim, ver. 12.) בן אדום יפרא* is run wild among the yelling creatures (comp. under **אדום** VI.), i. e. among the dissolute heathen who range the wilderness of this world (comp. ch. vii. 8.), therefore *an east wind shall come, &c.* Comp. Hos. xiv. 1, and viii. 9. As a N. **פרא** *Wild, roving.* So LXX *αγρονκος, Aquila αγριος*, and Vulg. *ferus*. occ. Gen. xvi. 12.

II. As a N. **פרא** *The wild ass, Onager* (as the N. likewise signifies in Arabic), according to those questions of the Almighty in Job, ch. xxxix. 5, *Who hath sent out פרא the wild ass free, and who hath loosed the bands of ערוד the brayer?* And observe, that in the following verses, the animal is spoken of as one only, which proves **פרא** and **ערוד** to be only two names for the same animal. Job vi. 5, *Will פרא the wild ass bray over the grass?* & al. freq. The LXX generally render it by *ovos agrios* or *onagros*, and the Vulg. by *onager, the wild ass.* For **פרד**, Jer. ii. 24, see under **פרד** III. Concerning the qualities of the *wild ass*, particularly his *fleetness*, the reader may see the testimo-

nies of the ancients in *Buchart*, vol. i. 868, &c. I shall add an extract of the account which *Mons. Buffon* gives of this animal, *Hist. Nat.* tom. vi. p. 164, 12mo. "The Latins, says he, after the Greeks, have called the *wild ass* onager, which we must not confound, as some naturalists and many travellers have done, with the *zebra*—because the *zebra* is an animal of a different species from the *ass*. The *wild ass* is not striped like the *zebra*, and he is not by a great deal of so elegant a shape.—There are many *wild asses* in the deserts of Libya and Numidia, they are of a grey colour, and run so swiftly that no horses but barbs can overtake them.—* They go in troops to feed and drink." Tom. x. p. 180, "*Wild asses* are still found in pretty considerable numbers in the eastern and southern Tartary, in Persia, Syria, the islands of the Archipelago, and throughout Mauritania; the *wild asses* differ from the tame ones only by the effects (*les attributs*) of independence and liberty; they are more strong and nimble, more courageous and lively; but they are the same in the shape of their bodies."

Hence perhaps Lat. *ferus* wild, *fers* a wild beast, Eng. *ferine, ferity*, Saxon *fneoh*, and Eng. *free*.

פרד

I. In Kal and Hiph. *To divide, separate, dispart.* Ezek. i. 11. Gen. xxx. 40. Deut. xxxii. 8, & al. Prov. xvi. 28. xvii. 9. **פרד** אלהי—disuniteth a confidential friend. Comp. under **אלה** I. In Niph. *To be divided, &c.* Gen. ii. 10. x. 5. 2 Sam. i. 23, & al. In Hith. *To separate oneself, be separated, sundered or scattered.* Job iv. 11. xli. 8, or 17. Psal. xxii. 15. xcii. 10.

II. As a N. fem. plur. **פרדות** *Grains of corn.* occ. Joel i. 17; so called, say some, because *separate* from each other, and in sowing *dispersed and scattered*; but are they not rather thus named from that state of dissolution they undergo previous to their resurrection? See 1 Cor. xv. 36. John xii. 24. Hos. xiv. 7, or 8. The Syriac Version however uses **פרדות** for

* Comp. Job xxiv. 5. "Yet in Hos. viii. 9, he is said to be *solitary*, because he frequents lonely places." Scott's Note on Job xxxix. 6. Comp. Isa. xxxii. 14. See *Buchart*, vol. ii. 870.

a grain

a grain of mustard seed, Mat. xlii. 31. xvii. 20. And see Pococke's Comment on Joel.

III. As a N. פרו, fem. פרוה, plur. פרוים, *A mule*, the offspring of an ass and mare, so called either because * ordinarily obliged by the course of nature to a life of celibacy or † separation; or, according to Bochart, because born of parents who are separated from their natural mates to strange mixtures. (Comp. Hos. iv. 14, and see Bochart, vol. ii. 231, & seq.) 2 Sam. xiii. 29. 1 K. i. 33. x. 25, & al. freq.

DER. Part, partition, apart, apartment, depart, &c. Lat. burdo, a mule generated between a horse and a she-ass. Also perhaps Greek *παρδος*, Lat. *pardus*, whence Eng. a *pard* (from it's distinct spots) and (compounded with Lat. *leo* a lion) *leopard*. Latin *fretum*, and Eng. *frith*. Also *froth*, *forth*. Qu? And w being prefixed, *spread*.

פרח

With a radical, but mutable or omissible, ה.

I. To bear or produce fruit, be fruitful. It is applied to man, Gen. i. 28. ix. 1, 7.—to animals, Gen. i. 22. viii. 17.—to vegetables, Deut. xxix. 17, or 18. In Hiph. To cause to produce fruit, make fruitful. Gen. xvii. 10. xli. 52, & al. As a N. פרו Produce, fruit, of man, the ground, animals or vegetables. See Deut. xxviii. 4, 11. Ps. xxi. 11. Gen. i. 11, 12. As a participial N. fem. פרוה Fruitful. occ.

* I say *ordinarily*; because it is by no means certain that the *be-mule* will not propagate with the mare, and there are said to be many instances of *she-mules* bringing forth. But it is not known that the male and female mule will propagate with each other. See Buffon, Hist. Nat. tom. xii. p. 228, &c. Comp. tom. vi. p. 257, 8, 12mo. "The mules produced between the ass and the mare have generally been deemed incapable of generating or conceiving. In a former vol. of our work we gave an account of a *she-mule* in the island of St. Domingo, which brought forth a living mule. This account is here [i. e. in Smell's Translation of Buffon's Nat. Hist.] confirmed, and we are told that the skin of the young mule is deposited in the Museum of the Royal Society. But the translator adds an instance of the prolific powers of the *she-mule*, even in our northern climates. The fact is judicially attested by the owner, Mr. Tullo, of the parish of Newtyle in Scotland, and by two of his neighbours." *Monthly Review* for November 1782, p. 65.

† Is not the Latin *Mulus* and Eng. *Mule* in the same view from the Heb. פרו or פרוה to cut off?

Psal. cxxxviii. 3. Isa. xlvii. 6. xxxii. 12. Ezek. xix. 10. As a N. fem. פרוה Fruit or fruitfulness. occ. Gen. xlix. 22, twice. II. As a N. פרו Fruit, produce, effect. See Prov. viii. 19. Isa. x. 12. xxvii. 9. Hos. x. 13.

III. As a N. masc. פרו A young bull, and fem. פרוה A heifer, which may be so called as being no longer calves, but fit for breeding. See Job xxi. 10. 1 Sam. vi. 7, 10. Psal. lxi. 32. Comp. under ערו II.

פרה seems used in Jer. ii. 24, for a young female dromedary, a heifer dromedary, if the appellation may be allowed for want of a better. And perhaps the context should be thus translated, ver. 23,—*See thy way in the valley, consider what thou hast done, O swift dromedary, crossing her ways, למר פרוה a heifer-dromedary in the extent of the wilderness, in the desire of her animal frame* (נפשו according to the Keri, and the reading of the Complutensian edition, and of very many of Dr. Kennicott's Codices) *sniffing up the wind of her lust—This interpretation of למר, and the reading of נפשו for נפשו, clear the grammar and sense of the text, which have been greatly confounded either by reading פרו (as however nearly thirty of Dr. Kennicott's Codices do), or by supposing פרוה used for that word.*

IV. As a N. אפריון A nuptial or bridal bed, or, rather, according to the ingenious Mr. Harmer †, the palanquin, litter, or vehicle, which Solomon prepared for conveying his royal bride to Jerusalem; either of these might be so called from it's expected or wished-for fruitfulness. So Lord Clarendon, somewhere in his History, speaking of a numerous progeny, calls them the offspring of a very fruitful bed. occ. Cant. iii. 9.

DER. Greek *σπεω*, Lat. *fero* to bear as fruit, whence Lat. *fertilis*, and Eng. *fertile*, *fertility*. Lat. *pario* to bring forth, whence Eng. *parent*, *parentage*, &c. Perhaps Lat. *fructus*, whence French and Eng. *fruit* *fruitful*, *fructify*. The German or Scandinavian goddess Freya ||, the goddess of love, the Venus of the northern

† In his *Outlines of a New Commentary on Solomon's Song*, p. 126.

|| See Mallet's *Northern Antiquities*, vol. ii. p. 76, 77, and Note, English edit.

nations,

nations, "It is from her, says the *Edda*, that the ladies have received the name which we give them in our language. She is very much delighted with the songs of *lovers*, and such as would be happy in their amours must sue to her.—The ladies are called in Danish *Fruer*; and in ancient Gothic the word *Freya* appears to have signified the same. This name has a remarkable analogy to the following words in the French language, viz. *frayer* to engender or spawn as fishes do, and *friand*, which anciently signified, full of desire: as also *frija*, which in Swedish signifies to be amorous, and to seek in marriage, and *Friar* a gallant." To which we may add our Eng. *fry*, a swarm of young fishes, and *Friday*, i. e. *Frey's* day, *Veneris dies*.

פרח

I. To *disperse*, *scatter*. It is both in sense and sound nearly related to פָּרַח, פָּרַץ, as עלו and עלץ, which see. In Arabic the V. signifies in like manner to *divide*, *separate*, *sever*. It occurs in the form of a Participle paoul masc. plur. Esth. ix. 19. So the LXX διασπαρμενοι *dispersed*.

II. As a N. פָּרוּ, joined with כפר or עיר, signifies an *open village* or *town*, consisting of houses *dispersed* or *scattered* here and there, and is opposed to fortified towns. occ. 1 Sam. vi. 18. Deut. iii. 5. In this latter text *villages* seems to be the most exact rendering of the word. As a N. fem. plur. פָּרוֹת *Villages*. occ. Esth. ix. 19. Ezek. xxxviii. 11. Zech. ii. 4. As a collective N. פָּרוֹן *Villages*, *open country*. occ. Jud. v. 7, 11. So פָּרוּ. or, according to the *Keri*, and the reading of many of Dr. Kennicott's Codices, פָּרוֹי. occ. Hab. iii. 14. "*Magna pars Judææ vicis dispergitur*, A great part of Judea has *villages scattered over it*," says *Tacitus*, Hist. lib. v. cap. 8.

The above cited are all the passages wherein the Root occurs.

DER. Lat. *spargo*, *sparsum*, whence Eng. *aspersion*, *conspersion*, *disperse*, &c.

פרח

I. To *break forth*, as a tree or plant in *buds* or *gems*, to *sprout out*, *germinate*, *bud*, *flourish*. See Gen. xl. 10. Num. xvii. 5, 8, or 26, 23. Prov. xiv. 11. Cant. vi. 10. vii. 21. Hos. xiv. 6. Hab. iii. 17,

where it is inaccurately rendered *blossom*; for "*Fig-trees do not properly blossom or send out flowers*. They may rather be said to *shoot out their fruit*, which they do like so many *buttons*, with their flowers, small and imperfect as they are, inclosed within them." *Shaw's Travels*, p. 145. Comp. Cant. ii. 13. On Isa. lxvi. 14. comp. Ezek. ch. xxxvii. Eccclus. xlvii. 12, and *Arnald's Note* there. In Hiph. The same. Ps. xcii. 14. Also, *To make to germinate* or *flourish*. Isa. xvii. 11. Ezek. xvii. 24. As a N. פָּרוֹחַ *The flower-bud*, *gem* or *germ*. Num. xvii. 8, or 23. Isa. xviii. 5, & al.

II. As a N. fem. plur. פָּרוֹחוֹת *Flower-gardens*, occ. Ezek. xiii. 26,—*Ye there hunt souls* לַפָּרוֹחוֹת *into the flower-gardens*, Eng. marg. *into gardens*. These seem to have been places consecrated to idolatrous worship (comp. Isa. i. 29. lxx. 3. lxxvi. 17.), and probably to that of אֶתֶרָה or *Venus*, to whose impure rites these pretended prophetesses decoyed persons to their destruction. *Varro* (*De Re Rust. lib. i. cap. 23.*) informs us that places of this kind, in which were *public stews*, were likewise by the Romans called *Floralia Flower-gardens*. To which it may not be improper to add, that "the *Ludi Florales* (or *Floral Games*) were a part of the Roman religion, celebrated by the direction of the Sibylline oracles, in honour of the goddess *Flora*, and were appointed by the authority of the state. The chief part of the solemnity was managed by a company of *shameless strumpets*, who ran up and down naked, sometimes dancing in lascivious postures, sometimes fighting, and acting the mimics*."

III. To *break out*, *germinate*, as the *Blains* miraculously occasioned in Egypt by Moses' sprinkling the ashes of the furnace. Exod. ix. 9, 10.—as the leprosy. Lev. xiii. 18, 20, & al.

IV. As a N. פָּרוֹחַ, plur. פָּרוֹחִים *The young of birds*, whose feathers begin to shoot out and grow. occ. Deut. xxii. 6, twice Job xxxix. 30. Ps. lxxxiv. 4.

פרוֹחַ To *break out*, as the signs of *puberty*. It occurs not as a V. in this sense,

* *Leland's Advantage and Necessity of the Christian Revelation*, part i. ch. vii. p. 179, sva. Comp. *Kennet's Roman Antiquities*, p. 288, 9.

but

but as a collective N. פרחח Puberty, youth, Pubes. occ. Job xxx. 12.

פרך

ח Syriac signifies *To cut or break off*.

As a N. פרט is applied to a *bunch or small cluster of grapes broken off*. So LXX Πῦρας, Targ. נחרא, falling off, Vulg. Racemos et grana decidentia *Bunches and grapes falling off*. occ. Lev. xix. 10.

Hence perhaps Eng. *To part*, &c. See under פד.

II. *To sing or chant, as with a broken, quavering voice*. occ. Amos vi. 5, הפרטים Who chant or quaver to the sound of the Nablā. Theocritus seems to have used the Doric μερισθεῖν (for μεριζεῖν) to divide, in nearly the same manner, Epigram ii.

Δαφνίς ὁ καλὸς ὁ μέλις ΜΕΡΙΣΘΩΝ
Βουκόλων ὁ μέλις

Daphnis the fair, who to the tuneful pipe
Quaver'd the rustic song—

So Horace applies the Latin V. divido, Carm. lib. i. ode xv. lin. 15,

—grataque feminis
Imbelli citharā carmina divides.

And from פרט perhaps the bards, the warlike poets and songsters of the ancient Gauls and Britons, had their name*.

פרך

Occurs not as a V. in Heb. but in Chaldee signifies *To break, rend*, and our Heb. word פרך seems to be, both in sense and sound, nearly related to פרך, which see.

I. As a N. פרך Violence, force, cruelty. Exod. i. 13, 14, & al. The LXX render it βία force, and βίαια cruelty.

II. As a N. fem. פרכת The inner veil of the Tabernacle or Temple (2 Chron. iii. 14.) which broke, interrupted, or divided between the Holy Place and the Most Holy; the Holy Ghost this signifying that the way into the Holiest of all was not yet made manifest, while as the First Tabernacle was yet standing. Exod. xxvi. 31, 33, & al. freq. Comp. Heb. ix. 8. The LXX constantly render it by κατακτετασμα. Does not the Heb. name פרכת moreover intimate the typical correspondence of this veil to the body or

flesh of Christ? For this κατακτετασμα or veil was his flesh (Heb. x. 20), which being rent, affords us a new and living way into the Holiest of all, i. e. into heaven itself. Comp. Heb. x. 19, 20. ix. 24. And accordingly when his blessed body was rent upon the cross, this veil also was rent upon the cross, this veil also was rent in twain from the top to the bottom. (το κατακτετασμα το να) εσχισθη was rent in twain from the top to the bottom. Mat. xxvii. 51.

DER. Force, fierce, &c. Also French percer, and Eng. to pierce. Qu? Lat. feror, whence ferocious, ferocity, break, &c. (comp. under פרק). Also perhaps the Roman Parca, a name, in their mythology, for the Fates, from their cruel rigour.

פרם

To rend, properly at the seam, to rip. occ. Lev. x. 6. xiii. 45. xxi. 10.

DER. From. Qu?

פרם

I. To part, break in pieces, as bread. occ. Isa. lviii. 7, (where LXX διαβπτρε, and Vulg. frange, break.) Jer. xvi. 7, Neither shall they break (bread, as Ezek. xxiv. 17. Hos. ix. 4. Eng. marg.) for or to them in mourning, to comfort them for the dead, neither shall they give them the cup of consolation for their father or for their mother. Funeral feasts for comforting the mourners and relations of the deceased have been common among many nations, both eastern and western. And observe, that in Jer. xvi. 7, the LXX explain the Heb. ולא יפרו by και ημ ε ημς ατος, And bread shall by no means be broken, and the Vulg. by Et non frangent—panem, And they shall not break bread. Thus both Translations properly supply the word for bread. Comp. under מנש VI.

Hence Lat. pars, partis, partior, whence Eng. part (comp. under פד and פרש), partly, partial, partition.

II. In Hiph. To part, divide into two parts, to cleave the hoof, as graminivorous hoofed animals. Lev. xi. 5, 6, & al. freq. As a N. פרכה, plur. פרכות, The hoof of such animals, whether divided before, as the ox, sheep, goat, hog, &c. see Deut.

* See Martini Lexic. Etymol. in Bardus, Bochart, vol. i. 666, and Ancient Universal Hist. vol. xviii. p. 593.
† See inter al. Josephus De Bel. lib. ii. cap. 1, § 1; Homer, Il. xxii. lin. 29, &c.; Il. xxiv. lin. 665, 802; Circumpotatio, in Cicero De Leg. lib. ii. cap. 24, and Ovid's note there.

xiv. 4, פס' 6, 8; or *divided only behind*, as the horse; Jer. xlviii. 3. Ezek. xxvi. 11. Isa. v. 28, *Their horses' hoofs shall be counted like flint*. "The shoeing of horses with iron plates nailed to the hoof is quite a modern practice, and unknown to the ancients, as appears from the silence of the Greek and Roman writers, especially those that treat of horse-medicine; who could not have passed over a matter so obvious, and of such importance, that now the whole science takes its name from it, being called *Ferriery*.—For this reason the strength, firmness and solidity of a horse's hoof was of much greater importance with them than with us, and was esteemed one of the first praises of a fine horse.—For want of this artificial defence to the foot, which our horses have, Amos, vi. 12, speaks of it as a thing as much impracticable to make horses run upon a hard rock, as to plough up the same rock with oxen." Bishop *Louth's* Note, whose observations also happily illustrate Jud. v. 22.

In Lev. xi. 4, it is justly said of the camel פריסה אינו ספרים *he divideth not the hoof*; for though the camel has *two toes* plainly distinct on the upper side of his foot, yet on the under side *the foot is fleshy and solid*, except only between the two claws, or extremities of the toes, which are however united by a web like that of a goose*.

In Lev. xi. 6, it is said that the hare פריסה לא הופריסה *divideth not the hoof*, i. e. into two claws; for it has four on each foot.

But what is the spiritual import of *dividing the hoof or foot into two claws*, as opposed both to having it *solid or continuous*, and to having it separated into many claws? † In the former view it seems to denote *picking the way, clean and steady walking, for which qualities cloven-footed animals are remarkable*; in the latter, *gentleness, inoffensiveness*, as not being furnished with claws capable of *tearing and wounding* other animals.

III. As a N. פרס A species of eagle, called by the Romans *ossifraga* or *bone-breaker*,

because he not only devours the flesh but even *breaks and swallows the bone* of his prey. Comp. Mic. iii. 3, and see Bochart, vol. iii. 186, and Scheuchzer, Phys. Sacr. occ. Lev. xi. 13. Dent. xiv. 12.

IV. Chald. *To divide, separate*. occ. Dan. v. 28. פרס He (God) hath divided; *thy kingdom פריסה (is) divided, parted, or separated, i. e. from thee*.

V. As a N. פרס, and Chald. plur. פרסין, and as a gentile or national name, פרסיא or פרסא A Persian. See Dan. v. 25, 28. vi. 8, 28, or 9, 29. Bochart †; and after him several learned men ‡, say, the Persians were thus called "from their skill in horsemanship. Thus Herodotus, lib. i. cap. 136. They instruct their children from their fifth to their twentieth year in three things only, namely, in riding on horseback, in shooting with the bow, and in telling truth. Their excellency in horsemanship they derived from the wise institution of Cyrus; for before his time, as Xenophon informs us (Cyropæd. lib. i. p. 16, edit. *Mutchinson*, 8vo.) on account both of the difficulty of riding in Persia, and of feeding horses there, it was very unusual even to see a horse. But by Cyrus's direction, as the same historian tells us, lib. iv. p. 216, the Persians being become horsemen, were so accustomed to riding, that no person of any note among them would willingly appear on foot. For Cyrus had made a law, that it should be infamous for any of those whom he had furnished with horses, to appear travelling on foot, whether the journey were long or short. And from this so sudden an alteration it was that this country was called פרס, and it's inhabitants פרסיא, that is *horsemen*; for in Arabic פרס is a horse, and פרסא a *horseman* (as פרש is in Hebrew), and the same word signifies a Persian. And this is the reason why the name פרס Persia or Persian is never mentioned in the Books of Moses, Kings, Isaiah, Jeremiah, nor in any that were written before the time of Cyrus; though it frequently occurs in those of Daniel and Ezekiel, who were contemporary with that prince, and in the Books of Chronicles, Ezra, Nehe-

* See Scheuchzer's *Physica Sacra* on Lev. xi. 4, and plate ccxxxiv.

† Compare the Rev. Mr. William Jones's excellent *Zoologia Æthiops*, p. 15, &c.

‡ Vol. i. 224.

§ Walton, *Prolegom.* xvi. 1; *Hoglin's Cosmography*, lib. iii. p. 141.

miah and Esther, which were written after his time." Thus the learned *Bochart*. And it is possible indeed that the *Persians* might be named פרס (by a corruption from *Lieb*, פרש) from their skill in horsemanship; but they could not derive this name from the discipline said by *Xenophon*, in the fourth book of his *Cyropædia*, to be introduced by *Cyrus*; because פרס the *Persians* are mentioned by *Ezekiel* as making part of the armies of Tyre, in his prophecy against that city, ch. xxvii. 10, which prophecy was delivered in the year before Christ 589, at which time *Cyrus* was but about ten years of age; whereas that prince was at least forty, when he is said by *Xenophon* to have instituted horsemanship among the *Persians**. For my own part, then, I must say with the learned *Dr. Hyde*†, that it is hard to affirm whence the biblical names פרס and פרסן had their origin; that here there is room only for conjecture; but that there are no sufficient grounds to deduce it from the Arabic *phâris* a horseman, since the *Persians* are not more so than the rest of the orientals; and that the derivation of it from the oriental *pars* a jackall, an animal ‡ abounding in that country, seems as probable as any. Comp. under שׁוֹן II.

פרע

To free, set free or loose, to disengage.

I. In Hiph. To set free or loose, to disengage, as from work. Exod. v. 4.

II. In Kal, To free, exempt, as from punishment. Ezek. xxiv. 14.

III. To free or deliver, from oppression or slavery. Jud. v. 2, בפרע פִּרְעוֹת בִּישְׂרָאֵל, For working deliverances, i. e. for the deliverances wrought, for Israel—bless ye *Jehovah*.

IV. To free, strip, make naked, as of clothing, or covering. Lev. xiii. 45, & al.—or of sacred ornaments. Lev. x. 6. xxi. 10.

V. In Kal, To break loose or start aside, as from the true religion and worship. Exod. xxxii. 25. (where for פרעה the Samaritan Pentateuch reads פִּרְעָה); Prov. xxix. 18,

* See *Prideaux's* Connection, part i. book i. at the years before Christ 598, 588, 559.

† *Relig. Vet. Pers.* cap. xxxv. p. 418, 419, edit. 1700.

‡ *Comp. Complete System of Geography*, vol. ii. p. 173, col. i.; *Hanway's Travels*, vol. i. p. 168, 208, 275.

Where there is no vision the people will apostatize; where *Aquila* ἀποστασθήσονται, and *Vulg.* dissipabitur, will be dissipated or dispersed. Comp. Ezek. xxxiv. 1—6 Mat. ix. 36. In Hiph. To cause to apostatize, to withdraw from the true religion. 2 Chron. xxviii. 19. Because הפרע he had withdrawn (some), or made apostates, in Judah. So the LXX (though they render it intransitively) preserve nearly the true idea of the word, ὅτι ἀπῆλθεν ἀποστασάμενος ἀπὸ Κυρίου, because he entirely apostatized from the Lord.

VI. To discard, reject. Prov. i. 25. xiii. 18, & al.

VII. Of a dangerous way, To keep clear of it. occ. Prov. iv. 15.

VIII. As a N. פרע The hair growing loose and free, without being cut or shaved. occ. Num. vi. 5. Ezek. xlv. 20. As a N. fem. plur. פִּרְעוֹת Locks of hair growing thus freely. occ. Deut. xxxii. 42,

*I will make my arrows drunk with blood,
And my sword shall devour flesh,
With the blood of the slain and captives,
From the hairy head of the enemy.*

Here as the third line plainly relates to the first, it will be best to refer the fourth to the second as a continuation of the same sentence. See *Vitrina* on Isa. vol. ii. p. 798, col. i. Mr. Green, in his Poetical Parts of the Old Testament, p. 45, observes that there is a similar Hyperbaton in Isa. xxxiv. 6. Comp. Psal. lxxviii. 22.

The Lexicons have given to this Root the sense of *revenging*, and our translators have followed them in two passages, Deut. xxxii. 42. Jud. v. 2. But it must be observed that neither the LXX nor any other of the Greek versions ever once so render it, and the best commentators entirely reject this interpretation.

DER. Fro, fray. Also, פ being sounded as a guttural א or ג, prance, prank, fringe. Lat. *frango*, whence *frangible*, *infringe*; Eng. *frank*, *franchise*, *enfranchise*, &c. Hence likewise perhaps the || *Franks* (a

§ See *Martinii Lexic. Etymol. in Francus; Junius's Etymolog. Anglican. in FRANK; Sir W. Temple's* Introduction to Hist. of Eng. p. 46; *Ancient Universal History*, vol. xix. p. 370, 8vo.; and *Henault Abrégé Chronol. de l'Hist. de France*, tom. ii. p. 924.

Q q 2

German

German nation, so called from their freedom) who have given name to France, &c. ultimately had their appellation. Also, *w* being prefixed, *spring*.

פר

To break out or through.

I. *To break, break through, or down as a wall or fence.* Eccles. x. 8. Isa. v. 5. Psal. lxxx. 13. 2 K. xiv. 13. Comp. Eccles. iii. 3. Mic. ii. 13. As a N. פרץ *A breach.* 1 K. xi. 27. Isa. lviii. 12, & al. As a N. masc. plur. פצצות *Breaches, i. e. craggy rocks or precipices by the sea shore, prærupta.* occ. Jud. v. 17; where Eng. marg. *crecks.* See Harmer's Observations, vol. iv. p. 193.

II. Transitivity, *To break through or down, as enemies.* 2 Sam. v. 20; where LXX διεικοψε *hath cut, or broken, through.* As a N. פרץ *A violent assailant or robber, grassator.* occ. Isa. xxxv. 9, ("the tyrant of the beasts." Bp. Louth.) Jer. vii. 11. Ezek. vii. 22. Dan. xi. 14.

III. *To break or burst forth with violence upon.* Exod. xix. 22, 24. 2 Sam. vi. 8. 1 Chron. xv. 13.

Isa. l. 1. פרץ חורן נפרץ 1 Sam. iii. 1, a vision of the Angel or Glory of the Lord, *breaking forth in visible fire, light or splendour, as in Exod. xix. 18. xxiv. 16, 17. xl. 34, 35. Lev. ix. 23, 24. Num. xiv. 10. xvi. 19, 42. Jud. xiii. 20. 1 K. viii. 10, 12? Comp. Acts xxii. 6, 11. xxvii. 13. Rev. i. 14, 15.*

IV. *To break or burst forth, as waters,* 2 Sam. v. 20. 1 Chron. xiv. 11. (Comp. Prov. iii. 10.) Job xxviii. 4. It is evident that this ch. of Job relates to mineralogy and mining: thus then I would explain this difficult verse; פרץ נחל *A torrent bursteth forth from the rubbish (even the torrent of waters, מים being implied in נחל, הנשכחים which were forgotten, not thought of, or in one word) unexpectedly. By the foot (an engine worked by the foot, see under פצע II. and רגל II.) they are drawn off, by man they are removed.* As an excellent though undesigned comment on which passage I present the reader with the following quotation from the truly learned Mr. Catcott's Treatise on the Deluge, p. 239, 240, 2d edit. referring him to the author himself for further satisfaction.

"Mr. Hutchinson, in his Observations on

the Earth (see vol. xii. of his works, p. 331), says, 'it is hardly credible how great a quantity of water will be sometimes flung upon miners when they come to break up strata of stone, that have in them many of these cracks, that are so small that they are scarcely discernible. These are indeed the natural conveyances of water, and when once they are opened, it runs incessantly. I have observed such an irruption of water in vast quantity out of stone, that, exempting those cracks, is much too dense and close to let any humidity pass.'

"The vast profusion of water that sometimes ensues the breaking up of the strata in coal pits is well known to those who are in the least conversant in that affair; and what amazing quantities are drawn off from deep mines either by drains or levels, or raised by engines, is also well known: nay, in digging common wells and ponds, in places where there are no springs above ground, it frequently happens that such a glut of water issues forth as to endanger the lives of the workmen."

V. *To break forth, as a child from the womb.* Gen. xxxviii. 29, *And she said, how פרץ hast thou broken forth? With thee (te) פרץ the breaking forth, i. e. into a numerous offspring (according to Gen. xxviii. 14, under Sense VII. below), and she called his name פרץ Pharez; from whom, according to the flesh, descended Christ the father of the innumerable spiritual seed.*

VI. In Hith. *To break away, break loose, as a servant or slave from his master.* occ. 1 Sam. xxv. 10.

VII. *To break forth, spread abroad, increase abundantly.* Gen. xxviii. 14. xxx. 30, & al.

VIII. With ב in, upon, following, *To use forcible importunity upon, press, force, urge.* 1 Sam. xxviii. 23. 2 Sam. xiii. 27. 2 K. v. 23.

DER. Press, &c. (see under פצר) *Breach, burst, bruise.*

פרץ

I. *To break, break off, or in pieces, to rend asunder.* occ. Gen. xxvii. 40. Exod. xxxii. 2. 1 K. xix. 11. Ps. vii. 3. Zech. xi. 16. In Hith. Transitivity, *To break off from oneself.* occ. Exod. xxxii. 3, 24. Also,

Also, *To be broken*. occ. Ezek. xix. 12. As a N. פרק *Rapine, pillage*. occ. Nah. iii. 1. Also, *A piece*, as of flesh. occ. Isa. lxxv. 4; but the *Keri*, the *Complutensian* edition, and eight others of Dr. Kennicott's Codices here have מרק *broth*, which reading is favoured by the LXX ζῆλον, and Vulg. jus.

II. As a N. פרץ *A parting of a road or way, a place where a road or way breaks off into two*. So Montanus, bivio. occ. Obad. ver. 14.

III. *To rescue by force, or snatch from one's enemies*. occ. Ps. cxxxvii. 24. Lam. v. 8.

IV. As a N. fem. in Reg. כפרקת *The bones or vertebrae of the neck, so called from their several breaks, interruptions, or divisions*. occ. 1 Sam. iv. 18.

V. Chald. *To break off, cease from*. occ. Dan. iv. 24, or 27.

The above cited are all the passages of the Bible wherein the Root occurs.

DER. *Break, brack*. Lat. *fractum*, whence *fracture, fraction, fragment*. See also under פרוץ. Lat. *Furca*, Eng. *A fork*.

פרש

I. *To spread, spread out or abroad, stretch out, expand*, as the hands, Exod. ix. 29, 33. Pal. cxliii. 6. Comp. under V.—the wings of the cherubs, Exod. xxv. 20.—a tent, Exod. xl. 19.—a covering, Num. iv. 6, 14.—a net, Ps. cxl. 6.—a letter or written roll, 2 K. xix. 14. Ezek. ii. 10.—the dawn or grey of the morning, Joel ii. 2.—bones in a kettle or pan to dress them the better, Mic. iii. 3; or, if כפרת the textual reading in Dr. Kennicott's Bible be here right, as *flesh*; but Montanus's Bible by Plantin, 1572, Walton's, Forster's, and others read כדש. As a participial N. מפרש *Somewhat expanded or stretched out*. occ. Ezek. xxvii. 7. Masc. plur. כפרש *Expansions, spreadings-forth*, as of the clouds like a tent. Job xxxvi. 29.

II. *To stretch or reach out to another*. occ. Lam. iv. 4, Young children asked for bread (but) פרש מן reacheth (it) out to them. So Targum כושט.

III. *To spread, diffuse*, as a serpent it's venom. occ. Prov. xxiii. 32; where the Vulg. *venena diffundet* shall diffuse it's poison, and the LXX διαχεῖται—ὁ ἰός the poison is diffused.

IV. *To explicate, explain, expound, develop, unfold*, somewhat which was before wrapped up, as it were, and hidden. occ. Lev. xxiv. 12. Num. xv. 34. * Neh. viii. 8. מפרש *Expounding or explaining, and giving the sense, and they caused them to understand the reading*. So the French Translation interprets כפרש by ils expliquoient. Comp. Ezra iv. 18. Hence Greek φραζω, φρασις, and Eng. phrase.

V. As a N. fem. in Reg. פרשה *An exposition, declaration*. occ. Esth. iv. 7. x. 2.

VI. *To spread abroad, scutter, disperse*. occ. Ps. lxxviii. 15. In Niph. *To be dispersed*. occ. Ezek. xxxiv. 12.

VII. As a N. masc. plur. in Reg. פרשי *The teeth in the wheels of the Plostellum Pœnicum* (comp. under ענל IV.) which separate the corn from the husk, and shatter the straw. occ. Isa. xxviii. 28; where observe that the Particle ב, *with, by*, is understood before פרשו, and that Montanus renders the word by *dentibus ejus, with his teeth*.

VIII. As a N. פרש *A rider*, i. e. *one who rides distended or astraddle on a beast*. Jer. iv. 29. Nah. iii. 3. Plur. פרשים *Such riders*. freq. occ. And as *horses* were the principal beasts used for this purpose, the word seems generally to denote *horsemen*, but is thought to be sometimes distinguished from סוס the *cavalry*, and then to mean *any other riders*, as on *mules, camels*, &c. as Exod. xiv. 23, *Then went after them פרעה רכבו* כל סוס פרעה *all the horse or cavalry of Pharaoh, his chariots, and his ride s* (comp. ch. xv. 19.); though I would not be positive that these Heb. words should not be rendered, *all the horses of Pharaoh, (namely) of his chariots and his horsemen*; as at ver. 9, *כל סוס רכב פרעה ופרשו* it seems literally to denote *all the horses of the chariots of Pharaoh, and his horsemen*. There appears however nothing in the etymology of the word to confine it to *riders on horses more than on other beasts*. Comp. Ezek. xxiii. 6, 12, where the general term פרשים is limited to רכבי סוסים *riders on horses*.

IX. As a N. פרש *Excrement, dung of ani-*

* See the learned Mr. Spearman's excellent Observations on this text, in his *Letters on the Septuagint*, p. 445, &c.

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mal,

mals, which is excreted or separated, as useless, from their bodies. Exod. xxxix. 14. Mal. ii. 3, & al.

פשה

With a radical, but mutable or omissible, ה.

I. In Kal, *To spread, be diffused*, as the leprosy. Lev. xiii. 5, 6, & al. freq.

II. In Kal, *To spread*, as horsemen. occ. Hab. i. 8; where LXX *ἐξίπασοντες* shall ride abroad, exputiate, Vulg. *diffundentur* shall be diffused, spread. For the illustration of this text see Harmer's Observations, vol. iv. p. 230; and observe that *Cæsar*, De Bell. Gall. lib. v. cap. 15, uses a like expression—*Quum equitatus nostrer liberius, vastandi prædandique causâ, se in agros effunderet.*—In Niph. *To be spread, dispersed*. occ. Nah. iii. 18; where it is opposed to מקבץ gathering together.

II. *To expatiate, range at large, run and frisk up and down*, as a wanton calf. occ. Jer. l. 11. Mal. iv. 2. The LXX render it in both passages by *σκιρτῶν* to frisk, and the Vulg. in the former by *effusis* ye are spread abroad, in the latter by *salietis* ye shall leap or frisk.

IV. As a N. *ש* Excess, or exuberant sallies, of speech. occ. Job xxxv. 15, And now because he (God) has not visited his (Job's) anger, and hath not taken notice of (his) great excess, or hath not taken severe notice of (his) excess. See Schullens and Scott on the text.

V. As a N. fem. plur. in Reg. *פשתי* *העץ* literally, *Spreadings out of wood*, i. e. wood spread out. occ. Josh. ii. 6. The words are rendered in the versions *flux-stalks* or *stalks of flux*, as if the Hebrew were *העצי פשתה*; if indeed *עצי* could denote such stalks.

DER. Push. Lat. *fusum*, whence *fuse*, *fusion*, and in composition *confuse*, *diffuse*, &c. Lat. *piscis*, and Eng. *fish*, from their diffusive increase. Qu? Comp. 27.

פשת

To tear in pieces. Once, Lam. iii. 11. The word is used in the same sense in Chaldee and Syriac.

פשת

I. In Kal and Hiph. *To divest, strip off*. Spoken of garments. Gen. xxxvii. 23. Job xxii. 6, & al. freq. Comp. Job xix. 9.

II. In Hiph. *To strip off the skin, to flay*.

Lev. i. 6. Comp. Mic. iii. 3. So LXX *ἐξέδισαν*, and Vulg. *excoriaverunt*.

III. *To strip, spoil, pillage, plunder*. 1 Sam. xxx. 14. 2 Sam. xxiii. 10. Hos. vii. 1. Nah. iii. 16.

IV. *To rush forth, as from an ambush*, q. d. *To strip oneself of one's covert or concealment*. Jud ix. 33, 44. xx. 37. Comp. Job i. 17. Cocceius has rightly observed, that in this view the Greek *ἐξομασθῆναι* well expresses the sense of this word.

DER. Latin *vastor*, whence *vast*, *waste*, *devastation*, &c.

פשת

I. *To pass, go, go forwards, march*. So Vulg. *gradiar*. occ. Isa. xxvii. 4. As a N. *פשת* *A step, pace*. So *Aquila* and *Symmachus*, *βημα*, and Vulg. *Gradu*. occ. 1 Sam. xx. 3.

II. As a N. fem. *פשתה* The buttock, that part of the body where the legs pass, i. e. *divaricate or diverge*, from each other. occ. 1 Chron. xix. 4.

III. With the Particle *על* *over*, *To pass over, trespass, transgress*, as a law. Hos. viii. 1, *על תורתי פשתו* They have passed over, transgressed, my law. Also, with *ב* following, *To transgress or rebel against another*. 2 K. i. 1. 2 Chron. x. 19. Isa. i. 2, & al. Comp. 2 K. viii. 22. The LXX have given the idea of the word Isa. lxvi. 24, where they render it by *παράβητες* those who have transgressed. In Niph. *To be transgressed against, or offended by transgression*. occ. Prov. xviii. 19; where *Aquila*, *ἀβερμενος* rejected, despised. As a participial N. *פשת* *A transgressor*. Isa. xlviii. 8. liii. 12. *Transgression, trespass*. Gen. xxxi. 36. l. 17, & al. freq. *A trespass-offering*. Mic. vi. 7.

DER. Pass, passage, pace, trespass, &c. But comp. under פשה I.

פשת

To distend, open. occ. Prov. xiii. 3. Ezek. xvi. 25.

פשת

To expound, explain, interpret. It occurs not as a V. in Heb. but in Chaldee. occ. Dan. v. 12, 16. As a N. *פשת* (occ. Eccles. viii. 1), and Chald. emphat. *פשתא*, plur. *פשתין* An exposition, explanation, interpretation. Dan. ii. 4. v. 16, 17, & al.

פשת

Occurs not as a V. but as a N. fem. *פשתה*, plur.

plur. פשתים *Flax, linen*. Exod. ix. 31. Lev. xiii. 47. Isa. xix. 9. Ezek. xl. 3, & al. For Josh. ii. 6, see under פשה V.

Is not this Root related, in sense as well as in sound, to *strip* (as פש to פש, פתר to פטר, &c.); and is not פשתה expressive of the nature of *flax*, whose bark is not only *stripped* or *disengaged* from the stalk, but also the filaments, whereof the bark consists, from each other, whence is made the spinning flax? And is not the Eng. word *flax* ultimately derived from the Heb. פלל or פלה to *divide, separate*, or the like, in the same view?

פת

I. To *part, dispart, divide*. It occurs not as a V. simply in this sense (see below פתת), but as a N. פת, *A partition, piece, bit*. Gen. xviii. 5. Lev. ii. 6, & al.

II. As a N. פת The *parting* of the human body, the *buttocks, the share*. Comp. under פשע II. occ. Isa. iii. 17; where see Bp. Louth's Note, and comp. Isa. xx. 4.

III. As a N. fem. plur. פתות. It occurs 1 K. vii. 50, and is rendered *hinges*, but rather seems to mean *the flat pieces or plates* of gold of which the doors were formed: so LXX θυρωματα. In the parallel text, 2 Chron. iv. 22, no *hinges* are mentioned but only דלתות *the doors*. Comp. 2 K. xviii. 16.

IV. As a N. masc. (see Prov. xxiv. 13.) נפת *Honey* which *parts* and distils from the comb of it's own accord without pressing, *virgin honey*. occ. Ps. xix. 11. Prov. v. 3. xxiv. 13. xxvii. 7. Cant. iv. 11. "In omni melle, quod per se fluit, ut mustum oleumque, appellaturque acetum, maxime laudabile est. In all kinds of honey, that which flows of itself, as wine and oil, and is called acetum, (i. e. without sediment) is most commended," says Pliny, Nat. Hist. lib. xi. cap. 15. So from Ps. xix. 11, we may collect that נפת the dropping of the honey-combs (Eng. marg.) was preferable to דבש or *common honey*; and Homer, II. xviii. lin. 109, mentions μελίστος καταλειόμενοι honey spontaneously distilling, as peculiarly sweet.

V. As a N. נפת *A district or tract* of country. See under נף VII.

פתח To *part or divide minutely, or into many pieces*. So the Vulg. divides minutatim. occ. Lev. ii. 6.

DER. *A bit*. French *petit* little, whence Eng. *petty, pettiness*, &c.

פתא

Occurs not as a V. in Heb. but the idea appears to be, *Sudden, hasty*.

I. As a N. פתא *Sudden, hasty, precipitate*. occ. Prov. i. 4. vii. 7. viii. 5. ix. 6. xiv. 18. xxvii. 12, *A prudent man, foreseeing evil, hideth himself*, פתאים the *hasty, precipitate, pass on (and) are punished*. Here the idea is evident. Psal. cxvi. 6, *Jehovah keepeth פתאים the hasty*, i. e. those who offend, not through malice, but *frail impetuosity*.

II. As a Particle (formed with a final כ or ו—as ופתא, שפתא, and ופתא). פתא or פתאום *Suddenly, straightway*. Job xxii. 10. Ps. lxiv. 5. Prov. vi. 15, & al. freq. So the LXX always render it by αφνω, εξαίονης, εξαπινα, εξαπινης, παραγρημα, or εὐθεως, all denoting *suddenly, on a sudden, immediately*. It occurs with כ prefixed 2 Chron. xxix. 36.

פתה

With a radical, but mutable or omissible, ה.

I. To *draw aside, withdraw*. It does not appear however to be thus used as a V. in a natural sense; but hence perhaps may be best derived the Nouns הפתה and תפת *A fire-stove, furnace*, or the like, so called from the great indraught of air to them. תפתה is construed as a masculine N. Isa. xxx. 33, and therefore both the ה and the ת immediately preceding it are radical. כי ערוך תפתה—*For the furnace is already set in order; for the king (of Assyria namely) הוא הוכן—it is prepared*, &c. Comp. Isa. xxxi. 9. And in like manner הפת seems used for the *fire-stove*, of whatever form it were (comp. under מלך II. and פתר II), in which they burned their children to Molech, 2 K. xxiii. 10, *And he defiled התפת the Tophet which (was) in the valley of the sons of Hinom, that no man might make over his son or his daughter by fire to Molech*. Jer. vii. 31, *And they have built the high places of התפת the Tophet (called ch. xix. 5, the high places of Baal) which (is) in the valley of the son of Hinom, to burn their sons and their daughters by fire*. And from the *Tophet* or *fire-stove* in which they burned their children, the *place* or *valley* was called *Tophet*. See Jer. vii. 32. xix. 6, 12, 13. And I think with

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Bate

Bale (whom see in Crit. Heb. under פתח), that this derivation of פתח and פתח is preferable to the common one, from פתח a drum or tablet, as if the place were so called from the drums or tablets which they used to beat, in order to drown the shrieks and cries of the innocent victims during these infernal sacrifices. Comp. *Vitrina* on Isa. xxx. 33. And the above explanation of the Heb. פתח may both illustrate the name *Tabiti*, by which *Herodotus*, lib. iv. cap. 59, tells us the Scythians called *Vesta*, or the perpetual fire, and also receive some confirmation from it.

- II. To entice or seduce to evil. See Exod. xxii. 16. Deut. xi. 16. Jud. xiv. 15. 2 Sam. iii. 25. 1 Kings xxii. 20. Prov. i. 10.

Hence Greek *παταω* to deceive.

- III. To entice or persuade to good. Gen. ix. 27. Comp. under פתח I.

Hence Greek *πειθω* to persuade, Lat. *peto* to ask, whence Eng. *petition*, &c. Eng. *faith*.

- IV. As a N. פתח, plur. פתחים and פתחות, *Persuasive, easily persuaded or enticed* (according to that of Prov. xiv. 15.), *simple*, in a good or middle sense. Psal. xix. 8. cxix. 130. Prov. xiv. 25;—in a bad one. Prov. i. 22. ix. 4. Also, *Simplicity*, occ. Prov. i. 22. As a N. fem. plur. פתחות *Simplicities, a heap of simplicities or follies*, “*vecordia mera*,” *Schultens*. “*Ce n'est que sottise, she is nothing but folly*,” French Translation. occ. Prov. ix. 13; where however the Vulg. explains פתחות by *piena illecebris foli of ornaments*, and Dr. *Hodgson* translates פתחות הרהר by *poxy in her invitations*.

Hence Lat. *fatuus* foolish, and Eng. *fatuous, fatuity*.

- V. Chale. פתח, פתח or פתח (perhaps from פתח to open) *To be danted, broad*. It occurs not however as a V. in this sense in the Bible, but in the Targum on Isa. ix. 5. v. 14, & al. As a N. פתח *Breadth*, occ. Ezra vi. 3. Dan. iii. 1.

פתח

- I. To open or loose what was shut or bound, to open, as the mouth, a window, the womb, a sack, the hand, a volume or roll, &c. See Job iii. 1. Gen. viii. 6. xxix. 31. xlii. 27. Exod. xxi. 33. Num. xlii. 28. Deut. xv. 8. Neh. viii. 5. Ia

Niph. To be opened. Gen. vii. 11. Ezek. i. 1, & al. As Ns. פתח *The aperture or opening of a door, a door or door-way*. Gen. vi. 16. xviii. 1. xix. 11, & al. freq. פתח *An opening, as of the mouth*. Ezek. xvi. 63. xxix. 21. פתח *An opening, as of the lips*. Prov. viii. 6. Also, *An instrument of opening, a key*. Jud. iii. 25. Isa. xxii. 22. *And the key of the house of David will I lay upon his shoulder*. “The commentators,” says the celebrated Mons. *Huet**, “are much embarrassed as to the meaning of this passage, not understanding how a key can be carried on the shoulder; which is by no means applicable to the keys which are now in use. Their difficulty will cease when they know, that in the early ages they made use of certain crooked keys having an ivory or wooden handle. These keys were placed in the holes of doors, and by turning them one way or the other the bolt was moved forward or backward, in order to open or shut the door. This is evident from the testimony of *Homer*, where he says, *Odyss. xxi. that Penelope wanting to open a wardrobe †, took a brass key, very crooked, hinged with ivory*. On which *Eustathius* remarks, that this kind of key was very ancient, and differed from the keys having several wards, which have been invented since, but that those ancient keys were still in use in his time. The poet *Ariston*, in the *Anthologia*, book vii. gives a key the epithet of *βελοναμνη*, i. e. one that is much bent. These crooked keys were in the shape of a sickle, *δρεπανοειδεις*, according to *Eustathius*—But such keys not being easily carried in the hand, on account of their inconvenient form, they were carried on the shoulder, as we see our reapers carry on their shoulders at this day their sickles joined and tied together. *Callimachus* in his Hymn to *Ceres* (lin. 45.) says, that that goddess having assumed the form of *Nicippé*, her priestess, carried a key *χαλκωμαδιαν*, that is, *superhumeralem, fit to*

* Bishop of Avranches in France, in his *Huetiana*, xvi. which the reader may find in the *Gentleman's Magazine* for May 1770, p. 203.

† Lin. 6, 7.

‘Εδωτο δι κλειδιῶν σικκωματια χειρι σπηυη, Καθη, χαλκωμῶν κατη δ’ ελαφιντο; σπηυη. Comp. lin. 47—60.

be borne on the shoulder.—Hence Isa. xxii. 22, may be clearly understood." Comp. Bp. Lawth's Note.

II. To open, open itself, as the flower-bud of the vine. occ. Cant. vii. 12, or 13.

III. To draw, unsheath, as a sword. Ps. xxxvii. 14. Ezek. xxi. 28. Comp. Ps. lv. 22.

IV. To loose, ungird, unbind. Gen. xxiv. 32. 1 K. xx. 11. Job xxxix. 5. Isa. xiv. 17. lviii. 6. Jer. xl. 4. In Niph. To be loosed, unbound. Isa. v. 27. In Hith. To loose oneself. Isa. lii. 2.

V. To open or furrow, as the ground by ploughing, harrowing, &c. Isa. xxviii. 24.

VI. To open, i. e. to make an opening, incision, or engraving; to engrave in precious stones, gold, wood, brass. See Exod. xxxviii. 9, 36. 1 K. vi. 29. vii. 36. As a N. פתח and פתח An engraving. occ. 2 Chron. ii. 14. Zech. iii. 9. Masc. plur. in Reg. Engravings, graven or carved work Exod. xxviii. 11. Psal. lxxiv. 6, & al. Hence the Phenicians had the name of their Πατακοι Pataci, which Herodotus, lib. iii. cap. 37, describes as little images (of their gods no doubt) in a human form, but of a pigmean size, which they carried in the forepart of their galleys. Comp. Bochart, vol. i. 712, and Selaen, De Diis Syris, Syntag. ii. cap. 16.

VII. To open, utter, declare. Ps. xlix. 5.

VIII. To come, bring, or set forth. See Jer. i. 14. Amos viii. 5.

DER. Gr. *pelaw* to expand, Lat. *patco*, whence *patcut*. Also, Eng. *A path*. Qu? Lat. *fateor*, and in composition *confiteor*, whence Eng. *confess*, &c.

פתל

I. To twist, wreath, intwist, intwine. It occurs not as a V. in Kal, but in Niph. Gen. xxx. 8, ונפתלי אחיהם נפתלי By the twistings, agency, or operation, of God I am intwisted with my sister, i. e. my family is now intwined or interwoven with my sister's, and has a chance of producing the promised seed. To this purpose the LXX συνανέλαζετο με ὁ Θεός, και συνανεσραφην τη αδελφη μου, God hath taken me into partnership (i. e. with Leah), and I am intwined (con-torta sum) with my sister; and Aquila still plainer, συνανεσραφην με ὁ Θεός, και συνανεσραφην—God hath intwined me, and I am intwined.—The Vulg. also

preserves nearly the true sense, though not the idea of the word, by rendering the text *comparavit me Deus cum sorore mea*, God hath made me equal with my sister.

II. As a N. פתל A wreath for the arm or neck, a twisted collar or bracelet. So the LXX ὀρμισκον, and Vulg. *armillam*. And thus the Lat. *torques* is from *torqueo* to twist. So *Aquila* and *Symmachus*, who render פתל by στρεπτον from στρεπω to turn, twist, preserve the idea. occ. Gen. xxxviii. 18, 25.

III. As a N. פתל A thread formed by convolution or twisting, a twist or twine, Exod. xxviii. 28. Jud. xvi. 9. Ezek. xl. 3. It is applied to shreds or strips of sheet-gold, I suppose from their resemblance to threads. Exod. xxxix. 3. The English word *thread* is from the German *draien* or *traien* to turn round, twist, so, according to it's etymological signification, expresses the idea of the Heb. פתל. See Junius's Etymol. Anglican. in *Thread*.

IV. As a participial N. נפתל Writched, twisting, tortuous, crafty. occ. Job v. 13. Prov. viii. 8. The LXX render it in Job by πολυπλοκων much intwined, i. e. very intricate or involved, in their designs or schemes; *Symmachus* by σκολια tortuous, crooked; so LXX in Prov. by σκολιος and in this latter text *Aquila* and *Theodotion* translate it περιπλεπλεγμενον twisted round. As a V. in Hith. To make or shew oneself, twisting, twining, tortuous. occ. Ps. xviii. 27; where the LXX διαστρεψεις thou wilt turn about, and Vulg. *pervertēris*.

נפתל As a N. Exceedingly, twisting or tortuous. occ. Deut. xxxii. 5; where LXX διαστραμμενη turned about, and Vulg. *perversa*.

פתן

Occurs not as a V. in Heb. but in Arabic denotes, To stir, move, disturb, make a commotion.

I. As a N. פתן A species of serpent, the asp, so the Vulg. the LXX, and other Greek versions frequently. It seems to be so called on account of the violent and speedy effects of it's poison; of which *Ælian*, lib. ix. cap. 61. Οξύτατον εστι το εξ αυτης φαρμακον, και διαδραμειν ωκυρον. The poison of the asp is very acute, and speedy

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in it's effects." See more in *Bochart*, vol. iii. 380, & seq. See Deut. xxxii. 33. Job xx. 14.

From this Root, no doubt, the serpent *Python*, feigned by a perverted tradition of the promise, * Gen. iii. 15, to be slain by *Apollo*, had his name; hence also the oracular *Pythian* priestess of *Apollo*, and the spirit of *Pytho* mentioned Acts xvi. 16. Comp. *Greek and Eng. Lexicon* in ΠΥΘΩΝ.

II. As a N. כפתון *The threshold of a door, limen inferius, which is continually disturbed by the feet of those who go in and out.* 1 Sam. v. 4. Zeph. i. 9. & al. On the text last cited comp. under דלג; and to what is there said, I add from Mr. *Drummond's Travels*, let. ix. p. 187, that in the country about *Roudge in Syria* "the poor miserable Arabs are under the necessity of hewing their houses out of the rock, and cutting very small doors or openings to them, that they may not be made stables for the Turkish horse, as they pass and repass." And thus, long before him, *Sandys, Travels*, p. 117, says, at *Gaza in Palestine*, "we lodged under an arch in a little court, together with our asses; the door exceeding low, as are all that belong unto Christians, to withstand the sudden entrance of the insolent Turks."

The English word *threshold* very nearly answers the idea of the Heb. כפתון, for it is from the Saxon *þreccan*, which, says *Junius* (Etymol. Anglican. in *threshold*), "is plainly derived from *þreccan* to smite, strike, thresh, and *það* wood; because the threshold is continually struck and worn by the feet of those who go in and out."

פרץ

It occurs not as a V. in Heb. but in Arabic signifies, *To break in pieces.* As a N.

* Thus *Callimachus*, celebrating this achievement in his Hymn to *Apollo*, has these remarkable words, lin. 103, 4,

—Μῦθος σὺ ΜΗΤΕΡ

ΓΙΝΑΣΤ' ΑΟΞΙΣΤΗΡΑ—

Which are thus translated by *Do d*,

"Thee thy blest mother bore, and pleas'd assign'd
The willing Saviour of distress'd mankind."

Let me refer the reader to the Hymn itself, and to the excellent translation of it just cited, for more on the subject.

פרץ *A moment, a small partition or division of time.* Num. vi. 9, & al. It is also used adverbially, the Particle ב being understood, *In a moment or instant.* Prov. vi. 15, & al.

פרר

To expound, explain, interpret. It is applied only to dreams, Gen. xl. 8, 16, & al. As a N. פתרון *Interpretation, solution.* Gen. xl. 5, 12.

Hence פתרון in Mesopotamia, Num. xxi. 5. Deut. xxiii. 4, or 5, seems to have had it's name from a divine oracle which was at that place; as † *Patara* in Achaia had from a pretended one, and *Patara* in Lycia from an oracular temple of *Apollo*; whence *Horace*, lib. iii. ode iv. lin. 65, gives him the epithet of *Patavens.* (Comp. *Wetstein* on *Ἰλαίρα*, Acts xxi. 2.) Hence also the priests of *Apollo* among the Gauls were called *Patara*, from the pretended oracular predictions and prophetic endowments of their wisdom-giving god. See *Bochart*, vol. i. 666.

PLURILITERALS in פלגש

פלגש

As Ns. fem. (perhaps from פלג to drink, share, and נגש to approach, see Exod. xix. 15, & al.) פלגש and פלגש, plur. פלגשים and פלגשיות, *A concubine, a woman who shares in the embraces of a man, though he have one or more other wives, a kind of inferior wife, Concubina uxor.* freq. occ. This term פלגש among the Hebrews did not, as the word concubine does with us, imply any thing immoral or reproachful. *Keturah*, who a *Abraham*, Gen. xxv. 1, took to wife, אשה, is at ver. 6. mentioned as one of his פלגשים (comp. 1 Chron. i. 32). *Hagar*, whom he took in *Sarah's* lifetime, being the other, and who is expressly styled his פלגשה Gen. xvi. 3. So *Billhab*, who is called *Jacob's* פלגשה Gen. xxxv. 22, was, notwithstanding, his אשה Gen. xxx. 4, and both she and *Zilpah* his פלגשים, Gen. xxxvii. 2. And the *Levite's* female companion, Jud. xiv. 1, unites both denominations פלגש and אשה, and at ver. 2, is said to have played the

† See *Bate's* Note on Num. xxii. 5, in his *New and Literal Translation*, and Mr. *Bryant's* *Analysis of ancient Mythology*, vol. i. p. 296.

אשה,

where, חונו, *against him*, and at ver. 27. he is called *her lord*. How then, it may be asked, did a man's פלגש differ from his אשה? 1st, Because she was not considered as a *principal wife*; see the cases of Sarah and Hagar, Gen. xvi. 6, 9, and of Bilhah and Zilpah, Gen. xxx. 4, 3, 9—13; and thus Solomon's נשים are styled שורות *princesses*, but not so his פלגשים 1 K. xi. 3. Comp. Cant. vi. 9. 2dly, Because, if we may judge from the early instances of Keturah and Hagar, Gen. xxv. 5, 6, the children of the פלגש did not inherit. And this may be the reason why the Levite's companion is so frequently called his פלגש, Jud. xix.; for the *Levites* had, strictly speaking, *no inheritance*. See Num. xx. 21—24. פלגש seems once used for *male paramours*, who *share* with the husband in access to the wife, Ezek. xxiii. 20, where however it is applied spiritually to *idols* or *false objects of worship* sharing with Jehovah in the regard and adoration of his people.

By 1 Kings xi. 3, Solomon had *seven hundred wives, princesses, and three hundred פלגשים concubines*. A prodigious number, and what to a mere western reader may appear hardly credible. And yet some modern eastern princes have far exceeded it. Thus *Habesci*, Present State of Ottoman Empire, p. 166, says, "the number of women in the [Grand Signor's] Harem depends on the taste of the reigning monarch. Sultan Selim had nearly *two thousand*; Sultan Mahomet had but three hundred; and the present Sultan [Achmet IV.] has pretty near *sixteen hundred*." Knolles in his History of the Turks informs us, p. 1368, year 1517, that *Achmet* or *Ahmed*, their eighth emperor, "entertained *three thousand virgins and concubines* in a seraglio." And Mr. *Hanway*, in his very entertaining and instructive History of the *Revolutions of Persia*, part vii. ch. xxxi. p. 208, gives us such an account of *Sheh Hussein*, emperor of Persia, as shews that his women must have been more numerous even than those of Sultan *Ahmed*. "Few men," says he, "have carried their voluptuousness, however permitted by a particular faith, further than *Shah Hussein*. The year 1701 was called in Per-

sia the year of virgins. This prince then ordered a search to be made *through the whole extent of his dominions for all the young virgins of distinguished beauty* (comp. Esth. ii. 3.), and the commissioners appointed for the enquiry brought all those whom they thought worthy of the Harram. The governors of the provinces, knowing their master's predominant passion, paid their courts in the most prevailing manner, *even till the siege of Ispahan*, [which was not till the year 1722] by sending him the finest girls in their province." How many women then must he have had in his Harram by that time? Comp. under שבע II.

Hence Greek *παλλακίς*, and *παλλακή*, and Lat. *pellax*, of the same import. The LXX almost constantly rendered the Heb. word by *παλλακή*, and once, Genesis xxii. 24, by *παλλακίς*.

פלמוני

As a N. compounded of פלה *to separate*, and כנה *to distribute*, *A particular or distinct one, a certain one*. Once, Dan. viii. 13; where *Symmachus*, *τινι ποίς* *to some one*, Vulg. *alteri nescio cui* *to another I know not whom*.

פלני See under פלה II.

פסנתר Chald.

As a N. masc. plur. פסנתרין (once printed in the common editions with a ש, פסנשרין, Dan. iii. 7; but very many of Dr. *Kennicott's* Codices there read פסנתרין with a ת) *Musical instruments of the stringed kind, played upon like harps, by striking the strings, psalteries*. So *Theodotus* ψαλτήρις, and Vulg. psalterii. occ. Dan. iii. 5, 7, 10, 15. The learned Bishop *Chandler** derives this word from the Chaldee, *פשו* *to touch, impel*, or from the Persic *psana*, which denotes the *percussion* of a harp, and observes that *ter* is an usual termination of substantives in *Persic*, as in *dochter, suster*, &c. (and thus *der*, in *fader, moder*) which words, derived to us from the *Saxon*, are with little variation commonly used in *English* to this day.

The people of Aleppo in our days call a dulcimer † *santeer*. But *Husselquist*, *Travels*, p. 84, mentions an instrument which

* See his *Vindication of the Defence of Christianity*, book i. p. 53, &c.

† See *Russell's Nat. Hist. of Aleppo*, p. 93.

seems

seems more similar to the ancient פסנתר. "Whilst we waited for supper," says he, [at Old Cairo, in Egypt] "we sent for one of this country's musicians, who was a Christian Coptite, to amuse us with his music. His instrument was common in Egypt, and in many other places of the East, being without doubt of great antiquity, and probably resembled David's harp. The Christian Coptite, and even the Franks who trade here, call it *psalterium*. It is in the form of an oblique triangle, so large as to lay commodiously on the knees when they play on it. It has two bottoms, two inches from each other, with about twenty catguts of different sizes." The triangular form and numerous strings of this instrument agree with the description of the ancient *psalterium* given by Bp. Chandler from the old writers.

פנינה

As a N. *Paaneah*. Once, Gen. xli. 45. And Pharaoh called the name of Joseph פנח Zephnuath-Paaneah. פנח is from פנח to hide, lay, or treasure up, and may be a personal name, formed like קהלה the assembler, preacher; פניח is a plain compound from פנח to irradiate or enlighten, and נח rest, comfort: so the two words together may express The treasure of glorious comfort or rest;—a name very apposite to Joseph on the occasion*.

Or else the two words פנח פניח may be rendered, The comfortable enlightener or revealer of a secret or secrets; and this latter interpretation, it must be owned, is most agreeable to the Targum, נברא דכפין נלן ליה The man to whom secrets are revealed, and to several Greek versions cited in the Hexapla, one of which renders the Heb. words, Ὁσιδως τακρυπτα One who knoweth secret things; another, Ὁ αποκλυψθη το μελλον One to whom futurity is revealed; and a third, Ὁ αποκρυμμενα εκαλυψεν One to whom He (God) hath revealed hidden things. So Josephus, Ant. lib. ii. cap. 6, § 1, explains the name by Κρυπτων ευρητην, The discovery of secret things.

פרבר

As a N. *Parbar*. It seems a Chaldee word,

* See the learned Bate, in his Dissertation on the supposed Confusion at Babel, at the end of his Enquiry into the Similitudes, &c. p. 313—16.

from פד or פד to divide, and בר (Chald.) without, so denotes, The outer part or division. occ. 1 Chron. xxvi. 18. See Pole Synops. on the place.

פרדם

As a N. An orchard, garden, inclosed plantation. occ. Neh. ii. 8, (where see Bp. Patrick) Eccles. ii. 5. Cant. iv. 13. LXX Παρδεισος. It may be derived from פד to separate, and (Arab.) דס to hide, secrete, "abscondit, abdidit," Castell, and so denote a secret inclosure or separate covert.

"The Greeks have acknowledged that the word Παρδεισος, *Paradiseus*, came to them from the Orientals or Persians, who gave this name to their fruit gardens and their parks, where they kept all sorts of wild creatures. Xenophon and other Greek writers often make use of the word in this sense." Calmet's Dictionary. Comp. Greek and Eng. Lexicon in ΠΑΡΔΕΙΣΟΣ.

The LXX almost constantly render פד when it relates to the garden of Eden, by Παρδεισος. Hence the word Παρδεισος; *Paradise* is in the N. T. applied to the state of faithful souls between death and the resurrection, where, like Adam in Eden, they are admitted to immediate communion with God in Christ, or to a participation of the true Tree of Life, which is in the midst of the Paradise of God. Comp. Luke xxiii. 43. Rev. ii. 7. Of this blessed state St. Paul had a foretaste, 2 Cor. xii. 4†.

DER *Paradis*, *paradisajal*. Also, *forest*. Qu? פד Chald.

As Nouns פדן and פדן Iron, from the Heb. ברזל, which see. Dan. ii. 33, 34, & al.

I cannot forbear observing, that the best comment I have met with on Dan. ii. 40, is in the celebrated Mons. Montesquieu's Grandeur & Decadence des Romains,—a comment the more valuable, as I am persuaded nothing was farther from the writer's thoughts, than the illustrating of the Prophet. If the reader however will peruse the 6th chapter of that work, entitled De la Conduite que les Romains tinrent pour soumettre tous les Peuples, Of the conduct which the Romans observed to subdue all Nations, he cannot fail, I think, of being forcibly struck with the prophetic comparison of the

† See Campbell's Prelim. Dissertations to the Gospels, p. 238.

Roman

Roman power to iron, which breaketh in pieces and subdueth all things; as he will there see at one view by what steady, as well as cruel, policy the Roman state shattered the nations of the earth, as it were, to pieces, and rendered them in general utterly unable to resist it's power. Comp. Dan. vii. 7, 19.

פרעש

As a N. *A flea*. So the LXX and another Greek version in the Hexapla, ψαλλων, and Vulg. pulicem. occ. 1 Sam. xxiv. 15. xxvi. 20. It seems an obvious derivative from פרע *free*, and פרע *to leap, bound, skip* (see Job xxxix. 20.), on account of it's agility in leaping or skipping. So Junius (Etymol. Anglican.) says the English name *flea*, Saxon *plea*, and *fleo*, &c. are evidently from the Saxon *fleon* *to flee*, on account of the singular agility of this little animal, by which it so often escapes it's pursuers.

פרטנן

As a N. *A copy or declaration*. So the LXX in Ezra v. 6, διασφασις *a declaration*. It occurs also Ezra iv. 11, 23. vii. 11. The word seems compounded of פרש *to declare, expound*, and נן (Chald.) *a form, likeness*, q. d. *A declarative form or copy, or a formal exposition*.

פרשד

From פרש *Dung, excrement*, and שרד *to shed, pour out*. As a N. fem. פרשדנה *Evacuated, excrement*. So Vulg. Alvi stercora. Once, Jud. iii. 22, *And the haft went in after the blade, and the fat closed בער הלהב upon the blade, כי for he had not drawn out the sword from his belly, and the excrement came out*.

פרתם

To spread out or abroad, to expand. So the LXX απτελαζω, and Vulg. expandit. occ. Job xxvi. 9. The word seems a derivative from פרש *to spread out*, and ת *motion*. How justly therefore applicable to the expansion of the clouds, which are perpetually moving or shifting!

פרתם

As a N. masc. plur. פרתמים *Princes, nobles*. Aquila and the LXX (as cited in Mont-faucon's Hexapla) render it επιλεκτων *choice persons*, and another Greek version αγγειων *well-born, noble*. occ. Esth. i. 3. vi. 9. Dan. i. 3. It seems a compound of the oriental פר (from Heb. פאר) *to be*

glorious, honourable, and תם *perfect*, so expresses *The most honourable or noble*.

The learned Bp. Chandler * observes to our present purpose, that the word פאר or פתר enters into the composition of several names of the princes and nobles among the Medes and Persians, as Pharnaces, Pharnaspes, Pharnuchus, Phraortes, Phraates, Phradates, &c.

פתאם See under פתא II.

פתבב

As a N. from פת *a piece*, and בב *to cut or break off* (Comp. בב *A piece of meat cut off*. occ. Dan. i. 5. 8, 13, 15, 16. xi. 26. It is in the Complutensian edition, and in many other of Dr. Kennicott's Codices, printed throughout as two words בב פת.

פתבב

As a N. from פת *a piece* (i. e. *a writing or declaration*, as we also speak) and במה *to respect*, *A piece, declaration or decree respecting some particular subject*. It occurs once as a Heb. N. for *a divine decree or declaration*, Eccles. viii. 11, (where Symmachus απσφασις *a decree*); and as a Chaldee N. פתבבא is used not only for *a divine decree*, Dan. iv. 14, or 17, and פתבבא for *a royal one*, Ezra iv. 17. vi. 11. Esth. i. 20. Dan. iii. 16; but פתבבא denotes also the answer given by subjects to their prince, respecting some particular subject, Ezra v. 7.

The above cited are all the passages of the Bible where the word occurs.

Hence perhaps the Gr. φθεγγωμαι, φθεγγωμαι *to pronounce, utter*, whence in composition, αποθεγγωμαι *a remarkable saying, an apothegm*.

פתגיל

As a N. from פת *a piece*, and גל *to roll round*. The Vulg. after Symmachus renders it Fascia pectoralis *A swathe for the breast*, and the composition shews it to be somewhat of this kind. occ. Isa. iii. 24. Aquila, as translated by Jerome, renders it Cingulum exultationis *A cincture of joy*; comp. under גל VII.

פתשן

As a N. *A copy, exemplar*. It seems compounded of פתש (Samar. and Arab.) *to examine diligently*, and נן (Chald.) *a form*, q. d. *An examined, and so authentic, form or copy*. occ. Esth. iii. 14. iv. 8. LXX ανιγγραζον *a copy*.

* In his *Vindication of the Defences of Christianity*, book i. p. 58, & seq.

פתשן

צ

צא—צא

צא See under צא

צא

To shade, overshadow. It occurs not as a V. but as a N. masc. plur. צאלי Shady trees. occ. Job xl. 16, 17, or 21, 22; where Vulg. umbræ shades. The word seems a dialectical variation from צלי (see צל) as צא from צב, צא from צב, צא from צב.

צא

To be fruitful, abundant, plentiful, exuberant. It occurs not as a V. but see below צא.

I. As a collective N. צא Sheep or flocks of sheep. צא is distinguished from צא goats, 1 Sam. xxv. ii. Sheep are thus denominated from their great fruitfulness, whence they are said to bring forth thousands, yea infinite multitudes, Psal. cxliv. 13; and the pastures are said to be clothed with them, Ps. lxxv. 14. And Bochart shews that the eastern sheep not only bring forth two at a time (comp. Cant. iv. 2.), but sometimes three or four, and that twice a year; and another learned writer * observes, that "we must not judge of the sheep of Palestine by ours. The sheep of that country often bring forth two young ones, and sometimes three or four. This great fruitfulness is particularly observed, Ps. cxliv. 13." See Bochart, vol. ii. 452, 510, & seq.

II. Mixed flocks of small cattle, i. e. of sheep and goats, from their fecundity. So Aristotle, cited by Bochart, vol. ii. 417, observes of goats, as well as of sheep, πολυτοκώτερα γὰρ εἰναι, that they are remarkably prolific. Gen. xxvii. 9. xxxviii. 17. Lev. i. 10, & al. freq. And as the Heb. צא, which most properly seems to de-

* Sir Thomas Brown. in Miscellany Tracts.

צא

note a flock of sheep, thus includes goats, so the Greek μῆλα, which strictly means sheep, is in Homer, Il. x. lin. 485, 6. Odyss. ix. lin. 184, likewise applied to goats.

In Num. xxxii. 24, the word is in the common editions printed צא with the נ transposed; but eleven of Dr. Kennicott's Codices there read צא; in Pal. viii. 8, it is usually printed צא, but eleven of the Doctor's Codices have צא; and in Neh. x. 36, or 37, for the unparalleled plur. צא, part of the word צא, twelve MSS. and five printed editions have צא.

צא As a N. Zaanān, the name of a place mentioned Mic. i. 11; but as all local names in Heb. are imposed for appellative reasons, so this place seems to be so called from it's fruitfulness or fertility. Accordingly Aquila gives both the Heb. name and it's interpretation, calling it Σενναων ἡ εὐθηνοςσα, Sennaon the fertile. So Jerome tells us that Symmachus rendered the word abundant, fruitful; and as appears from a passage in Cyril, he used the same Greek word as Aquila, namely εὐθηνοςσα. These ancient versions of צא confirm the exposition of צא above given. See Bochart, vol. ii. 452.

צא

Occurs not as a V. in Heb. but in Arabic signifies, *To incline, bend downwards, turn.* (See Castell's Lexic. Heptaglott. under צור.)

I. As a N. צא The neck, which is eminently formed for bending forwards or backwards, on one side or the other. Gen. xxvii. 40, & al. freq. So plur. in Reg. צא The vertebral or bending joints of the neck. Gen. xxvii. 16. Josh. x. 24, & al.

Job xv. 26, He ran upon him צא "with his

his neck stooping and stretched out; the very attitude of a combatant running upon his adversary." *Scott's Note*. So the French say, *donner tête baissée sur l'ennemi*. Our Eng. *neck*, according to it's *etymological* signification, seems very nearly to correspond with the Heb. צוּר; for *neck* or *nick* is a Teutonic name for that part of the body, which the learned *Junius*, *Etymol. Anglican.* in *NECK*, deduces from the V. *nicken*, to turn forwards or backwards, or round on every side, with an easy motion.

Or is not צוּר rather a N. formed from צוּר, with an ה inserted before the last radical, as in שְׂמַח, שְׂמָחָה? Comp. under צר VIII.

II. As a N. צוּר. The same. See under צר VII.

III. As a N. masc. plur. in Reg. צוּרִי The neck. See under צר IX.

צבא

I. To assemble or meet together in a regular stated manner, as the women to worship at the door of the tabernacle. occ. Exod. xxxviii. 8. 1 Sam. ii. 22.—as the Levites to perform the service of the tabernacle. occ. Num. iv. 23. viii. 24. So, in the two last texts, as a N. צבא Such a meeting or assembling.

II. To assemble or meet together in orderly troops, as soldiers. occ. Num. xxxi. 42. So with the Particle על against following, it may be rendered To war against. occ. Num. xxxi. 7. Isa. xxix. 7. 8. Zech. xiv. 12. And in this view I think צבא should be rendered, Isa. xxxi. 4,* As a lion, &c. so shall Jehoruh of hosts descend על לצבא to the army assembled against mount Zion. In High. To assemble or muster, as an army. occ. 2 K. xxv. 19. Jer. lii. 25. As a N. צבא, plur. fem. צבאות, An army, host. Gen. xxi. 22. Exod. xii. 41. Ps. xlv. 10. lxxviii. 13, & al. freq. Also, Warfare, military service, station. Num. i. 3, & al. freq. Comp. Isa. xl. 2. Job vii. 1. xiv. 14, where comp. under חָזָה VII.

III. צבא השמים The host of heaven. LXX σπαστες, or σπατιας, σπατιας (comp. Acts vii. 42.) sometimes denotes the sun, moon, and stars (i. e. the fluxes of light from them), inclusively, as Deut. iv. 19. (Comp. Gen. ii. 1. Jer. xix. 13. Zeph.

* Comp. *Homer*, ll. xii. lin. 299, &c. and *Shaw's Travels*, p. 174.

i. 5. Isa. xxxiv. 4. 2 K. xvii. 16. xxi. 3. 2 Chron. xxxiii. 3, in which three last passages they are distinguished from בעל Baal or the solar fire);—sometimes the stars or, stellar fluxes of light, as distinguished from the sun and moon. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) In 2 K. xxi. 5, צבא השמים seems used for the fixed stars exclusively, unless we should choose to interpret the Particle ו before these words exegetically, Even. The texts just cited shew that this celestial host was worshipped by the heathen and apostate Israelites. And from this worship, which very generally prevailed among the Gentiles, as has been often shewn by learned men, particularly by the late Dr. *Lealand*†, a great part of the pagan world was denominated *Zabians* or *Sabians*. Hence the formation of the צבא השמים is often reclaimed for Jehovah (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Isa. xl. 16. xlv. 12; and *Hutchinson's Trinity of the Gentiles*, p. 321, &c.), and they are called צבאוי his hosts, Ps. ciii. 21. Comp. Psal. cviii. 2. And hence יְהוָה אֱלֹהֵי צְבָאוֹת; *Jehovah of Hosts*, and אֱלֵהֵי צְבָאוֹת *Aleim of Hosts* (see 2 Sam. vi. 10. Hos. xii. 6. Amos iii. 13. v. 14, 15, 16, 27. vi. 8. Mic. iv. 4), are frequently used as titles of the true God, and import that from Him the host of the heavens derive their existence and amazing powers, and consequently imply his own eternal and almighty power. Accordingly the LXX frequently interpret צבאוי in this connexion by Παντοκράτωρ Almighty.

Why is אֱלֹהִים put in the absolute form before צבאות, Ps. lix. 6. lxxx. 5, 8, 15, 20. lxxxiv. 9? It is not in order to point out the Aleim themselves as the hosts, defenders, and champions of their own people? Even as Jacob calls them מְרַחֲמֵי The encampers. Gen. xxxii. 3. Comp. Ps. xxxiv. 7, or 8. cxxv. 2, and under חנה IV.

In 1 K. xxii. 19. 2 Chron. xviii. 18, צבא

† Advantage and Necessity of the Christian Revelation, part i. ch. iii. Comp. *Eusebius*, *Præparat. Evangel.* lib. iii. cap. 2; *Selden*, *De Diis Syris*, *Proleg.* cap. 3; *Vossius*, *De Orig. & Prog. Idol.* lib. ii. cap. 30.

‡ Is not the Bacchanalian exclamation ΕΥΟΙ ΖΑΒΟΙ, *EVOE SABOI*, an evident corruption of this title of the true God?

השמים

צבט *The host of heaven*, LXX in 1 K. *ἡ σπασία τῶν ὑψάνων*, seems to denote the *spiritual created angels*; the Heb. phrase exactly answering to the *σπασία ὑψάνων*, *heavenly host* of St. Luke, ch. ii. 13, which are called Ἀγγέλων *Angels*, ver. 15. Comp. Job xxxviii. 7. i. 6. ii. 1, and under כבב II. and לאך I. 7.

IV. As a N. masc. plur. **צבאים**, fem. **צבאות**, *The gazelles or antelopes*, probably so called from their * *assembling in troops or being gregarious*. occ. 1 Chron. xii. 8. Cant. ii. 7. iii. 5. To illustrate the first of these passages we may observe from Dr. Russel †, that the two species of antelopes about Aleppo in Syria "are so extremely fleet, that the greyhounds; though very good, can seldom take them without the assistance of a falcon, unless in soft deep ground." Comp. under צבד V.

V. Chald. **צבא**, and **צבי** (from Heb. **צבד** to swell) *To will, desire, be desirous*, q. d. *to swell with desire*. Dan. iv. 14, or 17. v. 19, 21. vii. 19. As a N. **צב** *Will, purpose*. occ. Dan. vi. 17, or 18. As a N. or rather as a V. infinitive, **צבוי**, Dan. iv. 32, or 35, **כמצבוי** *According to his will, or as he would*, juxta velle suum.

צבא

With a radical, but mutable or omissible, ה.

I. In Kal, *to swell, grow turgid*. occ. Num. v. 21, 22, 27. In Zech. ix. 8, for **צבד** v. of Dr. Kennicott's Codices, either in the text or various readings, have **צבא**, as two or more had originally; and Symmachus renders it *κατασυν σπασίαν* *hindering the army*, and Vulg. *ex his qui militant mihi*, by those who militate for me.

II. As a N. **צב** *The toad*, from his swelling; or rather, because there seems no occasion to forbid eating the toad, the tortoise, from the turgid form of his shell. occ. Lev. xi. 29.

III. As a N. **צב** *The covering or tilt of a waggon or carriage* from its turgid form; so **עגלת צב** *Vaulted or covered waggons, plaustra camerata*. occ. Num. vii. 3. Plur. **צבאים** *Covered carriages, litters, or the like*. occ. Isa. lxvi. 20.

* *Il se rassemble en troupe*, says Mons. Buffon, Hist. Nat. tom. x. p. 232, 12mo. and Shaw, Travels, p. 415, says the gazelle or antelope is a gregarious animal.

† Nat. Hist. of Aleppo, p. 54.

IV. As a N. **צבי** *Elation, pride, glory, majesty*. 2 Sam. i. 19. Isa. iv. 2. xxviii. 5. Ezek. vii. 20, & al. freq. So Isa. xlii. 7, **וכל צביה** *And all her glory*.

צבי is particularly applied to the *promised land*, as being the *glory of all lands*. See Ezek. xx. 6, 15. Dan. xi. 16, 41, 45-viii. 9. Jer. iii. 19. Comp. Psal. cvi. 24.

V. As a N. **צבי**, fem. **צביה**, plur. **צביות**. The name of an animal, rendered in our translation *roe* or *roe*, but more probably means the *gazelle*, or *antelope*, thus named from its *beautiful statchiness*, as they are **צבאים** from *going in troops*. These animals are mentioned in Scripture as being extremely swift, 2 Sam. ii. 18; and good for eating, 1 K. iv. 23: to which if we add that they are very common and gregarious in the south-eastern countries, whereas the *roe* does not seem a native of those regions, little doubt can remain but the *gazelle* or *antelope*, and not the *roe*, is intended by the Heb. **צבי**. And for further satisfaction on this subject I refer the reader to Dr. Shaw's Travels, p. 414, to Mons. Buffon's Hist. Nat. tom. x. p. 324, & 12mo, and to Harmer's Observations, vol. iv. p. 331.

צבט

To reach, hold out, stretch forth, *porrigere*. So the modern versions; but the LXX *στένωσεν*, and Vulg. *concessit, he heaped up*; which interpretation seems very well to agree with the circumstances of the story. Comp. **שבט** and **צבט**. Once, Ruth ii. 14.

צבע

To form longish lines, or streaks, or such as are longer than they are broad (q. d. oblongare), or to be of an oblong shape.

I. As a N. **צבע**, plur. **צבעות**. *A finger or toe*, from its longish or oblong form. Exod. xxix. 12. 2 Sam. xxi. 20. 1 Chron. xx. 6.

II. *To streak or stripe*. As a N. or Participle pass. **צבע** *A stripe or striped*. occ. Jud. v. 30. As a N. masc. plur. **צבעים** *Stripes*. occ. Jud. v. 30.

III. As a participial N. **צבע** or **צבוע** *The hyena*, so called from the dark stripes or streaks with which his colour is variegated. occ. 1 Sam. xiii. 18. Jer. xii. 9. So in the former passage *Aquila* renders the word

word * *daivuv*, and the LXX in the latter *δαῖνυ*; where indeed צבר is strictly the Participle paoul, and consequently *עַם צָבֵר* the *streaked or striped wild beast*; for though *עַם* be generally used for *raptacious birds*, yet there seems no reason why it may not signify also a *beast of prey*. It appears from 1 Sam. xv. 19. xxv. 14, that the V. *עַם* is applicable to men *rushing or flying upon*, either in deed or word. The learned Bochart, who proposes the interpretation of *עַם צָבֵר* by the *hyæna* or *variegated wild beast*, excellently and at large defends it, and thus translates Jer. xii. 9, *Is then my heritage (people) to me (as) a fierce hyæna? Is there a wild beast all around upon her?* i. e. the land of Canaan. The judicious reader cannot help remarking how well the verse according to this translation agrees with the context both preceding and following, and for further satisfaction I refer him to Bochart himself, vol. ii. 830, & seq. See also Busbequius De Legat. Turc. epist. i. p. 83, 84; Buffon, Hist. Nat. tom. viii. p. 325, 12mo.; and Bruce's Travels, vol. v. p. 107.

The Arabic name for the *hyæna* is *צבר* pronounced *dsubuon*, and in Barbary they still call the *hyæna* dubbah, which is a plain corruption of the Heb. *צבר*. See Shaw's Travels, p. 173.

The *hyæna* and it's peculiar enmity to dogs is mentioned in Ecclus. xiii. 18. (where see Arnald's note). But this apparent enmity probably arises from it's excessive fondness for the flesh of these animals. See Bruce, as above, p. 119, 120.

IV. Chald. In Aph. *To wet, moisten, imbue*. occ. Dan. iv. 22. In lth. *הַצְבֵּעַ*, *צ* and *ת* being transposed, and the latter changed into *ט*, *To be wetted*. occ. Dan. iv. 12. v. 21. So the Vulg. render it by *tingi, infundi, infici*, and the LXX in the last passage by *ἐκκαῖν*. Is not the Chaldee *צבר* in this sense a dialectical variation of the Heb. *צָבַע* *to saturate*, as we say, *with moisture*?

* But it should be remarked that the Chaldee Targum on 1 Sam. xiii. 18, explains *צָבֵר* by *מַצְבֵּר*. And it is very probable that in that text *צָבֵר* means either *vipers*, or some party-coloured serpents, of which Bochart shows there are several sorts, and one in particular called by the Greek *daiva hyæna*, no doubt from it's streaked skin. See Dubaut, vol. iii. 995.

צבר

To collect, gather together, heap up. Gen. xli. 35. Exod. viii. 14. Job xxvii. 16, & al. As a N. masc. plur. *צָבֵרִים* *Heaps*. occ. 2 K. x. 8.

DER. *To jabber*. Qu?

צבה

Occurs not as a V. in Heb. but in Arabic signifies, *To take hold, or hold tight in the hand*, "prehendit, astrinxit manu." Castell. As a N. masc. plur. *צָבֵתִים* *Handfuls* of corn gathered in reaping. So Vulg. *manipulis*. Once, Ruth ii. 16. Thus it is distinguished from *עֲמִירִים* the sheaves mentioned ver. 7, and 15.

צרה

Hence *הַצְרָה*, with *ה* interrogative prefixed. Once, Dan. iii. 14, *Is it true?* So Theodotion, Vulg. and almost all the ancient versions, as if *הַצְרָה* were a dialectical variation of *הַצְדָּק* *Is it just or true?* The Samaritans, says Castell, very often use *ס* for *ק*, and the Babylonians, from whom many of them were descended, might probably do the same. Others explain it, *Is it of set purpose, or designedly?* The sense of the Chald. *צרה* being a little varied from that in which *צרה* is used, Num. xxxv. 20, 22. The reader may find other interpretations in Pole's Synopsis, but the most probable seems one of the two here proposed.

צרה

With a radical, but mutable or omissible, *ד*. The reduplicate *צָרָר* in Chaldee signifies *To look sideways, &c.* and in Arabic, *To turn away*.

I. As a N. *צָר* *The side of* any thing. Gen. vi. 16. Exod. xxv. 32. Num. xxxiii. 55, & al. freq. Deut. xxxi. 26, *Take this book of the law, and place it מִצַּד by the side of the ark of the covenant of Jehovah your Aleim, that it may be there for a witness against thee.*—*By the side of the ark*, "in some chest by it (for there was nothing in the ark, but the two tables of the law, 1 K. viii. 9.) This was the book that was found 2 Kings xxii. 8." Clark's Note.

Hence Eng. *side, sidle*.

II. As Ns. *מִצָּר*, fem. *מִצְרָה* and *מִצְרָה*, *A narrow pass or defile, inclosing and protecting on each side, a strong hold*. See 1 Chron. xii. 8. Jud. vi. 2. 1 Sam. xxii. 4, 5. The LXX render it several times

R r

by

by στενοί narrow defiles, straits. Also, as a N. masc. plur. מְצוֹרִים *Works in-closing, and strutting a besieged city.* Eccles. ix. 14. Comp. Isa. xxix. 3. Luke xix. 43.

III. In Kal, retaining the radical ה final, *To be in wait, to watch on the side of one,* q. d. laterare. Vulg. insidiari. occ. Exod. xxi. 13. 1 Sam. xxiv. 11, or 12; in which latter passage our translators render it *huntst*, according to the following sense. As a N. fem. צוּדָה *A lying in wait.* Num. xxxv. 20, 22. As a N. masc. plur. צוֹדִים *Insidious, watchful enemies or hunters.* Jud. ii. 3. Comp. צוֹדִים Jer. xvi. 16.

IV. *To come or steal sideways upon one's game, whether beast or bird, to catch or take in this manner.* Gen. xxvii. 3, 33. Lev. xvii. 13. Lam. iii. 52, & al. Comp. Job x. 16. It is also used spiritually for *catching or insnaring souls or persons.* Ezek. xlii. 18, 20, 21. Comp. Gen. x. 9. In Niph. *To be hunted, spoken of cities, "as a forest of beasts is said to be hunted" (Bate), and so their inhabitants taken or destroyed, as it follows in the text.* occ. Zeph. iii. 6. As a N. ציד *A catching or taking of prey or game.* Gen. xxv. 27. Also, *Game taken, venison.* Gen. xxv. 28. xxvii. 7, 19, & al. Comp. Job xxxviii. 41. As a N. masc. plur. צוֹדִים *Hunters.* Jer. xvi. 16. As Ns. צוֹדָה, fem. צוֹדוֹה *An instrument used in catching game or prey, a toil, a net, a snare.* Job xix. 6. Eccles. vii. 26. ix. 12. Ezek. xii. 13. Hence,

V. As Ns. ציד, fem. צוֹדָה and צוֹדוֹה, *Victual or provision, in general.* Josh. ix. 5, 11. Gen. xlii. 25, & al. And hence once as a V. in Hith. הַצְדִּיר (for הַצְדִּיר, צ and ה being transposed, and the latter changed into ה) *To provide oneself, take for provision.* Josh. ix. 12.

צד in the reduplicate form, *To hunt repeatedly, frequently or continually.* occ. Ezek. xiii. 18, 20.

צדק

I. As a N. צדק, fem. צדקה *Just, justice, righteousness, right* (2 Sam. xix. 28, or 29), freq. occ. Lev. xix. 36, *Scales of צדק justice, weights of צדק justice, an epha of צדק justice, an hin of צדק justice shall ye have.* Comp. Deut. xxv. 15. Job xxxi. 6. Ezek. xlv. 10. In these passages the idea of the word is plainly

given, and we are directed to take it from the equal poise of a balance, or the equality of weights and measures. So among the Romans "Justice was represented by a person with a balance or pair of scales in her hand, held exactly even." Spence's Polymetis, Dialogue x. p. 138. Comp. Ps. lxxii. 10. Dan. v. 25, 27. Mt. vii. 2. Luke vi. 38.

Joel ii. 23, *He hath given you the former rain לצדקה* in just quantity.

II. In Kal, *To be just, of full weight or measure, in a moral or spiritual sense.* Job ix. 2, 15. xxxiii. 12. xxxv. 7, & al. Also, *To justify, make just.* Job ix. 20. xxxii. 2. xxxiii. 32. xl. 3, & al. *To justify comparatively with another* Is. righteous, Jer. iii. 17. Ezek. xvi. 51, 52. In Hiph. *To justify, pronounce just.* Deut. xxv. 1. Prov. xvii. 15. Also, *To do justice to.* 2 Sam. xv. 4. 1 K. viii. 32, & al. In Hith. הִצְדִּיק (for הִצְדִּיק, צ and ה being transposed, and the latter changed into צ, as in הִצְדִּיק under צד XV.) *To justify oneself.* occ. Gen. xlv. 16. As a N. צדק *A justified person, one who obtains the effect of being justified, just, of full weight or measure in the estimation of divine justice.* Gen. vi. 9. vii. 1, & al. freq.* Also, a title of Christ, *The justifier, he who being just, or of full weight, himself makes others just or gives them weight* also. See inter al. Isa. xlv. 21. lxx. 11. Zech. ix. 9. Comp. Jer. xxiii. 5, or 6. xxxiii. 15. Mal. iv. 2. Acts iii. 14. vii. 52. xxii. 14. Rom. iii. 21-26. ix. 30. x. 3. 1 Cor. i. 30. 2 Cor. v. 21. Phil. iii. 9. And on this whole Root see *Hutchinson's Works*, vol. vi. p. 186-93, and *Bate's Critica Hebraea*.

DER. Perhaps Lat. *Judex, judico*, whence Eng. *judicious, judicial, judicature*, French *juge, jugement*, Eng. *judge, judgement*, &c.

צדב

I. In Hiph. *To shine, glare, be resplendent.* occ. Ezra viii. 27. So LXX φαεινός, and Vulg. fulgentis. *Symmachus* likewise renders the N. by φαεινός *splendour*, in Lev. xiii. 36.

* And here I would wish the reader to consider whether צדק when applied to *sinful man* in respect of God does not, in like manner, signify *one who is a partaker of the divine exuberant benignity, one who, in St. Paul's phrase, hath obtained mercy.* See 2 Chron. vi. 41. Ps. xxx. 5. xxxi. 24. xxxviii. 1. l. 5. cxxxii. 9, 16, & al.

II. As

II. As a N. **צהר** *Yellow*, from the *glare* or *vividness* of that colour. occ. Lev. xiii. 30, 32, 36. So LXX *ξανθος*, and *ξανθίζων* *yellow*, and *yellowish*, and Vulg. *flavus*. Comp. **זהב**.

צהל

I. In Hiph. *To cause or make to shine*. occ. Psal. civ. 15. So Symmachus *ἐλαττειν* *to shine, glister*.

II. In Kal, *To neigh like a horse*. occ. Jer. v. 8. l. 11. As a N. fem. plur. **צהלות** *Neighings*. occ. Jer. viii. 16. xiii. 27. In this sense it seems to be a word formed from the sound, as *hinnio* in Latin, *neigh* and *whinny* in Eng. Comp. **לל** III. Hence,

III. *To shout, make a cheerful or loud cry or vociferation*, as men. Esth. viii. 15. Isa. x. 30. xxiv. 14. Jer. xxxi. 7, & al. Others reconcile the three senses of this word by making the radical meaning, *to cheer, exhilarate*, as Ps. civ. 15. (where indeed the LXX accordingly render it *ἡλαρυναι*, and Vulg. *exhilaret, exhilarate*), and thence *to make a cheerful or loud cry*, as horses or men. But how will Isa. x. 30, where it denotes, *to lift up the voice*, as in *fright or terrour*, agree with this explication?

DER. French *joli*, Eng. *jolly*, &c.

צהר

To be clear, transparent. It occurs not however as a V. simply in this sense, but comp. Root **זהר**; and hence

I. As a N. **צהר** *Something transparent* to admit the light. occ. Gen. vi. 16. So Symmachus *διὰφανες*.

II. As a N. masc. plur. **צהרים** *The noon or mid-day*, so LXX *μεσημερία*, and Vulg. *meridies*; or more strictly, *The celestial fluid or heavens*, in the state they are in at noon-day, *clear and transparent*. See Deut. xxviii. 29. Job xi. 17. Psalm xxxvii. 6. Isa. lviii. 10. Comp. Dan. xii. 3. Exod. xxiv. 10. On 2 Sam. iv. 5, comp. under **כך** IV. Cant. i. 7, is well illustrated by *Virgil's* directions concerning *sheep* and *goats*, Georg. iii. lin. 331, &c.

*Æstibus at meditis umbrosam exquirere vallem;
Sicubi magna Jovis antiquo robore quercus
Ingentes tendit ramos, aut sicubi nigrum,
Illicibus crebris sacrum nemus accubat umbra.*

But let them panting in the mid-day heat
Seek in some darksome dell a safe retreat,

Where'er of ancient growth Jove's tree is found,
Stretching with ample sweep his arms around,
Or blackest grove of thick'ning holm-oaks made
Frowns with the horrors of a sacred shade.

NEVILLE.

III. As a N. with a formative **י**, **יצהר** *Oil*, from its *transparency* or *admitting the light*. freq. occ. "Oil, says that eminent Physiologist Mr. Jones (*Physiol. Disquisitions*, p. 15.), is condensed when cold into a sort of globules impervious to the light, and becomes as opaque as a solid lump of suet; but when these globules are dissolved and opened by the action of fire, the oil not only becomes transparent, but appears as bright and shining, as if the light were a natural part of its body. Comp. p. 222, 3. Some printed editions in Deut. vii. 13, read **יצהר** plur. *Oils*; but others, and among them the *Complutensian*, together with very many of Dr. Kennicott's Codices, have **יצהר** singular. In Zech. iv. 14, Joshua the High Priest and Zerubbabel are styled **בני יצהר** *Sons of Oil*, as being anointed with the Holy Spirit, and made his instruments in re-establishing the church and state of the Jews. Comp. ver. 6, 12, and see Bp. Newcome.

IV. It is once used as a V. in Hiph. Job xxiv. 11, **בין שורות יצהרו** *Between or within their walls they make or press out oil*; (comp. sense III.) or rather, *Between their walls* (with which the vineyards were enclosed, Prov. xxiv. 31.) they labour at noon-day, or bear the noon-day heat (*τοὺ καύσωνα φέρουσιν*, Mat. xx. 12), which, it is well known, in those hot eastern countries is, in the summer time, almost insupportable, particularly near walls*. Comp. sense II.

Hence Icelandic *Skyr*, and Saxon *reîn* *clear*, transparent, and Eng. *Sheer*. See *Lye's Junius Etymol. Anglicæ*. Also French *Jour day*, whence *Journée*, *journal*, and Eng. *Journey*, *journal*.

צוה

With a radical, but mutable or omissible, **ה**. *To command, order, ordain, give orders*, which may be either *impulsive* or *prohibitory*, *præcipere*. It is followed by the particles **על**, **אל**, and **ל**, but sometimes

* See Dr. Russell's *Nat. Hist. of Aleppo*, p. 16, and *Harmer's Observations*, vol. i. p. 167, Note, and p. 458.

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NOT,

not. See Gen. ii. 16. iii. 11. vi. 22. Psal. lxxviii. 29. Jer. xxxv. 6. Exod. xvi. 24. i. 22. Deut. iv. 23. xxxiii. 4. 1 Kⁱ. ii. 43. Isa. v. 6. 2 Sam. xvii. 23. Isa. xxxviii. 1. As a N. *צו* *A precept, command.* occ. Isa. xxviii. 10, 13. Hos. v. 11. As a N. fem. *מצוה*, plur. *מצות*. Nearly the same. Exod. xxiv. 12. Gen. xxvi. 5, & al. freq.

With a radical, and fixed, as in $\gamma\alpha$ and $\gamma\omega$.

To cry aloud, shout. occ. Isa. xlii. 11. As a N. fem. צָוּחַ, and in Reg. צָוּחַ *A cry or crying out.* occ. Psal. cxliv. 14. Isa. xxiv. 11. Jer. xiv. 2. xlv. 13.

With a radical, but mutable or omissible, ה.

1. *To be white or clear, to shine*, spoken of the complexion. occ. Lam. iv. 7, חַוִּימָה They were whiter than milk; where LXX λαμψαγ they shone, Vulg. nitidiores more shining, clearer. As a N. חַוִּי White, so LXX λευκός, and Vulg. candidus. occ. Cant. v. 10.

11. *To be white, pale.* occ. Isa. v. 13, **והמון צהר צהר** *And it's multitude is, or looks, pale with fasting.* Here **מהן** being masculine, the final ה in **צהר** must be radical.

III. As a N. *ny Clear*, spoken of heat, so
Vulg. *clara*. occ. Isa. xviii. 4.—of a wind,
clear and parching. occ. Jer. iv. 11; where
Vulg. *urens burning*.

IV. As a N. fem. plur. *many Things clear or plain*; or adverbially (2 being understood), *Clearly*, applied to the speech, and opposed to עניבים *stammerers, stutters.* occ. Isa. xxxii. 4; where *Symmachus* *ῥαπα περσποχως*.

V. As a N. nym, plur. fem. מִמְצָה, *The human forehead*, from it's shining whiteness or smoothness. *Exod. xxviii. 38. Ezek. ix. 4, & al. freq.*

VI. As a N. fem. plur. מצות *Shining plates*
of metal, laminæ. occ. 1 Sam. xvii. 6.

רָאָה, With the second radical doubled. It occurs not as a V. in this form, but hence as **Ns.** **רָאָה**, *The smooth, shining top or summit of a rock.* occ. Ezek. xxiv. 7, 8. xxvi. 4, 14; where the **LXX** **λεωπεριαν** *the smooth rock.* Fem. **רָאָה** *A shining, parched land or country.* occ. Ps. lxxviii. 7; where *Aquila* **λεωπεριανδε** on the smooth rock. Plur. masc. **רָאָה** *Shining, rocky*

summits. occ. Neh. iv. 13. *Comp.* Jer. iv. 11.

ἄνιστος Occurs not as a V. in this reduplicate form, but as a N. fem. plur. **ἄνιστοι** *Violent or intense heats or droughts*, so the French Translation, *Les grandes sécheresses*. occ. Isa. lviii. 11. Comp. **ἄνιστος** III.

DER. Perhaps Latin *siccus* dry, whence *assiccio*, and Eng. *siccify*, *siccation*, *exsiccate*, *exsiccation*, &c.

Occurs not as a V. in Heb. but in Chaldee signifies, *To corrupt, contaminate, and in Syriac the N. denotes Corrupted, polluted.* As a N. fem. in Reg. זרבה *A stench, stink; Vulg. putredo corruption.* Once, Joel ii. 20. Comp. זרבה under רבה IV.

DER. *Stain, stink, stench.*

I. *To laugh*, or more accurately, *to move backwards and forwards, as the sides or lungs, in laughter*. Gen. xvii. 17, & al. freq. Comp. Ezek. xxiii. 32, *prst* for *laughing or laughter*, i. e. *to be laughed at*, so Vulg. in derisum for *derision*.

II. In Kal and Hiph. *To sport, in dalliance.* Gen. xxxix. 14, 17. xxvi. 8.—in joking, singing, and dancing. Exod. xxxii. 6; where the LXX *παίζω*, which is in the manner used in the Greek writers for *dancing*. Comp. ver. 19, and *Greek and Eng. Lexicon in Παίζω*.

III. *To make sport or diversion, occasion laughter.* Jud. xvi. 25. Ezek. xxiii. 32. In Hiph. *To sport, jeer, mock.* occ. Gen. xix. 14. xxi. 9.

This Root is nearly related to **prur** (which see), as appears plainly from Jud. xvi. 25; and from a comparison of Gen. xxi. 6, with Amos vii. 9; in which latter passage **prur** Isaac is called **prur**.

DER. Lat. *jocor*, whence Eng. *joke*, *jocular*, &c. Also, perhaps, *jog*, and (compounded with *to roll*) *joggle*. Comp. under *pnw*.

Occurs not as a V. in Heb. but as a N. חַוָּר *White, shining, of a bright, vivid, white colour.* occ. Ezek. xlvii 18. Jud. v. 10. To this purpose the LXX (as cited by Basil) * λαμπρουν, Sym-

* Should not the common reading of the LXX *Μεγὰ ὡς ἡμέρα* be understood in the same sense, namely, *Shining like the noon-day light*?

machines

machus *σιλίσουω*, and Vulg. *nitentes*, *shining*.

enotes Dryness, drought. So the LXX frequently render it by *διψῶν thirsty*, *ἀνὸρος without water*, and *Symmachus*, in Ps. lxxiii. 2, by *διψαδης thirsty*. Hence Lat. *sitis drought, thirst*, and *silio to thirst, &c.*

As a N. *דָּרַךְ Drought.* Job xxiv. 19. Also *Dry, desert.* Job xxx. 3. Ps. lxxiii. 2. cvii. 35. Isa. xli. 18. Zeph. ii. 13, & al. Plur. fem. *דָּרוֹת Dry places or ground.* occ. Psal. cv. 41; where LXX *ἀνὸροις without water.*

I. As a N. *דָּרַךְ Dry, parched ground.* Isa. xxv. 5. xxxii. 2. Also, *A dry heap of earth or stones.* occ. 2 K. xxiii. 17.—*What דָּרַךְ heap is that which I see?*—(it is) *הַקֶּבֶר the grave of the man of God.* Jer. xxxi. 21, *וְהָיָה לְךָ צִיָּים* or, as thirty of Dr. Kennicott's Codices read, *צִיָּים*—*Set thee up heaps.* Ezek. xxxix. 15, *'And shall raise up (Heb. build) near it דָּרַךְ a heap.* Thus *Bate* in Crit. Heb. whom see. And to illustrate the last cited text, I add, that Dr. Shaw, in the Preface to his *Travels*, p. x. mentions his meeting with many *heaps of stones* in several places in *Barbary*, in the *Holy Land*, and in *Arabia*, which have been gradually erected over travellers barbarously murdered; the *Arabs*, according to a superstitious custom among them, contributing each a stone whenever they pass by them.

II. As a N. masc. plur. *דָּרַךְ Inhabitants of the wilderness.* Psal. lxxii. 9. Isa. xxxiii. 13.

IV. As a N. masc. plur. *דָּרַךְ rendered Wild beasts of the desert.* Bochart (whom see, vol. ii. 862, &c.) thinks they are most probably the *wild cats* or *cat-a-mountains*; but by the company with which they are joined, Isa. xxxiv. 14. Jer. l. 39, (though I confess this argument is of no great force) it may seem that the word rather denotes the *ravenous birds haunting the wilderness*. It may also be taken in this sense, Isa. xlii. 21, and, as I apprehend, Psal. lxxiv. 14. *Thou hast broken in pieces the heads of Leviathan, i. e. the princes or captains of Egypt, thou hast given him for food דָּרַךְ לְעַם to the multitude of ravenous*

birds. (Comp. Exod. xiv. 30.) "The final destruction of the adversaries of Messiah's kingdom is described at large under a like image, Rev. xix. 17, 18." Dr. Horne. Comp. Ezek. xxix. 5. xxxii. 4. And Homer often mentions the *οἰωνοί* or *birds* as preying on the carcasses of the dead or slain. See Il. i. lin. 5. ii. 393. viii. 379. xi. 395. xxii. 335; 354. xxiv. 411.

V. As a N. *דָּרַךְ*, plur. *דָּרָכִים* and *דָּרָכָא* *A decked ship or vessel*, which carries men and goods *dry*, as distinguished from an open boat. occ. Num. xxiv. 24. Isa. xxxiii. 21. Ezek. xxx. 9. Dan. xi. 30.

לְרָצֵל To shade, shadow, overshadow, shelter.

I. *To overshadow.* It occurs not as a V. in Kal in this sense, but as a N: *רָצֵל Shade, shadow.* 2 K. xx. 9. Isa. xxv. 4. So Ezek. xxxi. 3, *חָרַשׁ שָׁדַל still with shade*; where LXX according to the *Alexandrian MS.* *σκιῶν ἐν τῇ ἀσπίδι* (read *σκιῶν*) *thick with shade.* So another Hexaplar version. Comp. under *חָרַשׁ* V. Also, *Shade, shelter, protection*, as of a house, Gen. xix. 8;—of a tree, Jud. ix. 15;—of a mountain, Jud. ix. 36;—of a gourd, Jon. iv. 5. Comp. Num. xiv. 9. Psal. xci. 1. Isa. xxx. 2. Eccles. vii. 12. As a N. fem. *רָצֵלָה A shady place or valley.* occ. Zech. i. 8; where LXX *κατασκιαν* *overshadowing.*

II. As a N. fem. *רָצֵלָה A spread or extent of waters covering a large bottom.* occ. Isa. xlii. 27. As a N. fem. *רָצֵלָה*, in Reg. *רָצֵלָה*, Nearly the same. Exod. xv. 5. Job xli. 22. Psal. cvii. 24, & al. Comp. below *רָצֵל* II.

III. As a word formed from the sound, *To ring, tinkle, or sound*, as the ears in violent surprise or fright. So Vulg. *tinio*. Thus the Lat. *tinio*, and Eng. *ring, tinkle, toll, knoll, knell*, are all formed from the sound. occ. 1 Sam. iii. 11. 2 K. xxi. 12. Jer. xix. 3. Comp. *רָצֵל* II. and *רָצֵל* III. below.

I place this sense rather under *רָצֵל* than *רָצֵלָה*, because the Verb when thus used never occurs with a final *ה*; and because I apprehend that in 1 Sam. iii. 11, *וְרָצֵלָה* the reading of twenty-one of Dr. Kennicott's Codices, and not *רָצֵלָה*, is the true one, as in 2 K. xxi. 12. Hence

IV. As a N. fem. plur. *רָצֵלָה Bells.* occ. Zech.

R r 3

Zech. xiv. 20. But perhaps, as Mr. Harmer* has remarked, the word in this text rather means, as the Targum explains it, *coverings, caparisons, warlike trappings*; for though the modern easterns in their journeys fix bells upon their camels, it does not appear that they ever deck their horses in this manner. Niebuhr however, *Voyage de l'Arabie*, tom. i. p. 96. mentions the *little bells* which they fasten to their mules as well as to their camels. So tom. ii. p. 107. And comp. Harmer's *Observations*, vol. iii. p. 283.

V. As a N. fem. plur. *צלח* Cymbals. So the LXX most commonly render it *κυμαλλα*. These were two convex plates of brass or other metal, which being struck againist each other produced a hollow ringing sound. 1 Chron. xiii. 8. xv. 19, & al. See Shaw's *Travels*, p. 204.

צל I. To be overshadowed. occ. Neh. xii. 19; where Eng. Translat. "began to be dark.

II. To be overflowed, overwhelmed, covered with water. occ. Exod. xv. 10.

III. To sound, quaver, as the lips of a person in terror. occ. Hab. iii. 16; where Vulg. contremuerunt trembled. Comp. above צל III.

צל I. To overshadow exceedingly, or very much. occ. Isa. xviii. 1, where *Aquila* *συνά shadow*. Comp. under כף IV.

II. As a N. fem. plur. *צלח* The locust, so called, according to Bochart, vol. iii. 446, from their sometimes flying in such swarms as to obscure the sun, and darken the air. occ. Deut. xxviii. 42.

III. As a N. masc. plur. *צלח* A kind of cymbals. occ. 2 Sam. vi. 5. Ps. cl. 5. See above צל V.

IV. *צלח* Job xl. 26, or xli. 7. Rendered *his spears*; but the Heb. Root *צל* seems to have no connection in sense with *spear*. Various have been the interpretations proposed of this very difficult text. In order to clear it, I would first observe (with Gusset) that the Heb. phrase *צלח* may mean to insert, place, or set in, as Exodus xxviii. 17; and then that the Chaldean Targum on this verse runs literally thus. *Is it possible that thou shouldst place his skin in the booth or booths* (Heb.

שכוח) and his head בנחמ דנחמ in the shed or hut for fish? So Vulg. gurgustum piscium. The Heb. *צלח* then may be rendered, agreeably to the idea of the Hebrew *צלח*, a booth or hut for fish, or rather of the fishermen, and the whole verse may refer, as Gusset has observed, to the fishermen's custom of hanging up in their huts the skins or heads of the strange or monstrous fishes they had taken, as hunters did those of wild beasts, and as our fox hunters still nail up against the stable-door the heads of the foxes they have killed.

צל Chald.

In Aph. To pray, supplicate. occ. Ezra vi. 10. Dan. vi. 10. The Targum often uses it in the same sense.

צלח

With a radical, but mutable or omissible, ה. To roast, toast, or bake by fire. occ. 1 Sam. ii. 15. Isa. xlii. 16, 19. As a N. צל Roasted, roast. occ. Exod. xii. 8, 9. Isa. xlii. 16.

Hence Saxon *ȝpælan* to burn, sear, and Old Eng. To sweat or sweel, which is still preserved in *sawling* a hog, whence *sawler*, *sawetry*, *sultry*. Also perhaps a *sawlow*, a summer bird.

צל As a N. צלח A baked cake, of bread namely. occ. Jud. vii. 13; where *Aquila* and the LXX. according to the Hexaplar copy, *εγκρυφιας*; and Vulg. *subcineritius*, baked under the coals. Comp. under צל.

צלח

I. To pass on, advance, go forwards, as men, 2 Sam. xix. 17, or 18.—as fire, Amos v. 6. So Targum *צלח* press upon, pursue, as fire. Comp. *צלח*.

II. With the Particle *ל* following, To come upon a man, as the spirit of God. Jud. xiv. 6. 1 Sam. x. 6, & al. With *ל* following—as an evil spirit. 1 Sam. xviii. 10.

III. To proceed or go forward, to prosper. Isa. liii. 10. Jer. xii. 1. In Hiph. The same. 1 K. xxii. 12. 2 Chron. xx. 20. Also, To make or cause to succeed or prosper. Gen. xxiv. 21, 40. Neh. i. 11.

IV. With *ל* following, To be profitable or good for. Jer. xiii. 7, 10. Ezek. xv. 4.

V. To prosper, thrive, as a tree or plant. Ezek. xvii. 9, 10. In Hiph. To cause to prosper, bring to maturity. Ps. i. 3; where it is plain, from the structure of the sentence, that the latter part of the verse strictly refers to the tree.

VI. Chald.

* Observations, vol. i. p. 469.

VI Chald. In Hiph. or Aph. To prosper.

Dan. vi. 23, & al. Also, *To cause to prosper, to promote.* Dan. iii. 30.

VII. As a N. fem. צלחת, plur. צלחות occ. 2 K. xxi. 13. 2 Chron. xxxv. 13. Prov. xix. 24. xxvi. 15. In Chron. it is mentioned as something in which they seethed the sacrifices, but in the three other passages, particularly in the two last, as something in which the meat was served up. It must therefore mean *a pan, a stew-pan*, or something of that kind, and seems to have it's Heb. name from it's *passing or being advanced* from the fire to the table. Prov. xix. 24, *The slothful man hideth, or plungeth his hand in the pan, and will not so much as (ch. xxvi. 15, it irketh or grieveth him to) bring it to his mouth again.* To illustrate which passages it may be remarked, that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats**. Comp. Mat. xxvi. 23.

As a N. fem. צלחת The same, occ. 2 K. ii. 20.

צלם

Occurs not as a V. in Heb. but in Syriac signifies *To figure, delineate, form, fashion*, "figuravit, pinxit, finxit." Castell.

As a N. צלם

I. *An external form, image.* See Num. xxxiii. 52. 1 Sam. vi. 5. 2 K. xi. 18. Ezek. vii. 20. *A picture, a portrait.* Ezek. xxiii. 14. In Chald. *A form.* Dan. iii. 19. Also, *An image, a statue,* Dan. ii. 31. iii. 1.

II. *An image, delineation, adumbration.* See Gen. i. 26. v. 3. That the *image of God* mentioned in the former of these passages consisted principally in *righteousness and true holiness* seems evident from Eph. iv. 24. Col. iii. 10. The tradition of man's being created in the *image of God, or of the Gods*, was preserved among the Roman heathen till the coming of Christ. Thus Cicero De Leg. lib. i. cap. 22.

* See Shaw's Travels, p. 232; Niebuhr, Description de l'Arabie, p. 46, &c.—Voyage en Arabie, tom. i. p. 188; Harmer's Observations, vol. i. p. 289; and Complete System of Geography, vol. ii. p. 304, col. 2.

Qui se ipse norit, primum aliquid sentiet se habere divinum, ingeniumque in se suum, sicut simulachrum aliquod, dedicatum putabit. He who knows himself will in the first place perceive that he is possessed of something divine, and will think that the mind within him was dedicated like a sacred image;" and Ovid, who lived till A. D. 17, in still plainer terms, Metam. lib. i. lin. 83, says that † Prometheus, that is, the Divine Counsel (comp. Gen. i. 26.) formed man after the image of the Gods, who govern all things.

Finxit in effigiem moderantum cuncta Deorum. Comp. under צלח II. and Greek and Eng. Lexicon under Ἀνδρωποπος.

III. *A mere image, a phantasm, a vain shew or appearance, seeming to be something real and substantial, but not deserving that character.* occ. Ps. xxxix. 7. lxxiii. 20, *Like as a dream when one awaketh (so) O Lord, בער at (thy) awaking (to vengeance namely, comp. Psal. vii. 7. lxxviii. 65.) thou shalt despise their vain shew or phantastic prosperity.* As to the former text, there is a passage nearly resembling it in Sophocles, Ajax, lin. 126, 6.

Ὅρα γὰρ ἡμᾶς ὕδιν ὅπτας ἄλλο πλὴν εἰδέναι, ὅσοι περ ζῶμεν, ἢ καὶ οὐ τι καί.

I see all we who live are nothing else But empty phantasms or shadows vain.

And Shakespeare may illustrate both texts.

"——We are such stuff As dreams are made of; and our little life Is rounded with a sleep."

TEMPEST, act iv. scen. 1.

IV. As a N. צלמות Shadow of death. See among the Pluriliterals.

צלע To be or go on the side.

I. As a N. צלע, plur. צלעות, *A rib*, q. d. a side-bone. Gen. ii. 21, 22, where LXX and Theodotion πλεωρα, and Vulg. costa, a rib. Comp. ver. 23.

II. As a N. צלע *A side or lateral extremity.* Exod. xxv. 12. 2 Sam. xvi. 13. Job xviii. 12, & al. freq.

III. As a N. masc. plur. צלעות is used for the sides or leaves of a double whet. 1 K. vi. 34. Comp. under קלע III.

† προμνησκεις from προμνησκω to provide, take counsel before-hand,

R r 4

IV. As

IV. As a N. *סז* *A side-room.* 1 K. vi. 5, 8, & al.

V. As a N. fem. plur. *סז* *Boards lining the side of a room, q. d. Ribs,* so LXX *πλακταις.* 1 K. vi. 15, 16.

VI. As a V. in Kal, *To lean, or slip on one side, to halt in walking, q. d. To sidle.* Gen. xxxii. 31. Mic. iv. 6, 7. Zeph. iii. 19. As a N. *סז* *A slipping aside, a halting.* Ps. xxxv. 15. xxxviii. 18. Jer. xx. 10, & al.

DER. *To slink, to sling. Qu?*

סז
The idea seems to be *empty, meager, thin,* or the like.

I. *To be empty of, or abstain from, meat and drink, to fast.* freq. occ. See Jon. iii. 5, 7. Ruth ii. 9. Jud. iv. 19. In the last cited text however the *Complutensian* edition, and very many of Dr. Kennicott's Codices read *סז*. As a N. *סז* *A fast, fasting.* 1 K. xxi. 9. Ps. xxxv. 13, & al. As a N. fem. *סז* *Emptiness, thirst.* occ. Isa. v. 13, according to the reading in *Forster's Bible*; but the *Complutensian* and *Walton's Polyglott*, together with very many of Dr. Kennicott's Codices, read *סז*.

II. As a N. fem. in Reg. *סז* rendered *Locks, of hair namely,* but more probably signifies a *thin veil* of gauze or the like covering the face. occ. Cant. iv. 1, *Thy eyes (are those) of doves סז* *behind thy veil;* so ver. 3, and ch. vi. 6; where *Symmachus* *καλυμματι the veil.* Isa. xlvii. 2, *סז* *Remove thy veil;* so LXX *αποκαλυψον το κατακαλυμμα σ.* (Comp. Isa. xlii. 8, under *סז* I.) *Symmachus* in Cant. iv. 3. vi. 6, likewise renders it by *καλυμματι a veil.* It is well known that the women of any character and condition in the East to this day always appear *veiled* before men. "The most essential part of the dress of the women in the East," says Niebuhr, *Voyage de l'Arabie*, p. 134, "seems to be the *veil, with which they cover their faces,* when a man approaches them;" and in his xliii^d plate, No. 48, he presents us with the head of a female whose face is partly visible through a *thin transparent veil.* Comp. Dr. Russell's *Nat. Hist. of Aleppo*, p. 114; *Observations on the Turks*, p. 283; and *Potter's Antiquities*, book iv. ch. xiii. p. 339, 40, 1st edit. and under *סז* I.

סז occurs not as a V. but as a N. *סז* (of the same form as *סז* from *סז*) *A starveling, a man almost starved with hunger and thirst, a meager wretch.* occ. Job v. 5. xviii. 9; in both which passages, particularly the former, there seems a manifest allusion to the *half-starved Arabs* of the desert, who were always ready for plunder, as their descendants still are to this day. Such *starvelings* are thus described by Volney, *Voyage*, tom. i. p. 357, French edit. "These men are smaller, leaner, and blacker than any of the *Bedouens* yet known. Their wasted legs had only tendons without calves. Their belly was glued to their back.—In general the *Bedouens* are small, lean, and swarthy, more so however in the bosom of the desert, than on the borders of the cultivated country. P. 358, where see more.—One may even say that the common *Bedouens* live in habitual misery and famine. P. 259." In Job v. 5, *Aquila* renders *סז* by *δυσχετες*, and *Vulg.* by *sitientes, thirsty*, in the plur. and *Symmachus*, I think more justly, *δυσχω* *thirsty* in the singular, which, since *סז* is joined with *סז* *swallow up*, and placed in apposition to *סז* *haggry*, seems nearly right; but I would not confine the meaning of the word to *thirst*.

סז

It is nearly related, in sense as well as sound, to *סז*, as *סז*, *סז*, *סז*, *סז*.

To thirst, whether in a natural or spiritual sense. See Exod. xvii. 3. Psal. xlii. 3. lxiii. 2. As a N. *סז* *Thirsty*, whether naturally or spiritually. 2 Sam. xvii. 29. Isa. xlv. 3. lv. 1. Also, *Thirst, drought*, whether bodily or spiritual. See Deut. xxviii. 48. Amos viii. 11. So fem. *סז*. occ. Deut. xxix. 18, or 19. Jer. ii. 25. As a N. *סז* *Dry, thirsty land or ground.* occ. Deut. viii. 15*. Psal. cvii. 33. Isa. xxxv. 7.

סז

To couple or join together, be in pairs.

I. *To couple, be in pairs.* occ. 2 K. ix. 25.—Remember I and you (were) *סז* *those who were paired, or in a pair together.* Hence

II. As a N. *סז* *A pair or couple of horses,* Isa. xli. 7.—of asses, Jud. xix. 3, 10.

* See *Fittinga*, *Observat. Sacr. lib. v. cap. 15*, § 6.

of mules, 2 K. v. 17.—of oxen, 1 Sam. xi. 7. 1 K. xix. 19. Whence

III. As a N. צמד *An acre of land*, i. e. as much land as a pair of oxen will plough in a day. For the same reason an *acre* is called in Lat. *jugerum*, from *jugum* a yoke, of oxen namely. occ. 1 Sam. xiv. 14. (where see Vulg.) Isa. v. 10,

IV. To couple, join, fasten, as a sword. As a Participle Huph. occ. 2 Sam. xx. 8; where LXX ἐσφύμενη *joined*. As a participial N. צמד *Something joined or fastened to another*. occ. Num. xix. 15, צמד פתיל *Some hing fastened with a thread*. Vulg. *ligaturam a binding*, LXX δεσμον *καλαδεδεσαι a bandage or string is bound*, Eng. Translat. a “*cocering bound*,” which seems to be what is implied. Comp. Lev. xi. 32.

V. As a N. צמד *A bracelet* (so LXX ψαλ- λον, and Vulg. *armilla*) the two ends of which, when worn, are *joined or fastened together* with a hasp or the like. Gen. xxiv. 22. Num. xxxi. 50, & al.

VI. In Niph. With *l* following. To be joined to, as to an idol, by attending it's worship. occ. Num. xxv. 3, 5. Psal. cvi. 28.

VII. In Hiph. To couple, join, connect together, as deceit. occ. Ps. l. 19, Thy tongue connected together *deceit*; where Vulg. *concinnabat fitted together*, and LXX *ὑπερεπλέαυε wove together*.

“Thy tongue to fraud has loosed the reins,
And lie with lie connected felgns.”

MERRICK.

Comp. Ps. lii. 4, under צמד.

צמד

I. In Kal, To spring, sprout, or shoot up, as herbs and plants. Gen. ii. 5. xli. 6, & al. freq. In Hiph. To cause to sprout, produce. Gen. ii. 9. iii. 18. As a N. צמד fem. צמחה *A sprout, shoot, produce* Gen. xix. 25. Psal. lxxv. 11, & al. צמד The shoot or branch is used as a title of the Messiah. Zech. iii. 8. vi. 12. See Mr. Lowth on these texts, and comp. Isa. xi. 1, 10. iv. 2. Jer. xxiii. 5. xxxiii. 15.

II. To grow as the hair, which in this respect resembles vegetables. Lev. xiii. 37. Jud. xvi. 22. Ezek. xvi. 7. So in Hiph. To cause to sprout or grow, as a horn. Ps. cxxii. 17. Ezek. xxix. 21.

III. To spring up, arise, as other things. See Isa. xlii. 9. lviii. 8. lxi. 11.

In 2 Sam. xxiii. 5, 6, I think, with Mr. Green, Poetical Parts of O. T. p. 80, that we should read בלעל צמח וצמח בלעל, But or For wicked men shall not flourish. So LXX ἐν τῇ μα βλαστῶσθι παρανομος. Comp. under חרצב, and observe that in Dr. Kennicott's Bible the *ו* is printed between the words צמח and בלעל.

צמד

To be dry, without moisture. It occurs not as a V. but

I. As a Participle or participial N. masc. plur. צמדים *Dry*. Spoken of the breasts. So LXX ξηρως, and Vulg. *areptia*. occ. Hos. ix. 14.

II. As a participial N. masc. plur. צמדים or צמדים *Bunches of dried grapes or raisins*, occ. 1 Sam. xxv. 18. xxx. 12. 2 Sam. xvi. 1. 1 Chron. xii. 49.

DER. Smoke. Qu?

צמד

Occurs not as a V. in Heb. but in Arabic the V. signifies inter al. *To be weak, languid* (see *Castell*), and the idea of the Heb. word seems to be *soft, tender*, or the like; for

I. As a N. צמד *Wool*, from it's softness. So the Eng. *wool* seems related to the Gr. *σλος soft* Lev. xiii. 47. Ps. cxlvii 16, & al. And on Ps. observe that *Martial*, lib. iv. calls *snow vellus aquarum, a fleece of waters*, and Pope, II. iii. lin. 284, mentions

—the fleece of descending snows.

Comp. under שבל.

II. As a N. fem. צמרת The top or leading shoot of the cedar, so called from it's soft, woolly texture. Ezek. xvii. 3, & al.

DER. Smear. Qu?

צמד

In Kal and Hiph. To cut off, destroy, consume, deface. See Lam. iii. 53. 2 Sam. xxii. 41. Ps. xviii. 41. cxix. 139; where observe that the second *ת* צמחת is used for the *ה* fem. See Grammar, sect. vi. 26. So the LXX frequently render it by *ἐξολοθρευω*, and once (Psal. xciv. 23.) by *ἀφανίζω*. In Niph. To be cut off, consumed. Job vi. 17. xxxiii. 17. As a N. fem. in Reg. צמח Cant. iv. 1, & al. See under צח II.

צמד To cut off, destroy, or consume entirely. occ. Psal. lxxxviii. 17. As a N. צמחת Somewhat entirely cut off or alienated from

from the owner, so as not to be restored to him at the Jubilee. occ. Lev. xxv. 23. **פס** The same. occ. Lev. xxv. 30.

DER. Saxon **פס** *mit* n, whence Eng. *Smite*, &c. *Smith*. Comp. under **פס**.

פס Occurs not as a V. but the ideal meaning seems to be *pointed, sharp-pointed, picked, piercing, penetrative, or the like*.

I. As a N. masc. plur. **פס** *Thorn, prickles*. occ. Job v. 5. Prov. xiii. 5. Hence perhaps Lat. *sentis* a thorn, Eng. *sting, a stang**, stake.

II. As a N. fem. plur. **פס** *Goods or sharp-pointed sticks, such as beeves or cows were driven along with*. So Vulg. *Contis*. occ. Amos iv. 2.

III. As a N. fem. plur. **פס**, plur. **פס** *A large kind of shield or target*. It was larger than the **פס** as appears from 1 K. x. 16, 17. 2 Chron. ix. 15, 16. Comp. 1 Sam. xvii. 7, 41. Ps. v. 13. The target was probably thus denominated, because the middle part of it projected in a sharpish point, as some of the shields afterwards used by the Greeks and Romans did; and we are informed by the writers of their military affairs, that this *pointed protuberance* "was of great service to them, not only in repelling or glancing off missile weapons, but in bearing down their enemies: whence *Martial* has this allusion:

In turbam inciditis, cunctos umbone repellat.

In crowds his pointed boss will all repel.

IV. As a N. fem. in Reg. **פס** *The piercing cold of snow*. occ. Prov. xxv. 13. The Targums frequently use the word in this sense. Comp. under **פס**. And from this N. **פס** may be derived the ancient German *Sne, sneu, snio*, Sax. *פס*, and Eng. *Snow*. See *Junius*, Etymol. Anglic.

V. As a N. **פס**. See under **פס** II.

VI. As a N. **פס** *Sheep*. See under **פס**; but I would just query here whether *sheep* might not be called **פס** and **פס** from their great sensibility of cold, or being, as it were, easily penetrated by it. Comp. Sense IV. and under **פס**.

* See *Junius's* Etymol. Anglic. in *STANG*.

† *Potter's* Antiquities of Greece, vol. ii. ch. 4. p. 35, 1st edit. See also Dr *Chandler's* Life of David, vol. ii. p. 7. Note, and the ccvth plate in *Schenbner's* Physica Sacra, where are several representations of these pointed shields.

פס occurs not as a V. but as a N. masc. plur. **פס** or **פס** *Very sharp pointed thorns or darts*. So LXX *βοιδες*, and Vulg. *lanceæ* and *sudes*. occ. Num. xxxiii. 55. Josh. xiii. 13.

פס As a N. fem. **פס** *An urn or pot with a wide belly, and strait pointed neck*, say the Lexicons. occ. Exod. xvi. 33.

פס To throw or drive downwards, cum impetu deimitere, defigere.

I. Intransitively. To throw oneself of a light, as from an ass. occ. Josh. xv. 1. Jud. i. 14.

II. Transitively, To drive downwards, as stake. occ. Jud. iv. 21: where be LXX according to the Oxford MS and the Complutensian and Abnaze editions, *βλαβεν* drove through, and Vulg. *debat* fixed down.

פס Occurs not as a V. but as a N. fem. plur. **פס** *Hard, dry*. Once, Gen. xii. 13. Not only the Chaldaizing Jews apply **פס** for a hard stone, but the Samaritan version has **פס** for the Heb. **פס** the sense of very hard, and as opposed to waters, Deut. viii. 15 xxxii. 7; and the Syriac version seems to use **פס** for a rock or hard stone, Job xli. 5. where it answers to the Heb. **פס** *millstone*.

פס In Niph. or Hiph. To be modest, humble. occ. Mic. vi. 8. As a Participle pass. masc. plur. **פס** *Modest, humble, meek*; so LXX *ταπεινω* humble, and *ῥηδαινω* meek, and Vulg. as an abstract Noun, *humilitas humilitas*. occ. Prov. xi. 2.

פס I. To turn or roll round and round, as a ball, to bowl. occ. Isa. xxii. 18, twice. As a N. fem. **פס** *A circumvolution, rolling round*. occ. Isa. xxii. 18.

II. To circumvolve, roll, or wrap round, as a turband on the head. occ. Lev. xvi. 4. As a N. **פס** *A turband, which consists of a cap, and of a sash of fine linen or silk, wound round the bottom of the cap*.

† Are not the Persian *dalbend*, and Turkish *turband*, whence by corruption our Eng. *turband* and *turhan*, derivatives from the Heb. **פס** To go round and **פס** A band? So *The Complete System of Geography*, vol. ii. p. 175, explains the Persian *dalbend* by a band that goes round.

This

This is the usual head-dress of the *Turks*, *Persians*, *Arabs*, and other eastern nations to this day. Thus Dr. Shaw, *Travels*, p. 226, "The *Moors* and *Turks* (in *Barbary*), with some of the principal *Arabs*, wear upon the head a small hemispherical cap of scarlet cloth.—The *turban*, as they call a long narrow web of linen, silk, or muslin, is folded round the bottom of these caps, and very properly distinguishes by the number and fashion of these folds, the several orders and degrees of soldiers, and sometimes of citizens, one from another *." occ. Job xxix. 14, whence it appears that the צנר or turband was worn in the east, as early as the time of Job; Isa. lxii. 3, according to the *Keri*, and very many of Dr. Kennicott's Codices, where it is used for the royal turband; Zech. iii. 5, twice, where it denotes the high-priests. Fem. plur. צנפות *Turbands*. Isa. iii. 23. As a N. fem. כנפית *The turband, either of the king, as Ezek. xxi. 26; or of the high-priest, Exod. xxviii. 4, & al. freq.*

DER. Old German *jumpen*, and Eng. *jump*. צנץ

Occurs not as a V. in Heb. but the Samaritan version uses it, Exod. xiv. 3, in the sense of *confining, shutting up*, "coarctavit, clausit." Castell. As a N. צנץ *a place or instrument of confinement*. Once, Jer. xxix. 26; where the LXX καλαπαξαλνν *a dungeon*; so Syr. in Hexapl. εἰρηλν, and Vulg. carcerem *a prison*.

DER. Snug. Qu?

צנץ

Occurs not as a V. in Heb. and the ideal meaning is uncertain; but

I. As a N. צנר *An aqueduct, drain, or subterraneous passage for water*, "Tubus per quem aqua in declive fertur, puta ex monte vel ex tecto." Bochart. occ. 2 Sam. v. 8; where Vulg. *sistulas pipes*, French *translat. le canal*, and Eng. *the gutter*. Ver. 6, *And the king and his men went to Jerusalem, to the Jebusite, the inhabitant of the land; and he (the Jebusite) spake to David, saying, Thou shalt not come in hither* (כי איב הסייד), *except thou remove the blind and the lame, (with whom I suppose they had, in bravado and con-*

tempt of David and his men, manned their walls) *to declare, or meaning, David shall not come in hither*. Ver. 7, *Nevertheless David took the strong hold of Zion, the same is the city of David*. Ver. 8. *And, or For,, David said on that day (in which he took it namely), Let every one smite, or (be) smiting the Jebusite, and let him reach by, or through, the subterraneous passage both the lame and the blind, who hate the person of David; because they said, the blind and lame (man, sing.) shall not come into the house or castle*. Thus have I endeavoured fairly to construe this very difficult passage just as it stands in Forster's Hebrew Bible, without presuming either to make the least alteration in the text, or to transpose the words of it, and add an extraordinary supplement, as in our common translation; and on the 8th verse I desire it may be particularly observed, that *the lame and the blind*, i. e. the *invalids* who manned the walls, are said to be those צנר (who) *hated* (אשר being understood before the V. צנר, as usual; or if with Walton's and the Complutensian Bible, and with twelve of Dr. Kennicott's Codices, we read צנר *hating*, the sense will be exactly the same, without any supplement at all) ונש *the person of David*, כן *because they said the blind and the lame (sing.) shall not come in hither*; which if it does not absolutely prove, makes it at least highly probable that David himself was become *lame*, and had his *sight affected*, or perhaps had *lost an eye* by the severe hardship; he had undergone, or by the wounds he had received in frequent engagements in which he had been concerned; and this personal insult on the king by the *invalids* well accounts for his commanding them in particular to be attacked. There are several other instances in history, both ancient and modern, of cities or fortresses being taken by the enemy's entering through *subterranean passages*. Thus, "all parts of *Naples* are copiously supplied with water by an ancient *aqueduct*, which has more than overbalanced its services by affording a passage for besiegers to enter the city: through it *Belisarius* introduced soldiers that surprised the Gothic garrison; *Alphonsus* the first repeated

* For a very particular account of the modern head-dress of the eastern nations, see *Niebuhr, Voyage en Arabie*, tom. i. p. 129, &c.

repeated the stratagem with success." ad vol. of *Swinburne's Travels* in the Two Sicilies, in Annual Register for 1784. 5. Account of Books, p. 176.* In *Macpherson's Hist of Great Britain* vol. i. p. 407, we are told "some were appointed to seize the castle of Stirling by an old gutter or sally-port toward Ballangwith, where no sentinels were ever placed." So our King Edward III. entered the castle of Nottingham, through a *subterraneous passage*, which is still to be seen, and surprised his mother and Mortimer. See *Rapin's Hist. of England*, by Tindal, vol. i. p. 413, fol. and *Taylor's Concordance*.

H. As a N. masc. plur. in Reg. ענני. occ. Ps. xlii. 8; where the LXX Καταρρακταί, and Vulg. Cataractarum, *cataracts*; but it probably means, as rendered in our translation, those dreadful meteors called *water-spouts*; and it is no wonder that David should mention these in allegorically describing his multiplied distresses under the image of a storm at sea; since Dr. Shaw, *Travels*, p. 333, informs us that *water-spouts* are more frequent near the capes of *Lutikea*, † *Greego*, and *Carmel* (which last every one knows to be in Judea), than in any other part of the Mediterranean‡. So *Sandys, Travels*, p. 161, describing a storm he met with on the coast of the Holy Land near *Acre*. "*Spouts of water* were seen to fall against the promontory of *Carmel*." "Those which I had the opportunity of seeing," proceeds Dr. Shaw, "seemed to be so many cylinders of water falling down from the clouds; though by the reflection, it may be, of these descending columns, or from the actual dropping of the water contained in them, they would sometimes appear, especially at a distance, to be sucked up from the sea." But notwithstanding this description of Dr. Shaw's, there is good reason to think that in some of those meteors called *water-spouts*, a great tube or pipe is formed of the mat-

ter of the whirling clouds, which somehow or other draws up, or appears even when seen near to draw up, the sea-water. For "Mr. De la Pyme, from a near observation of two or three spouts in Yorkshire, described in the *Philosophical Transactions*, gathers that the *water-spout* is nothing but a gyration of clouds by contrary winds meeting in a point or centre; and there where the greatest condensation and gravitation is, falling down into a pipe or great tube, somewhat like Archimedes's spiral screw, and in it's working and whirling motion, absorbing and raising the water in the same manner as the spiral screw does, and thus destroying ships, &c. Thus, June the 21st, he observed the clouds mightily agitated and driven together; upon which they became very black, and were harried round, whence proceeded a most audible whirling noise, like that ordinarily heard in a mill. Soon after issued a long tube or spout from the centre of the congregated clouds, wherein he observed a spiral motion, like that of a screw; by which the water was raised up. Again, August the 15th, 1687, the wind blowing at the same time out of several quarters, created a great vortex and whirling among the clouds; the centre whereof every now and then dropped down in shape of a long, thin, black pipe, wherein he could distinctly behold a motion like that of a screw, continually drawing upwards, and screwing up, as it were, wherever it touched." Thus far my|| author; and if his very particular account may be depended on, *Pliny* was nearly right when he spake (lib. ii. cap. 49.) of a kind of storm, during which, "In longam veluti fistulam mæci aquam trahit." The cloud draws up the water as it were into a long pipe." And the tube or pipe above described I take to be the precise sense of the Noun ענני in the Psalm; which difficult word may receive some further illustration from the name of a deep and rapid river in Sicily, mentioned by *Thucydides* (lib. vii. cap. 84.), and called by the Greeks *Assinaros*, which *Bochart* with great probability thinks is from the Heb. ענינר, an appellation given it by the *Phœnicians*,

|| In *New and Complete Dictionary of Arts, &c.* in *Spout*, where see more.

whq

* Comp. *Giannone's Ist. di Napoli*, vol. i. lib. iii. cap. 4, p. 157, and vol. iii. lib. xv. cap. 7, p. 262.

† The *Εὐρεσις* of *Strabo* and *Ptolemy*. See *Maurandelli's Journey*, Mar. 15; *Shaw's Travels*, p. 273.

‡ Comp. *Harmer's Observations*, vol. ii. p. 188, &c.

who much frequented that island. See *Bockart*, vol. i. 543, 4.

But to return to the *water-spout*. The phenomena of this meteor are so very extraordinary, that the learned Mr. *William Jones* (*Physiological Disquisitions*, p. 595, &c. which by all means see) thinks they can not be accounted for, but by recurring to the assistance of the *electrical fluid*: and I believe any intelligent and candid person who reads what he has written on this subject, will be inclined to the same opinion.

צער

I. In Kal, *To step, walk, go forwards*. Prov. vii. 8. Jer. x. 5. Comp. Gen. xlix. 22, where Vulg. *discurrent ran over*. As a N. צער *A step*. Job xiv. 16. Prov. iv. 12. Ps. xviii. 37, & al. As a N. masc. plur. in Reg. מצער *Steps*. Ps. xxxvii. 23. Prov. xx. 24.

II. In Kal, *To step, march, or move in a pompous, stately manner*. Jud. v. 4. 2 Sam. vi. 13. Hab. iii. 12. Also, in Kal, or according to the reading of the *Complutensian*, *Forster's*, and Dr. *Kennicott's* Bible, in Hiph. Transitivity, *To march against, invade*. occ. Job xviii. 14, ורצערדו, למלך בלחות *And wastings, destruction, shall march against him, as* (comp. under ל 13.) a king. See Prov. xxx. 29, 31; and observe that the N. plur. בלחות is in like manner joined with the V. singular חשנורו, with the Pron. הו postfixed, in Job xxvii. 20. As a N. fem. צערה *A stepping, marching*. occ. 2 Sam. v. 24. 1 Chron. xiv. 15.

III. As a N. מצערה *An ornament worn on the arm, a chain*, so called perhaps from the *links, bars, or steps*, as it were, of which it consisted. occ. Num. xxxi. 50. 2 Sam. i. 10. In the latter passage it is mentioned as worn on the arm, and in the former, where it is rendered in our translation *chains*, it is spoken of as made of gold, and distinguished from the צמיד, which I therefore suppose was of close work.

IV. As a N. fem. plur. צערות The same as מצערה; so צורע and צורע are of the same import. occ. Isa. iii. 20.

צעה

With a radical (see Isa. li. 14. lxiii. 1.), but mutable or omisable, ה.

I, In Hiph. *To spread, stretch out, strew, as*

sackcloth and ashes. occ. Isa. lviii. 5. So the LXX ὑποσπαρσῆ strew under, and Vulg. sternere. In Niph. *To be strewn or spread*. occ. Esth. iv. 3. Isa. xiv. 11. The LXX render it by σπαρνυσα, and Vulg. by sterno.

II. As a N. with a formative י, צעי Some-what spread out for men to lie upon, a bed, a mattress. Gen. xlix. 4, & al. The LXX render it σπαμνρη, and Vulg. stratum, preserving the idea of the Heb. Also, *A chamber, a bed-chamber*. So *Montanus*, *Thalamus*. occ. 1 K. vi. 5, 6, 10. As a N. מצע *A bed, a mattress*. occ. Isa. xxviii. 20; where *Theodotion* ὑποσφωμα. Hence.

III. In Hiph. *To spread out one's bed*, i. e. according to the eastern customs, a mattress. Comp. ערש. occ. Ps. cxxxix. 8.

IV. *To strew or throw down*. occ. Isa. lxiii. 1. Jer. xlviii. 12. So the Vulg. renders the word in this latter passage by stratores and sternent, and the LXX by κλινονδᾶς and κλινθαι.

V. As a participial N. צעה *Stretched out, lying along*, as a person confined in prison. occ. Isa. li. 14, The prostrate prisoner hasteneth to be loosed, i. e. shall be speedily loosed, comp. ch. xxxii. 4, Heb. —as a prostitute. occ. Jer. ii. 20; so the Vulg. prosternebaris.

צערע occurs not as a V. but as a N. masc. plur. צערעים. occ. 2 Chron. iii. 10, And he made—two cherubs צערעים מצעה צערעים overlaid work, and overspread them with gold. "This word expresses the manner of the workmanship, or of covering the cherubs with gold, to have been by spreading or laying along the gold close upon all parts.—The gold was spread upon the images, so as to take their exact shape or form. The sheet of gold was spread upon every part of the images, being made to cover them as the skin does the body, not like a loose garment, but conforming to the images in every point, as if it had been their outward surface; and as there were many spreadings upon the many shapings, parts and turns of their bodies, the word (צערעים) is very properly doubled and plural." Thus the learned *Bate*, in his *Enquiry into the Similitudes*, &c. p. 125, 6, where the reader may meet with further satisfaction on this subject.

צער

עז

In a Niph. sense, *To be removed, transferred*. So the Vulg. *transferri*. Or rather, *To be moved, shaken*. So LXX *σεισθωσιν*. Once, Isa. xxxiii. 20, where see *Vitranga*.

עז

Occurs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. עז *A kind of rail*. So LXX *Σεισπον*, and Vulg. *palium*. occ. Gen. xxiv. 65. xxxviii. 14, 19. See *Harmer's Observations*, vol. iv. p. 483.

עז

I. In Kal, and Hiph. *To cry out or aloud, to exclaim*. Gen. xxvii. 34. 2 K. ii. 12, & al. freq. It is applied figuratively to the blood of a murdered person. Gen. iv. 10.—to the heart. Lam. ii. 18. As a N. fem. עזק *Cry, clamour, vociferation*. Exod. xi. 6. xii. 30, & al. freq.

II. In Kal, *To convoke, call together by proclamation*. 1 Sam. x. 17; where LXX *παργγείλει*, and Vulg. *convocavit convocatus*. In Niph. *To be convoked, assembled by proclamation*. Jud. vii. 23, 24, & al. Comp. עז.

עז

Denotes *Smallness, littleness, meanness*. As a V. *To be little, mean, vile*. occ. Job xiv. 21. Jer. xxx. 19; in both which passages it is opposed to *גדול* *glorious*. As Nouns עזר *and עזר Little*. Jer. xiv. 3. Zech. xiii. 7. עזר *Little, small, young*. Gen. xix. 33. xliii. 32. Josh. vi. 26. Isa. lx. 22. עזר *Small, little*. Gen. xix. 20. Also, *A little time or while*. Isa. lxiii. 18. Fem. in Reg. עזרת *Littleness, youth*. Gen. xliii. 33. Comp. עזר; Micah v. 1, or 2, And thou Bethlehem Ephrata עזרת (though) little, לדרת (art) to be among the thousands of Judah, i. e. considerable among them; and art is to be understood before לדרת in the former part of the verse, as *he who is* in the latter. Comp. under עז.

עז

Touther, stick close; where LXX *επαγγει* (from *παγγυνω*) was fixed, and Vulg. *adhæsit adhered*. Once, Lam. iv. 8. In Arabic the word is used for binding hard or close.

DER. Spot. Qu?

עז

With a radical, but mutable or omissible, עז. In general, *To overspread*.

I. In Kal, *To overspread, overlay, as with gold, brass, wood, precious stones*. See inter al. Exod. xxv. 11. xxvii. 2. 1 K. vi. 15. 2 Chron. iii. 6. As a Participle Huph. עזר *Spread over*. occ. Prov. xxvi. 23. As a participial N. עזר *Somewhat overspread, an overlaying, covering*. Exod. xxxviii. 17, 19. Num. xvi. 38, 39. Isa. xxx. 22, *And ye shall defile, or treat as defiled* עזר the overlaying (Vulg. *laminas the plates*) of thy carted images of silver, and the dress of thy molten image (or metalline case) of gold. Comp. under עז IV. So LXX in the two last cited texts *επιβρυμα*.

II. As a N. fem. עזר *A covering or shell*. occ. 2 Chron. iii. 15; where it is rendered *chapter*, and by comparing this text with 1 K. vii. 16, evidently appears to be only another name for the *corona* or *hemispherical crown* which was placed on the top of each of the pillars in the porch of Solomon's temple. Comp. under עז III.

III. As a N. עזר, plur. עזרות *A honeycomb, the waxen cells spread over the honey*. So LXX *καρυον*, and Vulg. *favus*. occ. Ps. xix. 11. Prov. xvi. 24.

IV. In Kal, *To overspread, overflow, as waters*. occ. Lam. iii. 54. So LXX *υπερερχεσθαι*, and Vulg. *inundaverunt*. In Hiph. *To cause to overflow*. occ. Deut. xi. 4; where LXX *επεκλυσεσθαι* *overflowed*, and Vulg. *operuerint covered*. And observe that in this text עזר in Hiph. with י inserted before the ה, is of a similar form with עזר from עזר, Lam. ii. 1. As a N. fem. in Reg. עזר *An overflowing, as with blood*. occ. Ezek. xxxii. 6, *And I will drench עזר ארץ the land of thy overflowing* (i. e. thy land which is regularly overflowed, by the Nile namely, on which its fertility depends. Targ. *עזר דמיך ארץ thy fat land*) with thy blood, even to the mountains, by which Egypt was bounded to the east and west.

V. *To overspread, float upon the surface, as a solid substance in swimming*. occ. 2 K. vi. 6, *And the iron עזר floated*. So LXX *επιπλάσεν*, and Vulg. *supernatavit*.

VI. In Kal, *To spread, as it were, the sight over, to oversee, survey, look around, contemplate, watch*. See Ps. lxi. 7. Prov. xv. 3. xxxi. 27. Jer. xlviii. 19. Nah. ii. 1, or 2. Hab. ii. 1. Gen. xxxi. 49. It

is applied figuratively to a tower, as *look-
ing* is in English, and *βλεπεν in Greek.

Cant. vii. 4, or 5. As a Participle or
participial N. צפח of the like form as
ברח, ענו, and others, *Watched for, spied
out* occ. Job xv. 22, *He believeth not
that he shall return out of darkness, וצפח
הוא אל חרב* but (*believeth that*) *he him-
self* (is) *watched for by, or spied out for,
the sword.* Comp. Ps. xxxvii. 32, and
Scott on Job. As a participial N. צפח

A person who looks around, a watchman.
2 Sam. xiii. 34. xviii. 24, & al. freq.
כצפה, plur. in Reg. מצפצ The same. Isa.
xxi. 6. Mic. vii. 4. Also, *A place for
viewing or watching, a watch-tower, spe-
cula.* 2 Chron. xx. 24. Isa. xxi. 8. As
a N. fem. צפה *A viewing or watching.*
Isa. xxi. 5. Lam. iv. 17.

Hence old French *espier* (whence *espion*),
and Eng. *espy, spy*.

צפח To look about accurately or curiously.

It occurs not as V. i. this sense, but
hence as a N. fem. צפה Curious cir-
cumspection, looking about with great cau-
tion and circumspection. LXX επιβλεπο-
μενον looked on. occ. Ezek. xvii. 5;
where observe that it is used adverbially
for *very circumspectly*, ב being understood
as usual. Comp. צפה VI.

II. In Kal and Hiph. *To chirp, peep, or
twitter*, as birds. occ. Isa. viii. 19. x. 14.
xxix. 4. xxxviii. 14. In this sense it is
plainly a word formed from the sound,
as the Lat *pipio*, and Eng. *peep, chirp,
cherrup, twitter.* Comp. under צל III.
and צל II. and see Bochart, vol. iii. 149.

צפח

Occurs not as a V. and the ideal meaning
is uncertain, but

I. As a N. fem. צפה *A pitcher, or jar, to
hold water or oil.* 1 Sam. xxvi. 11. 1 K.
xvii. 12, & al.

Hence Gr. *scyphos*, Lat. *scyphus*, a jug.

II. As a N. fem. צפה *A pitcher-cake, i. e.
a cake baked by spreading it on the in-
side of a pitcher heated for this purpose
as is † still sometimes practised by the
Arabs.* Exod. xvi. 31.

צפח

I. *To hide, conceal.* Exod. ii. 2, 3. Josh.

ii. 4. Comp. Job. xvii. 4. In Niph. *To
be hidden, concealed.* Jer. xvi. 17.

As a participial N. צפח

1. *A secret place, adytum,* Ezek. vii. 22,
where it plainly means the *Holy of Ho-
lies.*

2. It seems to be used for the condensed cir-
cumference of the heavens (comp. under
עברה V.), *Quod tegit omnia cœlum, as
Ovid expresses it, Metam. lib. i. lin. 5, or
as Cicero, De Nat. Deor. lib. ii. cap. 4.
Omnia cingens et coercens cœli complex-
us,—extrema ora et terminatio mundi.*
Job xxvi. 7. *נשח צפח על תהו* Spreading
the (circumferential) covering over, or
upon, the liquid air, or the loose fluid mat-
ter of the heavens (comp. Job vi. 18.)
which is not ill expressed in Macrobius
Saturnal lib. i. cap. 21, by Cœli, cujus
ambitu continetur aër.—*The cope or vault
of heaven. within whose compass the air
is contained.*

II. It is applied to *winking or half-closing
the eyes*, in order to see more distinctly.
occ. Ps. x. 8, *His eyes צפחו* are winked
against the afflicted. The LXX Trans-
lation *προβλεψουσιν εις*, and Vulg. respi-
ciant in, *look at, behold*, give the general
sense, but not the beautiful image ex-
pressed in the Hebrew.

III. *To hide, lay up, reserve.* Psal. xxxi. 20.
Prov. x. 14. xiii. 22. Hos. xiii. 12. In
Niph. *To be laid up, reserved.* Job xv. 20.
And a number of (i. e. many) years (of
punishment namely) *נצפחו* are laid up for
the terrible. So Job xxiv. 1, *Why are not
stated times* (i. e. of vengeance) *reserved
or laid up by the All-bountiful?* Comp.
Job xxi. 19. As a participial N. צפח,
or, as the Keri, and many of Dr. Kenni-
cott's Codices read, צפח *Hidden treasure
or store* Ps. xvii. 14. Masc. plur. in
Reg. *צפחו* Job xx. 26, *All kind of dark-
ness (misery) is reserved* *נצפחו* for his
hid treasures. Unknown misery is trea-
sured up for him. Comp. Rom. ii. 5.

IV. As a participial N. צפח or צפח *The north
or northern part*, probably so named,
because to our northern hemisphere of
the earth the sun appears to move from
east to south, and from south to west,
and towards mid-day is at all times of
the year southerly, whence the north side
of a building, tree, or mountain is usu-
ally concealed or hidden from his direct
rays,

* Comp. Greek and Eng. Lexicon in בשר VII.

† See Niebuhr, Description de l'Arabie, p. 46, 6.
and Harmer's Observations, vol. i. p. 367,

rays, and is, as we express it, in the shade.

Gen. xiii. 14. Exod. xxvi. 20, & al. freq. Prov. xxv. 23. צפ צפון The north wind dissipates the ruin. So in Homer, "Notus (the south wind) covers the mountain-tops with clouds, which it is the business of Boreas (the north wind) to dispel.—Boreas is rapid and violent, but serene and drying, dispels clouds, brings hoarfrost and snow, and is clear, pure, wholesome and reviving *." Comp. Homer, II. v. lin. 524—6, and under דרב I.

As a N. צפ Northern. occ. Joel ii. 20.

V. צפון Baal Zephon, a place on the confines of Egypt, near the Red Sea, mentioned Exod. xiv. 2. Num. xxxiii. 7, and probably so called from the Baal there worshipped, who seems to have had the epithet צפון added to his name, on account of an artificial sky, of azure and precious stones I suppose, under which the idol was placed. Comp. Sense I. 2, and under כלך VI VII. and פער II. Or, "If צפון be related to צפ to spy out or observe, then Baal-zephon will probably signify the God of the watch tower, or the Guardian-god, such as was the Hermes or Terminus of the Romans, the Εξοπος Θεός of the Greeks, &c." Shaw's Travels, p. 309, Note. Comp. Bruce's Travels. vol. i. p. 233.

VI. As a N. צפון. See under פערון among the Pluriliterals in D.

צפר

Occurs not as a V. in Heb. but I suspect the radical idea is, *To cast or dart forth with force or violence, to eject*; for in Arabic it denotes to eject the feces, and also to smite or slap with the hand, which last signification it has also in Ethiopic.

I. As Ns. צפ, צפני, and צפני, A species of serpent, the basilisk. So Aquila in Jer. viii. 17, Βασιλισκος. and Vulg. throughout Regulus. It might perhaps be so called from it's violent darting on it's prey, though Bochart rather thinks it denominated by an onomatopœia from it's hissing, which he shews to be very remarkable; and accordingly it is hence in Latin called Sibilus the hisser. occ. Prov. xxiii. 32. Isa. xi. 8. xiv. 29. lix. 5. Jer. viii. 17. See Bochart, vol. iii. 399, & seq.

* Wood's Essay on the Genius and Writings of Homer, p. 94, 67. Comp. Virgil, Georgic. iii. lin. 196, &c.; Ovid, Metam. lib. i. lin. 262, 263, 266.

II. As a N. fem. plur. צפרות Issue. occ. Isa. xxii. 24.

III. As a N. masc. plur. צפרות Excrements, dung. occ. Ezek. iv. 15. So the LXX βαλῶντα, from βαλλω to cast.

DER. Lat. Spuo, to spit. Eng. To spew. Qu? צפר

I. To move quickly, rush hastily, shoot away. occ. Jud. vii. 3; where the LXX (according to the Alexandrian copy) ἐξωμυστεν rushed forth.

II. As a N. צפר or צפר, plur. צפרים A bird in general, whether great or small, so called from their swift motion or shooting away. (Comp. קץ under קץ I.) Gen. vii. 14. xvi. 10. Lev. xiv. 4. Deut. iv. 17. xiv. 11, & al. freq. In Ps. cii. 8, צפר בחדר sitting upon the house-top seems to be the solitary sparrow, which is described in Brooke's Nat. Hist. vol. ii. page 192, 197, 447. "It usually sits alone," says he, "on the tops of old buildings and roofs of churches, singing very sweetly, especially in the morning—and is an oriental bird."

In Neh. v. 18, צפרים probably denotes domestic fowls, particularly the house-cock and -hen, which Dr. Russell informs us they still have in their markets at Aleppo, Nat. Hist. p. 63. So צפר Eccles. xii. 4, appears to be the house-cock, at whose first crowing, which is before the day-break, the restless old man is ready to quit his uneasy bed. To this purpose Mr. Harmer, Observations, vol. iv. p. 38, &c. who shews that in the east the young and healthy, as well as the aged, usually rise with the dawn, and that therefore the voice of the bird must here import a time earlier than this.

III. As a N. צפר An he-goat, from his nimble or rapid motion. occ. 2 Chron. xxix. 21. Dan. viii. 5, 8, 21; in which three latter passages the Grecian kingdom is very properly represented under this emblem from the swiftness of it's progress, and the rapidity of it's conquests under Alexander the Great, its first king †.

Chald. As a N. masc. plur. in Reg. צפרים The same. occ. Ezra vi. 17. viii. 35.

IV. As a N. masc. plur. in Reg. צפרים The nails (quibus involatur seu irritatur) with

† See Prideaux Connect. part i. book viii. an. 330, and Bp. Newst. Dissertations on the Prophecies, vol. ii. p. 29, &c.

which

which beasts and birds *rush* on their prey or enemies (comp. שָׁרַר and Dan. iv. 30. vii. 19.) and which are also a kind of natural *offensive* weapons to * men. occ. Deut. xxi. 12.

V. As a N. צֶפֶן *The sharp point of a hard substance resembling a nail.* occ. Jer. xvii. 1. So a *nail* is used in Eng. for a small *sharp spike* of some metal.

VI. As a N. fem. צֶפֶרָה, and צֶפֶרָה, rendered *the morning*, as if it denoted *The brisk morning light* darted on the earth. (Comp. under עָרָה III.) occ. Ezek. vii. 7, 10. But Bate, Crit. Heb. has justly remarked, that in these texts וְצֶפֶרָה and וְצֶפֶרָה may be Verbs in Hiph. and translated accordingly, *it is pushing or hurrying along*; which interpretation it must be confessed is very agreeable to the construction of the contexts.

VII. צֶפֶרָה תִּפְאָרָה *A crown of glory*, so called either from it's *radiated form*, or from it's *sparkling or darting forth* rays of light. So Symmachus Κίραρον δόξαματος. occ. Isa. xxviii. 5.

DER. *A sparrow.* Also perhaps Lat. *spiro* to breathe, whence *aspire, inspire, perspire, respire, spirit, spiritual*, &c. Greek Ζεφυρος, Lat. Zephyrus, and Eng. Zephyr.

רָץ
To break, or burst forth as a flower, the light, the hair, &c. efflorescere.

I. In Kal, To flower, blossom, bloom. occ. Num. xvii. 8. (where the LXX ἐκφύων blossom, Vulg. eruprant *had burst forth*); Ezek. vii. 10. (where the LXX ἐκφύων, and Vulg. floruit, *flowered*.) In Hiph. To flower, flourish. Ps. lxxii. 16. xc. 6, & al. Cant. ii. 9, מִן הַחֲרִיבִים, Flowering, i. e. shewing himself, or bursting out, as it were, like a noble flower, from the lattices, of the chiosk,

* Thus Horace, lib. i. sat. iii. lin. 100—3,

Glandem atque cubilia propter

Unguibus et pignis, dein fustibus—

Pugnabant—

Then they for acorns fought, or for a cave,
With nails, then clubs, the arms that nature gave.

CREECH.

So Pythias in Terence's Eunuch. act. iv. scen. iii. lin. 5, 6,

Qui si nunc datur mihi,
Ut ego unguibus facile illi in oculos inivolem
—nefice!

Whom if I could but find, how gladly would I fly
At the rascal's eyes with my nails!

or arbour namely. Comp. under כְּנָח. Thus Harmer, Outlines of a New Commentary, p. 143, 4. And in Stewart's Journey to Mequinez we are presented with almost the very circumstance whence this image is taken; for an arbour in the gardens of the Bassa, near Tetuan, is there mentioned as made of *cane-work*; and "this arbour," adds the author, "was rendered very delightful by a great number of *carnations growing through the cane-work*." As a N. רָץ, plur. רָצִים, *A blossom, flower.* Num. xvii. 8. 1 K. vi. 18, & al. As a N. fem. רָצִי *An efflorescence or flowering, a flower.* occ. Isa. xxviii. 4.

II. In Hiph. To *eradiate, emit splendour or radiance.* occ. Ps. cxxxii. 18.

III. As a N. רָץ. It is rendered *a plate*, i. e. of metal, so LXX πτελλον, and Vulg. laminam; but by the preceding application should rather have been translated *a flower*. It was fastened to the High Priest's turband, upon his forehead, by a blue thread or twist; and as by it's *flower-like shape* and substance, which was pure gold, it was a very striking emblem of *eradiation*, so it very properly pointed him out as a type of the *divine light*. occ. Exod. xxviii. 36. xxxix. 30. Lev. viii. 9.

IV. As a N. רָץ *Plumage, feathers, or wings*, as of a bird. occ. Jer. xlviii. 9. Comp. Sense VI.

V. As a N. fem. רָצִי *A flower, i. e. a flower-like tassel or tuft.* occ. Num. xv. 38, 39. (comp. Isa. xxviii. 4. above), which the Jews were commanded to wear on the extremities or borders of their garments. This רָצִי is otherwise expressed by גְּרִילִים *conical flowers*, Deut. xxii. 12; and these *artificial flowers* put on their garments with a *רחל complicated thread or twist of blue or sky-colour*, an emblem of the *Holy Spirit*, taken from the *azure appearance* of the material spirit, were no doubt intended as a constant memento to them that they were the *children of light*, and as such were bound to walk in the *complicated graces of the Spirit*; or as it is expressed, Num. xv. 40, that *ye may remember and do all my commandments, and be holy unto your Aelms.* Comp. under רָץ II. and Greek and Eng. Lexicon in Κραυάδων.

S s

VI. As

VI. As a N. fem. צרצור joined with ראש, *The bloom, efflorescence, or erudition*, i. e. *the hair, of the head*. occ. Ezek. viii. 3. Comp. under נור II.

צץ

To press, press down, compress, straiten.

I. In Kal and Hiph. *To compress, straiten*. Deut. xxviii. 53, & al. freq. As a N. fem. צקה *Compression, compressure*. Isa. viii. 22. As a N. כצק *Straitness*. Deut. xxviii. 53, & al. As a N. ק צ *Compressed, firm, hard*. Also. *A compressed concretion*. See Job xxix. 6. xli. 14, 15, or 23, 24. But comp. under יצץ I. II.

II. *The instruments of compressing, or the compressors of, the earth*, i. e. *The columns of the celestial fluid which compress or keep it's parts together*. occ. 1 Sam. ii. 8. Comp. under עבר V.

III. In Kal, *To lay or set down*, i. e. *strictly, to let a thing be pressed down, or settle on the ground by the pressure of the expansion*. occ. 2 Sam. xv. 24. Comp. יצץ III.

IV. In Hiph. *Transitively, or with ל following, To press, distress*. Job xxxii. 18. Jud. xiv. 17. xvi. 16. As Ns. ק צ, and fem. צוקה *Distress*. Dan. ix. 25. Prov. i. 27. כצק, and fem. כצוקה *Nearly the same*. Ps. cxix. 143. Zeph. i. 15.

V. *To press out, utter with pain and difficulty*. Isa. xxvi. 16.

DER. *To stick, a stick*. Qu? Also, *Stock, stake*.

צקל

Occurs not as a V. but hence as a N. צקלן *The husk of corn; or rather, A scrip, a small bag; so the LXX, according to the Complutensian reading, Πηφα, and Vulg. Pera*. Once, 2 K. iv. 42.

If the word be taken in the former sense, we may thence deduce the Eng. *scale*, as of a fish, and Lat. *siliqua* a husk, whence Eng. *siliquose*; if in the latter, the German *sechel*, and Eng. *sutchell*.

צר

To bind close, enclose.

I. In Kal, *To bind up, bind close, enclose*. Deut. xiv. 25. 2 Kings v. 23. xii. 10; where LXX σφικταί. Isa. viii. 16; where Aquila σφικταί, Symmachus σφισσ. Ezek. v. 3. Cant. viii. 9. So in this last passage Symmachus σφισσικταί, and Vulg. compingamus. As a N. צר *Narrow, strait, enclosed on each side*. Num. xxii. 26. Isa. xlix. 20.

II. As a N. מצור, and fem. כצור *A mutation or fortification enclosing a place, a strong hold, a fortress*. See 2 Chron. viii. 5. xi. 5. Jer. x. 17. 2 Chron. xiv. 6. Nah. ii. 2.

III. The word is applied to the celestial fluid or matter of the heavens, and denotes it's being *bound close together, so compressed, or condensed*. Thus the Eng. *freeze, frost*, may be derived from Heb. פצר *to compress*. (See under פצר.) Isa. v. 30, חשך צר *Thick or condensed darkness*. The LXX version is here remarkable, which renders the words by σκληρὰ καὶ πυκνὰ *hard darkness*. So in Cicero Tuscul. Disput. lib. i. cap. 16. we have rigida, crassa caligo, *hard, thick darkness*. Comp. under חשך. As a N. fem. צרה *Condensation*. Isa. viii. 22. Comp. Zeph. i. 15, and see below II.

IV. As a N. צור or צר *A rock or flint*, whose parts are *compacted or bound hard by the compressure of the expansion*. Exod. iv. 25. xvii. 6. Num. xxiii. 9. Ezek. iii. 9, & al. freq. Job xxiv. 8, *They embrace a rock for want of shelter*. This exactly agrees with what Niebuhr says of the modern wandering Arabs near mount Sinai, *Voyage en Arabie*, tom. i. p. 187. "Those who cannot afford a tent, spread out a cloth upon four or six stakes; and others spread their cloth near a tree, or endeavour to shelter themselves from the heat and the rain in the cavities of the rocks." צור *A rock*, from it's *firmness, durability, and stability*, is frequently in Scripture used as a divine title. See Deut. xxxii. 4, 15, 18, 30, 37. 2 Sam. xxiii. 3. Ps. xviii. 32. Isa. xxvi. 4. xlv. 8, where Eng. Translat. renders it *God*; so *mighty God*, Hab. i. 12;—and *mighty one*, Isa. xxx. 29. When thus applied the LXX usually translate it Θεός.

Concerning Manoa's sacrificing upon a rock, Jud. xiii. 19. see Harmer's Observations, vol. iv. p. 505, and Vöringa Observat. Sac. lib. iv. cap. 15, § 6.

V. As a N. צר, plur. צרים *A sharp stone or flint serving for a knife*. Exod. iv. 25. Josh. v. 2. It is well known that such knives were used by many ancient nations, as they still are by those that are destitute of metals*. Ludolphus, in his Æthiopic Hist. lib. iii. cap. 1, says that

* See Gentleman's Magaz. for Sept. 1789, p. 799. "Ainsjah;

"*Alnajuk*, an Æthiopic nation, perform circumcision *cultris lapidibus*, with knives of stone.

VI. As a N. צב *The hardness or firm temper of a sword.* Ps lxxxix. 44.

VII. As a N. צב *The neck, from it's firm compacted texture.* occ. Neh. iii. 5.

VIII. As a N. (with מ inserted before the last radical, as in שטחן, שטחן) צב, plur. in Reg. צב *The neck, or vertebral bones of the neck, from their firmness.* Comp. under צב.

IX. As a N. masc. plur. in Reg. צב rendered also the *neck*, but it seems properly to denote the *vertebrae*, or *vertebral bones* of the neck, so called from their *firm consistence*, and the strong ligaments with which they are *bound together*. occ. Cant. iv. 9.*

X. As a N. צב *A firm compacted form*, Eng. Translat. "*beauty*," marg. "*strength*," so *Symmachus* *καταρεπον*, and thus I think the LXX *βορβασα* must be understood, *Jérôme* *figura, figure, form*. occ. Psal. xlix. 15, where observe that many of Dr. Kennicott's Codices read צב, comp. therefore צב under צב I.

XI. Spoken of a city or men. In Kal, *To enclose, environ, beset, beleaguer, besiege, blockade.* In this sense it is generally followed with *by* or *אֶל*, though not always. See Deut. xx. 12, 19. 2 Sam. xi. 1. 1 Chron. xx. 1. 1 Sam. xxiii. 8. Ps. cxxxix. 5. In Niph. *To be besieged.* Isa. i. 8. Ezek. vi. 12. As a N. מצב *A siege, blockade.* Deut. xx. 19. xxviii. 53, & al. freq.

XII. In Kal, *To straiten, oppress, distress.* Exod. xxiii. 22. Deut. ii. 9, 19. In Hiph. The same. Jer. x. 18. Zeph. i. 17. Comp. Jer. xlvi. 41. xlix. 22. As a N. צב, and fem. צרה, *Distress, strait.* Deut. iv. 30. Jud. xi. 7. 1 Sam. xiii. 6. Gen. xxxv. 3. xlii. 21. As a N. צב, plur. צב *A person who distresseth, or afflicteth, an afflicter, oppressor.* Gen. xiv. 20. Num. x. 9. Josh. v. 13, & al. freq. See Neh. ix. 27. As a N. מצב, plur. מצב *A strait, distress, angustia.* Ps. cxviii. 5. cxvi. 3. Lam. i. 3. In which last text Mr. Lowth says, that there is "a metaphor from those that hunt a prey, which they drive into some strait and

narrow passage, from whence there is no making an escape." Comp. Targ. on the place, and Jer. lii. 7. xxxix. 4. There is evidently the like metaphor, Ps. cxvi. 3.

XIII. As a N. masc. plur. צב or צב *Girds or girding pains, as of a woman in travail.* occ. 1 Sam. iv. 19. Isa. xlii. 8. xxi. 3. Dan. x. 16.

XIV. As a N. צב *A hinge which confines a door, or binds it close to itself*, "*quia januam angit & premit ad se*," says *Martinius* Lexic. Etymol. in *Cardo*. So *Aquila* renders it *σφαρσα*. LXX *σφαρσος*, and Vulg. *cardine, a hinge.* occ. Prov. xxvi. 14. Hence.

XV. As a N. צב *An ambassador, agent, messenger*, one upon whom the business turns as upon an *hinge*, q. d. *Cardinalis*. Prov. xiii. 17. Isa. xviii. 2, & al. It is once used as a V. in Hith. הצב (for הצב, צ and ת being transposed, and the latter changed into ט, as in הצב under צב II.) *To make, or feign oneself an agent or ambassador.* occ. Josh. ix. 4. It may illustrate this application of the Heb. צב to observe, that in like manner the Latin *Cardinales Cardinals*, from *cardo a hinge*, was a title of the *prime ministers* of the Emperour *Theodosius*: and every one knows it is now used in the church of Rome as an appellation of the *Pope's electors and counsellors*. But concerning these see Father *Paul's* *Trattato delle materie Benefic.* p. 44, 45, and *Moshemii* *Institut. Histor. Eccles.* p. 398, and Note c. The above noted V. in Hith. הצב *To make or feign oneself an ambassador*, is cited according to the reading of the common editions: but observe that three, and perhaps five of Dr. Kennicott's MSS. and three printed editions, read הצב *and provided themselves with victuals*; and with this reading agree the Versions of the Targum, Syriac, LXX, and Vulg. And comp. ver. 5, 11, 12. It appears however from ver. 11, that these men pretended to act in a *public* capacity; and from what follows in the history, that Joshua and the princes of Israel thought themselves bound to the *people of Gibeon* by the covenant they had made with these impostors.

XVI. As a N. masc. plur. צב *Compressors, givers of, strength or firmness.* A name for certain idols representative of the

* See New and Complete Dictionary of Arts in VERTER.

the heavens under this attribute. Comp. above III. occ. Isa. xlv. 16. But perhaps, as Bate has observed, the prophet alluded to the other sense of the word, namely, *torments*; since idols prove such to their deluded worshippers. The Canaanites however had a temple to the *compressor*, called בית צֶרַח, which gave name to a place mentioned Josh. xv. 58. 2 Chron. xi. 7. Neh. iii. 16. The great stone which by some of the * ancient heathen was esteemed a sacred emblem (as † a rock still is by some modern ones) appears to have been representative of this power of nature, or of the heavens. To this species of idolatry several claims and miracles recorded in the Scriptures seem to be opposed ‡.

XVII. As a N. fem. in Reg. צֶרַח *A form*. See under צֶרַח I.

XVIII. As a N. צֶרַח *Balm*. See under צֶרַח.

צֶרַח I. 1. Kal and Hiph. *To bind up closely, to confine closely*. Exod. xii. 34. Josh. ix. 4. Hos. xiii. 12. As a N. צֶרַח, plur. צֶרַחִים *A bundle, a collection of things bound close together*. Gen. xlii. 35. (Comp. Deut. xiv. 25.) Cant. i. 13. Job xiv. 17.

II. Spoken of the heavens or celestial fluid. *To bind close, compress closely*. Hos. iv. 19. Comp. Job xxvi. 8. Prov. xxx. 4, and above צֶרַח III. XVI.

III. As a N. צֶרַח *A piece of solid matter bound hard, or closely cohering by the compressure of the expansion, a stone, a grain*. occ. 2 Sam. xvii. 13. Prov. xxvi. 8. (see under צֶרַח III.) Amos ix. 9. Comp. above צֶרַח IV.

IV. *To besiege, beleaguer, or blockade closely*. 2 Sam. xx. 3.

V. *To distress, or afflict exceedingly*. Num. xxv. 17. xxxiii. 55. Ps. cxxix. 1, 2. Lev. xviii. 18, where LXX explain צֶרַח by ἀντιζηλον a ritual, as the word is used Eccles. xxvi. 6, or 7. xxxvii. 11, or 12. Comp. 1 Sam. i. 6, in Heb. And see the case of Leah and Rachel, Gen. xxx.

* Particularly by the Arabs. See Selden De Diis Syria, syntag. ii. cap. 4, p. 217; Guthrie's General Hist. vol. vi. p. 10; and Sale's Prelim. Disc. to Koran, p. 20; Vitringa and Bp. Loxoth on Isa. lvii. 6.

† See Modern Universal Hist. vol. xvii. p. 134; Mandelslo's Travels, fol. p. 365.

‡ See Hutchinson's Trin. of Gen. p. 415, & seq. Moses' Princ. pt. 134, &c. p. 328, &c.

Diodati renders צֶרַח Lev. xviii. 18, by per esser la sua rivale to be her rival. As a Participle or participial N. צֶרַח *One who greatly distresseth, or afflicteth, persecutor*. Exod. xxiii. 22. Num. x. 9. Esth. iii. 10, & sq. freq.

DER. French *serrer* to bind hard, whence Eng. to *serr*, *serry*. Lat. and Eng. *misere* (misere) whence *misery*, *miserable*, *commiserate*, &c.

צֶרַח

In Kal, *To burn, scorch*. It occurs as a Participle Benoni fem. Prov. xvi. 27; whence Theodotion, καὶ οὖν *burning*, and Vulg. ardescit *burneth*.

In Niph. *To be burnt, scorched*. occ. Esth. xx. 47. So the LXX καλῶς καυθήσεται. As a N. fem. in Reg. צֶרַח *A burning, an inflammation*. occ. Lev. xiii. 23, 28.

Comp. Roots צֶרַח, צֶרַח, צֶרַח, and צֶרַח, which are evidently related to this in sense as well as in sound.

צֶרַח

Occurs not as a V. in Heb. but the cognate Root צֶרַח or צֶרַח (with a Sad) in Arabic signifies *To flow, as a vein or wound, with blood* (see Castell), and (according to Mr. Professor Robertson, in his *Clavis Pentateuchi* on Gen. xxxvii. 25.)—*as a tree with it's juice or gum (lachrym)*. As a N. צֶרַח *A gum or resin issuing from a tree*, whether spontaneously or by incision: So the LXX constantly render it by Πηκίνη, and Vulg. by Resina. occ. Gen. xxxvii. 25. xliii. 10. Jer. viii. 22. xlv. 11. li. 8. Ezek. xxvii. 17.

This צֶרַח has been supposed the same as the famous *Opobalsamum* or *Balsam of Mecca*, vulgarly called, perhaps from Jer. viii. 22. xlv. 11, the *Balm of Gilead*. But the tree, or rather shrub, producing this precious balsam, is a native of *Arabia Felix*, not of *Judea*. In different parts of the former country there are many of them growing at this day; but there are none of them now found in *Judea*; nor is there any reason to think that this shrub was even known there in the days of Jacob. But it is more probable that, as Josephus relates, Ant. lib. viii. cap. 6, § 6, *Judea* was indebted for it to the queen of Sheba, who presented it to king Solomon; and that it was thence propagated.

§ See Niebuhr's Description de l'Arabie, p. 127, and Voyage de l'Arabie, tom. i. p. 380.

gated

gated in the gardens near * *Jericho*, on the west of the Jordan; for it does not appear that it grew any where else in Judea, and therefore not in the land of Gilead, which lay on the east of that river. On the whole, צור seems a general name for *gums* and *resins issuing from shrubs or trees*. And for further satisfaction on this subject I refer the reader to *Scheuchzer's Physica Sacra* on Gen. xxxvii. 25, and on Jer. viii. 22; and to Dr. *Prideaux*, Connect. part ii. book vi. ann. 63, vol. iii. p. 535, 1st 8vo. edit.

צור
To cry aloud, roar out. occ. Isa. xlii. 13. (where it is more than צורע to shout); Zeph. i. 14.

Hence Eng. *shriek*. Qu?

As a N. צור rendered *Hold*, but seems rather to mean a *hollow place* or *vault* belonging to a larger building, and so called from its *resounding*. occ. Jud. ix. 46, 49. So plur. צורים *Hollow places, caverns*. Thus Vulg. Antris. occ. 1 Sam. xiii. 6. Comp. צורק under צן V.

צור
occurs not as a V. but as a N. צור *Necessity, want, occasion*. So the LXX χρείαν, and Vulg. necessaria. Once, 2 Chron. ii. 16.

is Root has the same sense in Chaldee and Syriae.

צור
occurs not as a V. in the Heb. Bible, but the ideal meaning seems to be *To smite* or *strike* as with some *venomous* or *infectious* matter. The Arabic has words apparently from this Root, for *smiting* or *beating down*, *laying prostrate*, or the like. See *Castell*.

As a Participle paoul, צורע *A person smitten or infected with the leprosy, a leprous person, a leper*. Lev. xiii. 44, & al. So in the form of a Participle Huph. מצורע The same. 2 Sam. iii. 29. 2 K. v. 1, 27. As a N. fem. צורע *The stroke or plague itself, the leprosy*. Lev. xiii. 2, 3. & al. freq.

ence Greek ψωρα the *scab*, and Eng. a *sore*.

The eastern leprosy was a most filthy and loathsome distemper (Num. xii. 10, 12.),

highly contagious, so as to seize and infect even garments (Lev. xiii. 47, &c.), and houses (Lev. xiv. 34, &c.), and by human means incurable, at least so deemed by the Jews. (See 2 K. v. 7.) The various symptoms of this dreadful disease, which was a striking emblem of *Sin*, both original and actual, may be seen in Lev. xiii. and xiv. where we may also read the legal ordinances concerning it, which as on the one hand they set forth the *odiousness of sin* in the sight of God, so on the other they represent the *cleansing of our pollutions* by the *sacrifice* and *resurrection of Christ*, by the *sprinkling* and *application of his blood*, and by the *sanctifying* and *healing influences of the Holy Spirit* on all our *powers* and *faculties*. See Lev. xiv. 1—32.

"The Greek name Λεπρα, whence Eng. *leper, leprous, leprosy*, &c. seems to have been given to this distemper on account of those *thin white scales* (λεπίδες) which usually appeared on the bodies of the *leprous*, and with which they were sometimes so overspread as to look like *snow*. See Exod. iv. 6. Num. xii. 10. 2 Kings v. 27; in which texts, though there is in the Hebrew no word for *white*, yet I am persuaded it was designed to compare the *leprosy* to *snow*, as well on account of the *whiteness* as of the *stakiness* of it's scales. *Herodotus*, lib. i. cap. 138, mentions the λεπρα as a disease among the *Persians* in his time, and calls it also λευκη or the *white scurf* or *scab*. The passage deserves to be transcribed. 'Ος αν δε των ασων ΛΕΠΡΗΝ η ΛΕΥΚΗΝ εχοι, ες πολιν ετος ε κατερχεται, εδα συμμισγεται τοις αλλοις Περσιν φασι γαρ μιν ες τον 'Ηλιον αμαρτανολα τι ταυτ' εχειν. Whoever of the citizens has the *leprosy* or *white scurf* does not enter into the city, nor keep company with the other *Persians*. And they say that he is afflicted with this disease for some offence committed against the sun †." *Hippocrates* † calls the λευκη or *white leprosy* Φοινικη νσος the *Phenician disease*, and *Celsus* || mentions two kinds of le-

† Greek and Eng. Lexicon in Λεπρα.

‡ Prorrhetic. lib. ii. sub fin. Comp. Galen, Explicat. Ling. Hippocrat. and Scheuchzer, Phys. Sacr. on Lev. xiii.

|| De Medicin. lib. v. cap. 28, § 19.

* See *Joseph. Ant. lib. xiv. cap. 4. § 1*; and *De Lib. i. cap. 6, § 6*; and *lib. iv. cap. 8, § 3*, it. *Hudson*.

pr^o by the names of αλφός and λευκή, both which appellations import whiteness, agreeable to the description he gives of them. "And I am well assured by a gentleman who resided some years in Turkey and Asia, that he had in those parts seen several leprous persons, whose faces looked quite white, or, to use his own comparison, like the hoar frost*." I add the learned Dr. Mead's Remarks on this subject in his *Medica Sacra*, ch. ii. "These seeds of [leprous] contagion are soon mixed with an acrid and salt humour derived from the blood, which, as it naturally ought partly to have turned into nutriment, and partly to have perspired through the skin, it now lodges, and corrodes the little scales of the cuticle, and these becoming dry and white, sometimes even as white as snow, are separated from the skin, and fall off like bran. Now although this disease is very uncommon in our colder climate, yet I have seen one remarkable case of it in a countryman, whose whole body was so miserably seized with it, that his skin was shining as if covered with snow; and as the furfuraceous scales were daily rubbed off, the flesh appeared quick or raw underneath." Thus the Doctor, to whom I refer the curious reader for further information, as also to *Michaelis's Recueil de Questions*, Qu. xi. xii. xxviii. and to *Niebuhr's Description de l'Arabie*, p. 119, &c.

- II. As a N. fem. צִרְיָה *The wasp*, or rather the larger wasp or hornet, whose sting in the hot eastern countries is very venomous, and even deadly, as may be collected from Deut. vii. 20. It occurs also Exod. xxiii. 28. Josh. xxiv. 12. Comp. Wisd. xii. 8; and see the learned and entertaining *Bochart*, vol. iii. 534; and *Scheuchzer*, *Phys. Sacr.* on Exod. xxiii. 28. The LXX render it throughout by σφη-*nia* the wasp, which name however may include the hornet, and Vulg. by crabrones hornets.

צִרְיָה

- I. To melt or refine, as metals by fire. Isa. i. 25. Jer. vi. 20, & al. As Participles or participial נִצְרָה, צוֹרֶה, and כִּנְרָה *A refiner of metals*. Jud. xvii. 4. Isa. xl. 19.

* *Greek and Eng. Lexicon in Aram.*

Mal. iii. 2, 3, & al. See Neh. iii. 31. and comp. ver. 8. As a N. מְצַרֵּף *A refiner's vessel, a refiner's pot, a coppel or cupel*. Prov. xvii. 3. xxvii. 21.

- II. To refine, purify, prote, ty. See inter al. Psal. xii. 7. xviii. 31. xxvi. 2. lxi. 10. Dan. xi. 35. Zech. xiii. 9. Comp. צָרַב and צָרַח, which seem nearly related to this Root.

PLURILITERALS in צ

צלמות

As a N. compounded of צַל shadow, and מוֹת death, *Shadow of death*, that is, *Darkness*, as of the state of death. So the LXX frequently, and *Aquila* and *Symmachus*, several times, render it Σκία θανάτου, thus also the Vulg. *Umbra mortis*. To confirm this interpretation we may observe that the word is generally either joined with other words expressive of darkness, as Job iii. 5. x. 21. xxviii. 3. xxxiv. 22. Psal. cvii. 14. Isa. ix. 2;—or opposed to such as denote light, as Job x. 22. xii. 22. xxiv. 17. Amos v. 8; on which last text see Mr *Louth's* Note; and observe that *Homer*. *Odyss.* iv. lin. 180, uses the expression ΘΑΝΑΤΟΙΟ ΜΕΛΑΝ ΝΕΦΟΣ the black cloud of death.

צִנּוּר

From צַל to be sharp pointed, and רוֹד round. As a N. fem. plur. צִנּוּרוֹת *Pipes or tubes*, perhaps so called from their form gradually diminishing, or growing more and more pointed. Once, Zech. iv. 12; where *Symmachus* ΕΠΙΧΥΤΗΡΑΝ *Pipes for pouring in*, *Infundibula*, q. d. *Infusories*.

צִפְרָדַע

As a collective N. צִפְרָדַעַת, and plur. צִפְרָדַעִים *Frogs*. So *Symmachus* in Ps. lxxviii. 45, Βατραχόν, and the LXX throughout βατραχος, and Vulg. *Rana*. Exod. viii. 2, 3, 6, 9, 11, & al. freq. Comp. Rev. xvi. 13, and consider the resemblance between the plagues mentioned in that chapter and those of Egypt.

I take the Heb. word to be compounded of צָרַח denoting † the brisk action or motion of

† By giving צָרַח this it's true sense, instead of confining it to that of the morning, as the *Rabbins* do, *Bochart's* objection to this derivation (vol. iii. 652), that "Frogs croak in the evening, not in the morning,"

of the light, and דע to feel, because these animals are in an eminent manner affected thereby; so * Johnston observes, "Æstivis dumtaxat mensibus coarare so-

ing," is obviated; and Mercer's question, "What sense has the knowledge of the morning in a frog?" appears foreign to the purpose.

Hist. Natural. de Quadruped. p. 131.

lent, & adtentante hyeme occultantur. They usually croak only in the summer months, and hide themselves when winter approaches." The above derivation is not a little confirmed by two of the Chaldee names of this animal, אורדע and אורדען, plainly compounded in like manner of אור the light, and דע to feel.

ק

קא

קא

I. In Kal and Hiph. To vomit, vomit or spue out. See Lev. xviii. 25, 28. Prov. xxiii. 8. xxv. 16. Jon. ii. 11. It is once, Jer. xxv. 27, written with a ו instead of the ה, קו for קא, As a N. קא Vomit, matter vomited, occ. Isa. xix. 14. xxviii. 8. Jer. xlviii. 26. קא The same. occ. Prov. xxvi. 11. קא See under קא II.

II. As a N. fem. with a formative ת final, קא A species of unclean bird. occ. Lev. xi. 18. Deut. xiv. 17. Psal. cii. 7. Isa. xxxiv. 11. Zeph. ii. 14. It is rendered by the LXX Πελεκαν the pelican. Lev. xi. 18. D ut. xiv. 17. Psal. cii. 7.—so by the Vulg. Pelican, Psal, cii. 7.—but by onocrotalus the onocrotalus, Lev. xi. 18. Isa. xxxiv. 11. Zeph. ii. 14. These apparently varying versions of the Vulg. however are easily reconciled by observing that the † pelican of the ancients and the onocrotalus are only different names for the same species of bird. (Comp. under קא V.) The principal food of the pelican or onocrotalus is shell-fish, which it is said to swallow, shells and all, and afterwards, when by the heat of it's stomach the shells begin to open, to vomit them up again, and pick out the fish.

† See next note.

קא

This fact, says Bochart, vol. iii. 294, is so unanimously asserted by the ancient writers that it cannot be doubted, and then cites a number of testimonies to prove it. Notwithstanding all which, I think it may be justly questioned whether this bird does really take it's prey into it's stomach in the first instance, and rather apprehend that it goes no farther than the bag or pouch under it's lower chap, which, says Dr. Shaw, Travels, p. 428, "serves not only as a repository for it's food, but as a net to catch it. And it may be further observed that in feeding it's young ones (whether this bag is loaded with water or more solid food) the onocrotalus squeezes the contents of it into their mouths, by strongly compressing it upon it's breast with it's bill; an action," subjoins the Doctor, "which might well give occasion to the received tradition and report, that the pelican, in feeding her young, pierced her own breast, and nourished them with her blood;" and which very peculiar action, we may add, may well justify the propriety of this bird's Heb. name קא, supposing it a derivative from קא or קא to vomit. As for Dr. Shaw's objection, that קא cannot mean the pelican, because it is described, Ps. cii. 7, as being a

S s 4

bird

bird of the wilderness, and the pelican must necessarily starve there, as being a water-fowl; this goes upon a supposition that no water was to be met with in the deserts. But Bochart, vol. iii. 297, remarks, that, this is a mistake, since Ptolemy places three lakes in the inner parts of Marmarica, which are extremely desert, and that the Israelites met with the waters of Marah, and the fountains of Elim in the deserts of Arabia, Exod. xv. 23, 27. To which we may add a very pertinent passage of Isidore, lib. xii. 7, cited by the learned Mr. Merrick (on Ps. cii. 7.) from Martinus's Lexic. Etymol. "where the pelican is said to live in solitudine Nili fluminis in the solitude of the river Nile; which circumstance well agrees with Dr. Shaw's supposition (see his Travels, p. 288, 290, 2d edit.) that the prophet Amos might with sufficient propriety call the Nile the river of the wilderness." And it may be further remarked, that it appears from Damir, quoted by Bochart, vol. iii. 277, that the onocrotalus does not always remain in the water, but sometimes retires far from it. And indeed it's * monstrous pouch seems to be given it for this very reason, that it might not want food for itself and it's young ones when at a distance from the water.

קב Chald.

From the Heb. קם or קום (as טאם from שוב, קום, from דר, &c.) To arise. occ. Hos. x. 14; where the prophet threatening Israel with destruction from the As-

* "This bird (the pelican), says Mr. Edwards, Natural Hist. of Birds, pt. ii. p. 92, seemed to me to be more than double the bigness of the largest swan—I thought it something incredible in Wil-
loughby's Description, that a man should put his head into the pouch under the bill, till I saw it performed in this bird by it's keeper, and am sure a second man's head might have been put in with it at the same time.—The academy of Paris think the bird (of this kind) they have described is the pelican of Aristotle, and the onocrotalus of Pliny.—The pelican seems to inhabit the greatest part of the old world, it being found in many climates, both far north and south, as well as in the intermediate latitudes, it being pretty common in Russia, abounding in Egypt, and sometimes found at the Cape of Good Hope." The reader may see a print of this extraordinary bird in Schrebler's Phys. Sacra, tab. cccxvi. In the late Sir Ashton Lever's collection was a preservation of one; and in the year 1790 I saw one exhibited alive, at Baxter's Change, London.

syrians, seems to use the V. in a Chaldee or Assyrian form, which occurs likewise Dan. ii. 31, & al.

קבה

With a radical, but mutable or omisable, ה. This Root is nearly related to נקב, as דחה to נדח.

- I. To curse, execrate. Num. xxiii. 8, How אקב shall I curse, לא קבה אל (whom) God hath not cursed? Here the ה is plainly radical. (Comp. Num. xxii. 11, 17.) And yet the infinitive is קב, not קבה or קבה, which are the more usual forms in Verbs with ה final. See Num. xxiii. 11, 25. xxiv. 10. Comp. under נקב L.
- II. As נס. קב, קבה, and יקב, see under נקב.

קבל

- I. To receive, accept, take. 1 Chron. xii. 18. xxi. 11. Job ii. 10. Prov. xix. 20, & al. So in Chaldee. occ. Dan. ii. 6. v. 31, or vi. 1. vii. 18. As a Participle Hiph. fem. plur. סקבלו Receiving, taking hold. occ. Exod. xxvi. 5. xxxvi. 12. So a Samaritan version, as translated in the Hexapla, δὲδεχομενας. LXX ἀναλαβεντας coinciding.
- II. To take upon oneself, undertake. occ. Esth. ix. 23, 27. In the former of which texts eleven of Dr. Kennicott's Codices, and in the latter twenty, read קבלו.
- III. As a Particle קבל, ב being understood,
 1. Before, in the presence of, q. d. within reach of, or rather, with the acceptance, approbation, consent of. occ. 2 K. xv. 10. Ezek. xxvi. 9; in which latter text it seems to be used in the Chaldee sense of, Before, in the presence of. So
 2. Chald. with ל prefixed, לקבל Before, in the presence of, coram. Dan. ii. 31. iii. 3. v. 1, 5.
 3. לקבל According to. Dan. v. 10. Ezra vi. 13.
 4. לקבל Because of, by reason or means of. Ezra iv. 16.
- IV. Chald. כל קבל With all respect to (so Montanus Omni respectu), entirely on account, forasmuch, because, or accordingly. So כל קבל כי Because that, forasmuch as, accordingly. Dan. ii. 8, 10, 40, & al. Also, According as. Dan. v. 22. כל קבל דנה On account of this, for this cause. Dan. ii. 19, 24, & al.

קבע

To press down, depress, oppress. It occurs not as a V. simply in this sense; but hence

L As

I. As a N. קובע A kind of defensive armour, an helmet, which by it's weight (for it was made of metal) presses hard upon the head. occ. 1 Sam. xvii. 38. Ezek. xxiii. 24.

II. As a N. fem. in Reg. קבעת The lees of wine, which are pressed down or subside to the bottom of the vessel. occ. Isa. li. 17, 22.

III. In a moral sense, To oppress, afflict, defraud. occ. Prov. xxii. 23. Mal. iii. 8, (thrice) 9. So Aquila and Symmachus render it in Mal. iii. 8, by ἀποστεῖλαι to deprive, defraud.

Hence perhaps Lat. cubo, cumbo to lie down, whence incumbo, &c. and Eng. incumbant, incubation, incubus.

קבר

I. In Kal, To collect, gather together things before dispersed. Gen. xli. 35. Deut. xxx. 3, & al. freq. In Niph. To be collected. Josh. x. 6, & al. In Hith. To gather themselves together. Jud. ix. 47, & al. As a N. masc. plur. in Reg. קברוי Collections of people, companies. occ. Isa. lvii. 13. As a N. fem. in Reg. קברת A gathering together. occ. Ezek. xxii. 20.

II. To gather in, withdraw. Nah. ii. 11. Joel ii. 6. See פארר under פאר.

קבר

In Kal and Hiph. To bury, inter. Gen. xxiii. 8, 11. Num. xxxiii. 4, & al. freq. In Niph. To be buried. Gen. xv. 15, & al. As Ns. קבר, fem. קברה, A grave, a sepulchre. Gen. xxxiii. 4, 6. xxxv. 20, & al. See Ezek. xxxii. 22, 23. On Isa. lxxv. 4. comp. under נצח IV. As a N. fem. קברה Sepulture, burial. 2 Chron. xxvi. 23. Isa. xiv. 20. Concerning that primitive custom of interring the dead, as practised in many nations, see Cicero De Leg. lib. ii. cap. 22, 25; Potter's Antiquities of Greece, book iv. ch. 6; and Davies's Note 2 on Minucius Felix, cap. xxxiv. p. 170, edit. 1712; and the learned Mr. Peter's Dissertation on the book of Job, p. 403, & seq. who with great probability thinks that it was practised originally to express their hope of a resurrection.

DER. Greek κρυπτω, 2d fut. κρυψω, to hide; whence cryptical, cryptography, apocrypha, &c. German grab, and Eng. grave. Also Gothic grubban to dig, whence Eng. to grub, dig up.

קד

In Arabic signifies To cut, divide, or tear lengthways, "per longum secuit, fidit, laceravit." Castell. Hence

I. As a N. קדה Cassia. Thus the Targ. (in Exod.) קציעתא and the Vulg. (in Exod.) and many other versions, Casia. In Exod. xxx. 24, it is mentioned as one of the ingredients in the holy anointing oil, and probably denotes the cassia lignea of the shops, which is an aromatic bark nearly resembling cinnamon, and seems to be called קדה in Hebrew, as being stripped from the tree or shrub, q. d. the bark, by way of eminence, as we style the quinquina. Comp. קציעתא under קצע. occ. Exod. xxx. 24. Ezek. xxvii. 19; in which latter text I think with the learned Bockart (whom see, vol. i. 116, 117.) that קדה Javan or Ion of Uzal means a people of Uzal in Yemen or Arabia Felix, who are distinguished by the epithet קדה from the Greeks, who are, as usual, called simply יון, ver. 13. Comp. Niebuhr, Description de l'Arabie, p. 252.

II. As a N. in the reduplicate form, קדקד The top of the head or skull, so named perhaps from it's being so remarkably divided by the sagittal and coronal sutures, which in new-born infants are open, or not united. Gen. xlix. 26. Deut. xxviii. 35, & al. freq. And hence, although קד occurs not in this sense in the simple form, I would deduce

III. As a V. in Kal, קד To bow, or bow down, the head. Gen. xxiv. 26. 1 Sam. xxiv. 9, & al. freq.

קדד

I. In Kal, Transitively, To kindle, as a fire. occ. Isa. i. 11. Jer. xvii. 4. Intransitively, To kindle, be kindled, burn, sparkle, shine, as a fire. occ. Deut. xxxii. 22. Isa. lxiv. 1. Jer. xv. 14.

Hence by inserting n, the Latin, candeo to be bright, glow as fire, and candela, whence Eng. candle. Also the old Lat. cando to burn, inflame, whence ac-cendo, in-cendo, and Eng. incendiary, incense, incentive, &c. See Vossii Etymol. Lat. in ACCENDO.

II. As a N. fem. קדדא A burning inflammatory fever. occ. Lev. xxvi. 16. Deut. xxviii. 22.

III. As a N. קדדא A sparkling, glistening, as of precious stones. occ. Isa. liv. 12.

מקדמי Sparkling, glittering stones, as at the end of the verse מקדמי pleasant stones. Thus Bate.

קדם

Denotes precedency, priority, or antiquity.

I. To be, come, or go before, to anticipate, prevent. See Job xxx. 27. Ps. xvii. 13. lxxiii. 26. exix. 148. Jon. iv. 2. Job iii. 12; where *Schullens*, *Quare me officiosa exceperunt genua?* Why did the officious knees receive me? And Scott,

Why did the midwife-knee the birth receive?

In Hiph. The same. occ. Job xli. 2, or 11. (Comp. Rom. xi. 35.) Amos ix. 10. As a N. קדם Antiquity, priority. Deut. xxxiii. 15, 27. 2 K. xix. 25. Also adverbially, *Anciently, formerly*. Ps. lxxiv. 2. Jer. xxx. 20. Lam. v. 21. As a N. קדמי *Ancient, predecessor*. 1 Sam. xxiv. 14. Job xviii. 20. As a N. fem. in Reg. קדמה *Former state*. Ezek. xvi. 55. (thrice) xxxvi. 11.

Hence Lat. and Eng. *quondam*.

II. To come before, or into the presence of, to meet. Deut. xxiii. 4. 2 Sam. xxii. 6. 2 K. xix. 32. Amos ix. 10. Mic. vi. 6.

III. As a N. קדם The east, freq. occ. Gen. ii. 8, And *Jehovah Aleim* planted a garden in Eden מקדם eastward, i. e. plainly on the eastern side of the country called Eden. Gen. iii. 24. And he placed in a tabernacle לְפָנֵי מִקְדָּם on the east of the garden of Eden, the Cherubim, &c. But why so rather than on the west? In order, I apprehend, that believers, in approaching the sacred tabernacle, might have their backs turned to the east or rising of the sun, whom the old serpent had set up against the Creator, and of whose sacramental tree he had tempted our first parents to eat. And thus the Mosaic tabernacle and Solomon's temple stood afterwards, i. e. with their fronts or entrances facing the east. (See Exod. xxvii. 13-15, Ezek. xlvi. 1.) But the idolatrous Jews are described in Ezek. viii. 16, to be with their backs towards the temple of the Lord, and their faces קדמה towards the east, and as worshipping or prostrating themselves to the sun or solar light קדמה towards the east. And so at the solemn federal sacrifice between *Latinus* and *Æneas*, in *Virgil*, *Æn.* xii. lin. 172.

Illi ad surgentem conversi lumina solem—
Then towards the rising sun they turn their eyes.

And *Æneas* begins his prayer to the gods, lin. 176,

Eto nunc, Sol, testis—

Witness, thou Sun—

So the *Persees*, *Gaures*, or fire-worshippers (as they are called), in *Persia*, to this day prostrate themselves to the rising sun*.

As a N. קדם The east. Ezek. xl. 10. xliii. 17, & al. freq. Also, The east wind. Gen. xli. 6, 23, & al. freq. Comp. Exod. x. 13. The east wind is particularly tempestuous and dangerous in the Mediterranean sea; and to this the Psalmist seems to allude, Ps. xlviii. 8. Such a storm is well known to the modern mariner by the name of a *Lecanter*. Comp. Greek and Eng. Lexicon in *Εσπεριόπνευ*. As Ns. קדמיני (formed as *צפוני* under *צפן* IV.) East, eastern. Ezek. x. 19. xi. 1, & al.

As a N. fem. in Reg. קדמה Towards the east, eastward, מִזְרָה, or the like, being understood. Gen. ii. 14, & al.

The reason why the east is denominated from this Root is evident, namely, because in the earth's progressive rotation the eastern part always precedes, or is before the western, which latter is therefore denominated אַחֲרָה the hinder or hindmost. Comp. under *אחור* V.

The celebrated *Cadmus*, who, according to *Herodotus*, lib. v. cap. 57, 58, came from *Phœnicia* into *Greece*, and whose companions introduced the use of the *Phœnician* letters into that country, seems to have had his appellation from this Root, q. d. The eastern.

IV. Chald. As a N. fem. in Reg. קדמה with מ or מן prefixed, used as a Particle of time, מִקְדָּמָה Before, q. d. At before. occ. Ezra v. 11. מן קדמה From or at before, aforesaid. occ. Dan. vi. 10, or 11. As a N. masc. plur. emphat. קדמיה The former, first. occ. Dan. vii. 24. As a N. fem. emphat. sing. and emphat. plur. קדמיה The first or former. occ. Dan. vii. 4, 8.

V. Chald. As a Particle קדם Before, in the

* See Hyde, Relig. Vet. Pers. cap. iv. p. 108, 9. 1st edit.

presence of, coram. Dan. ii. 10, 11, & al. freq. קדש מן From before, from. Dan. ii. 15, & al. Also, Before, q. d. At before. Dan. vi. 26, or 27.

קדר

I. In Kal, To be dark, obscure, black. occ. Job vi. 16. Jer. iv. 28. xiv. 2. (comp. Lam. iv. 8.) Joel ii. 10. iii. 20. Mic. iii. 6. In Hiph. To obscure, make dark. occ. Ezek. xxxii. 7, 8. In Hith. To make itself dark, become dark, be darkened. occ. 1 K. xviii. 45. As a N. קדר Black, dark. occ. Job xxx. 28. Comp. under חם I. As a N. fem. קדרות Darkness, obscurity. occ. Isa. 1. 3.

II. As words expressive of light are frequently in Scripture used for joy (see under נהר V.), so is קדר, denoting darkness, for grief or mourning. (Comp. Ezek. xxxii. 7, 8.) In Kal, To grieve, mourn. occ. Jer. viii. 21. As a Participle or participial N. קדר Mourning, mournful. Ps. xxxv. 14. xxxviii. 7, & al. As a N. fem. קדרנית Grief, mourning. occ. Mal. iii. 14; here used adverbially, ב being understood, In mourning or grief, mournfully. Horace uses the same images, lib. iv. ode iv. lin. 39, 40.

—pulcher fugatis

Ille dies Latio tenebris,

Qui primus almu risit adoleū.

Fair was that day, when darkness fled,
And victory smil'd—

Comp. under חשך II.

DER. Perhaps Gr. Κεδρος, Lat. Cedrus, Eng. A cedar, from it's dark hue.

קדש

I. In Kal and Hiph. To separate or set apart from it's common and ordinary to some higher use or purpose. This separation or setting apart is the ideal meaning of the word, as appears from * comparing Lev. xx. 24, with ver. 26; and Deut. xix. 2, 7, with Josh. xx. 7; in which last passage the LXX accordingly render it by διασεύσαν they severed. In like manner St. Paul, Gal. i. 15, alluding to Jer. i. 5, uses ἀφορίζειν to separate for קדש.

II. To set apart, or select persons or nations for purposes of war, deligere. Jer. xxii. 7. li. 27, 28. As a N. masc. plur. in Reg.

קדש Persons thus selected, delecti. Isa. xiii. 3. Comp. Jer. xxv. 9. Isa. xlv. 1. Hence applied to war itself, To prepare. Jer. vi. 4. Joel iii. 14, or iv. 9. Mic. iii. 5. But in this latter application perhaps there may be an allusion to the solemn declaration of war, or to some lustrations, or sacred rites performed previously to entering upon it. See the following sense, and comp. 1 Sam. xvii. 8, under בר IV.

III. In Kal and Hiph. To set apart, separate, or appropriate to sacred or religious purposes, to sanctify, consecrate. Gen. ii. 3. Exod. xiii. 2. 2 Sam. viii. 11, & al. freq. Applied to Jehovah it denotes to regard him in a peculiar, separate manner. See Num. xx. 12. xxvii. 14. Isa. viii. 13. xxix. 23. In Niph. To be sanctified, consecrated. Exod. xxix. 43. Lev. xxii. 32, & al. In Hith. To sanctify oneself. Exod. xix. 22. Lev. xi. 44, & al. As a Participle or participial N. קדש and קדש Sanctified, holy. Exod. xix. 6. xxix. 31, & al. freq. קדש is often applied to Jehovah, and denotes his being entirely separated from all evil and defilement. See Lev. xi. 44, 45. xix. 2. Comp. Isa. vi. 3. So in the plur. קדשים joined with אלהים Josh. xxiv. 19. Comp. Dan. iv. 5, 6, 15, or 8, 9, 18; and thus קדשים by itself signifies the Holy Ones, i. e. the Holy Persons of the Trinity, Prov. ix. 10; where observe that, according to the usual style of Hebrew poetry, קדשים in the latter hemistich corresponds to יהוה Jehovah in the former. Comp. Prov. xxx. 3. Job v. 1. Dan. iv. 14, or 17. But in Job xv. 15, קדשיו his (God's) holy ones seem to denote his holy angels. Comp. Job iv. 18, and Mat. xxv. 31. Mark viii. 38. As a N. קדש Holiness, sanctity. Exod. iii. 5. xv. 11, & al. freq. As a N. מקדש A sanctuary or holy place. Exod. xv. 17. It is particularly used for the Sanctuary or Holy Place, i. e. the outer division, of the Tabernacle or Temple. Lev. xvi. 33. 2 Chron. xxvi. 18, & al. freq. This, together with its furniture, and the services performed in it, was an eminent type of the body of Christ, the Holy One of God, whom the Father (the † Essence) sancti-

† Comp. Greek and Eng. Lexicon under ΠΑ-

ΤΗΡ VIII.

* See the learned Juv. Maci's Works, fol. p. 6, 7.

fied

fled and sent into the world, and of what he was to be and perform on earth. Comp. John i. 14. Luke i. 35. John x. 36, and see *Catcott's Sermons*, entitled, *The Tabernacle of the Sanctuary a Type of the Body of Christ*.

IV. In Kal, To consecrate in an idolatrous manner, or to idolatrous purposes. See Deut. xxii. 9. 2 K. x. 25. In Hith. To consecrate oneself thus, Isa. lxvi. 17. So as a participial N. שקר An idolatrous sanctuary or chapel. Isa. xvi. 12. Amos vii. 13, comp. ver. 9.

V. As Nouns שקר, fem. שקרה A prostitute, male or female. It is evident from 1 K. xiv. 24. xv. 12. 2 K. xxiii. 7. Hos. iv. 14, that such wretches were, among the Canaanites and apostate Jews, sacred to their idol ששם or Venus, and that they practised their abominable impurities as Acts of Religion. Accordingly the LXX (Complut.) renders the masc. N. in 1 K. xv. 12, by τελελεσμενους, and in 1 K. xxii. 46, by τελελεσμενων, the initiated, and so the LXX (Complut. Vatic. and Alexandr.) translate the fem. N. by τελελεσμενων, Hos. iv. 14. Comp. Deut. xxiii. 18, in LXX. Eusebius, Vit. Constantin. lib. iii. cap. 55, expressly informs us, that in that sink of pollution, the temple at Aphac, near mount Libanus, Venus was honoured not only by female, but by male prostitutes*. "Nor

* His words, speaking of this temple, are, Σχολη της εν αυτη πορνικης πασης αυταλας, πολλη εστι βαση διαφοροι το σωμα γυνιδες γυναικες ανδρες, το σωμα της φυσικης απασθασμιοι, Σηλησμοι (muliebria patientes, Valesius) τη δαιμονα λησμοι. Γυναικες ε αυ παρανομος ημιλαιοι, κλεψιγαμοι δ' ημιλαιοι, αφητοι εστι και επιρρητοι πραξεις, ος ε ανθρωποι και αποστατοι (lege αποστατοι) χωρη κατα τονδ τοιων επισημων. See Bockart, vol. i. 748, 749.

I add, that the original of this and all such sodomitical abominations (comp. Gen. xix. 5, &c.) being practised as Acts of Religion, seems to have been that very ancient physical opinion, that the Heaven or Air was αφροδης an hermaphrodite, or both male and female; by which, as Damascius the philosopher informs us, they meant to declare it's all-fruifol or prolific nature; for, speaking of the first principle, he says, that the Orphic Theology αφροδην αυτην υποκαταστα, προς αμεινεν των παντων γινωσκτικω σοφω. So in the Orphic verses concerning Jupiter, i. e. the Air or Ether, cited Arist. De Mundo,

Δις δ' εκ παντα τετυκται
Ζευς αφεν γυνικος, Ζευς δ' αμφοτος εκλετο Νυμφη.

"All things sprung from Jove;
Jove was a male, Jove an immortal bride."

have we any reason to doubt of the truth of what † Julius Firmicus relates concerning the sodomy practised in his time in some of their temples, particularly those of Juno, which, he says, they were so far from being ashamed of, that they made it the subject of their glorying. The learned Dr. Spenser † has shewn, that among the ancient pagan idolaters there were males, as well as females, consecrated to their deities, who prostituted themselves in their temples on the sacred festival, and were thought by so doing to yield them acceptable service; and that they were wont to dedicate the gains of their prostitution to their gods and goddesses‡. The like cursed impurities we find practised as acts of religion among the Indians in America, where, to use the words of a pious and learned writer§, "they dedicate young boys to sodomy, particularly at Old Port and Puna in Peru, where the Devil so far prevailed in their beastly devotions (as Purchas relates out of Cieza), that there were boys consecrated to serve in the temple, and at the times of their sacrifices and solemn feasts the lords and principal men abused them

* Οι μνη γαρ ΑΕΡΑ δ' αφη αφροδην, τον Διαν λελοισ.

"For some call the Air, which is of a twofold nature, both male and female, Jove, or Jupiter." Athenag. pro Christianis, cap. xviii. p. 83. See more to this purpose in Professor Campbell's Necessity of Revelation, p. 216, Not. and in Mr. Bryant's New System, vol. i. p. 314, &c. Comp. Jordan's Remarks on Ecclesiastical History, vol. ii. p. 298, &c. 2d edit.

From hence we may observe the peculiar propriety of the punishment of Sodom, and of the neighbouring cities. By their sodomitical impurities they meant to acknowledge the heavens as the cause of fruitfulness, independently upon, and in opposition to, Jehovah; therefore Jehovah, by raining upon them not genial showers, but fire and brimstone from heaven, not only destroyed the inhabitants, but also changed all that country, which was before as the garden of God, into brimstone and salt, that is not sown, nor beareth, neither any grass groweth therein. See Gen. xiii. 10. xix. 24. Deut. xxix. 23. Comp. Tacit. Hist. lib. v. cap. 7.

† "De Errore Profan. Religion, p. 10, 11, 12. 1678." Comp. under נבי ח. and לוי, lib. xxi. cap. 10, 13.

‡ "De Leg. Hebr. lib. ii. cap. 22, & 23."

§ Leland's Advantage and Necessity of the Christian Revelation, vol. i. part i. ch. vii. p. 191. quarto edit. and p. 176, 8vo. Comp. Deut. xxiii. 18, or 19, and under γν.

¶ Dr. Henry More, in his Explanation of the Grand Mystery of Godliness, book iii. chap. 12.

to that detestable filthiness; and generally in the hill-countries the Devil, *under shew of holiness*, had brought in that vice. For every temple or principal house of adoration kept one man, or two, or more, which were attired like women, even from the time of their childhood, and spake like them, imitating them in every thing; with whom, *under pretext of holiness and religion*, their principal men on principal days had that hellish commerce." It is too well known to be insisted on, that among the *Greeks*, particularly at *Corinth*, whores were consecrated to *Αφροδίτη* or *Venus**. *Strabo* calls these *harlots* *ἱεροδούλῃς* consecrated *aerovants* or *vetaries*, to *Venus* namely, which very well answers to the Heb. denomination קָחָה. And from *Gen. xxxviii. 21, 22.* (comp. ver. 15.), it appears that a similar consecration, or rather *desecration*, was in practice among the *Canaanites* as early as the days of *Judah*, and no doubt had gained ground among them before the *Israelites* came out of *Egypt*; hence one reason of the law, *Deut. xxiii. 18, or 19.*

VI. *Chald.* As a N. קָחָה, plur. קָחָה, *Holy, a holy one.* *Dan. iv. 5, 6, 10, or 8, 9, 13, & al.*

קָחָה

With a radical, but mutable, ה final.
To be blunt, hebetari, hebetescere.

I. To be blunt, as iron. occ. *Eccles. x. 10.*
So *Vulg. retusum.*

II. To be blunt, or, as we say, set on edge, as the teeth. occ. *Jer. xxxi. 29, 30.*
Ezek. xviii. 2; where *LXX* and *Symmachus* ἐγρομφισσαν, and *Vulg.* obstupescunt are set on edge.

קָחָה

In *Kal* and *Hiph.* To collect, assemble, gather together. *Exod. xxxv. 1.* *Num. i. 18. viii. 9. x. 7. xvi. 19, & al.* In *Niph.* To be gathered together, to assemble. *Exod. xxxii. 1.* *Num. xvi. 3.* *2 Chron. xx. 26, & al.* As a N. קָחָה An assembly, a congregation. *Gen. xxviii. 3.* *Exod. xii. 6, & al.* freq. On *Deut. xxiii. 3*, see *Prideaux*, Connection, part i. book vi. an. 428, p. 400, 1st edit. 8vo. As a

N. fem. קָחָה, and in *Reg.* קָחָה The same. occ. *Neh. v. 7.* *Deut. xxxiii. 4.* So as a N. masc. plur. קָחָה, and fem. קָחָה Assemblies, occ. *Ps. xxvi. 12. lxviii. 27.* As a N. קָחָה A gatherer together, an assembler. It seems to refer to *Solomon's* assembling the people, and discoursing with them on the most important subjects. The *LXX* render it *Ἐκκλησιαστής* a public speaker, a speaker in an assembly, whence our translators a preacher; and hence the name of the book, *Ecclesiastes*. The word קָחָה is properly feminine, and seems applied nearly in the same manner as we use the abstract Nouns *majesty, excellence, eminence, &c.* for personal titles, and hence it is joined with Verbs, either feminine, as *Eccles. vii. 28*;—or masculine, as *Eccles. i. 2. xii. 8, 9, 10.*

קָחָה

With a radical, but mutable or omissible, ה.
To stretch, stretch out, tend, tendere.

I. To stretch or tend towards. It is a word of gesture, and of like import as *St. Paul's* ἀποκαρδομία, *Rom. viii. 19.* *Phil. i. 20*, which is properly the † stretching forth of the head and neck, with earnest intention and observation, to see when a person or thing expected shall appear: so our Heb. Verb may be translated, To expect earnestly, anxiously, or eagerly. Thus *Aquila* and *Symmachus* render it by προσδοκᾶν. It is used in this sense transitively, and with ה or ה following. See *Gen. xlix. 18.* *Job iii. 9.* *Ps. xxvii. 14.* *Isa. v. 2.* Transitively, or, according to nineteen of *Dr. Kennicott's* Codices, with ה following, To lie in wait for. *Ps. lvi. 7.* As *Ns.* קָחָה Hope, expectation, properly the object. *Jer. xiv. 8.* *xvii. 13, & al.* קָחָה Expectation, hope, longing. *Ruth i. 12.* *Job vi. 8, & al.* freq.

As a N. fem. קָחָה, see under קָחָה.

II. As *Ns.* קָחָה Matter stretched forth or expanded. *Ps. xix. 5*; where *Aquila* καὶνῶν a line. Also, A measuring or marking line stretched out. *2 Chron. iv. 2.* *Isa. xlii. 13.* קָחָה The same. occ. *1 K. vii. 23.* *Zech. i. 16.* קָחָה Thread, yarn spun out in length. occ. *1 K. x. 28.* It is printed קָחָה after the *Chaldee* form, *2 Chron. i. 16.* Our English Translation of the

† See *Leigh's* Crit. Sacra, and *Greek and Eng. Lexicon* in Ἀποκαρδομία.

two

* See *Strabo*, lib. viii. p. 581, edit. *Amstel.* and *Leland's* Necessity and Advantage, &c. vol. i. p. 173, &c. 8vo. edit. Comp. *Eusebii* Præparat. Evangel. lib. iv. cap. 16, p. 162; and *Wetstein* on *1 Cor. i. 2.*

two last cited passages seems by far the best. *קטל* *A thread*. Josh. ii. 18, 21. Job vii. 6, *My days are swifter than a weaver's shuttle, וכלו במעט קטל, and they are finished for want of thread, to carry on, as it were, the web of life. See Scott on the place. It may perhaps be worth adding that the Parcae or Destinies in the Roman mythology were represented with distaffs, spinning the thread of human life. See Spence's Polymetis, dial. x. p. 152.*

III. In Niph. *To be made to tend, to tend.* Spoken of waters. occ. Gen. i. 9.—of nations. occ. Jer. iii. 17. 'The LXX in both places render it *συαγερθαι* to be gathered together. As a N. *קטל* *A place whither water tends, a ditch, pond, lake, reservoir, or the like.* occ. Gen. i. 10. (comp. Eccles. i. 7.) Exod. vii. 19. Lev. xi. 36. Isa. xxii. 11.

Hence Gr. *χυνω*, to pour, as waters. Eng. *To go.* Qu?

קט See under קטל

קט

I. In Kal and Niph. *To loath, nauseate, reject with loathing, be disgusted at.* It is used transitively in Kal, or with *ב* following in Niph. occ. Job viii. 14. x. 1. Ps. xc. 10. Ezek. vi. 9. xx. 43. xxxvi. 31. As a N. *קט* *A loathing, disgust.* occ. Ezek. xvi. 47. *Yet hast thou not walked after their ways, nor done after their abominations, קט כמעט that was a loathing (to thee) i. e. that was loathed (Eng. marg.) as a small matter (thou didst disdain such a low degree of wickedness), and so thou wast corrupted more than they in all thy ways.*

II. Chald. *קט*, see *קט*.

קט In Hiph. *To be exceedingly disgusted.* occ. Ps. cxix. 158. cxxxix. 21.

DER. *Quott*, full even to loathing. See *Lyc's Junius Etymol.* Anglican. Gr. *κωτος* grudge, dislike.

קט

To cut, cut off. It occurs not as a V. in the Heb. Bible, but may be taken as a Participle Benoni in Kal, Isa. xxviii. 2, *שער קטל* *A destroying storm*, Eng. Transl. So the Vulg. *Turbo conjringens, A shattering whirlwind.* The Chaldee Targum uses the V. in this sense.

As a N. *קטל* *A cutting off, excision, destruction.* occ. Deut. xxii. 24. Ps. xci. 6.

Hos. xiii. 14. This Root appears to be nearly related to *קטל* to crop, as *קטל* צרף.

קטל

In Arabic the V. signifies, *To amputate, cut off*, "amputavit, succidit." Castally and perhaps this is likewise the radical idea of the Hebrew.

I. *To kill, slay, cut off by death.* occ. Job xiii. 15. xxiv. 14. Ps. cxxxix. 19. As a N. *קטל* *Slaughter.* occ. Obad. ver. 9.

II. Chald. *To kill, slay.* occ. Dan. ii. 14. iii. 22. v. 19, 30. vii. 11. In lth. *To be slain.* occ. Dan. ii. 13.

DER. *Cattle.* Qu?

קטל

In Kal, *To be small, little.* occ. Gen. xxxii. 2 Sam. vii. 19. 1 Chron. xvii. 17. In Hiph. *To make small, diminish.* occ. Amos viii. 5. As a N. *קטן* *Small, little, young.* Gen. i. 16. xxvii. 15, 42. xiii. 15, & al. freq.

קטל

To crop, or pluck off. occ. Deut. xxii. 15; Job viii. 12. xxx. 4. Ezek. xvii. 4, 22.

קטל

I. In Kal and Hiph. *To fume, fumigate, make to smoke.* It is applied both to sacrifice and to incense. 1 Sam. ii. 15. 16. 2 K. xxiii. 8. Isa. lxx. 7. 1 Chron. ii. 34, or 49. 2 Chron. xiii. 11. Exod. xiii. 13, 18, 25. xxx. 7, & al. freq. And in many texts where this Verb is rendered in our Translation by *offering incense*, it seems rather to mean *offering by fire, making a fume*, whether by incense or sacrifice. See inter al. Jer. i. 16. vii. 9. xi. 12. As a N. fem. in Reg. *קטל* *Fume, nidor.* Ps. lxxv. 15. As Nouns *קטל* and *קטל* *Smoke, vapour.* occ. Gen. xix. 28. Ps. cxlviii. 8. cxix. 83. קטל (Jer. xlv. 21.) and fem. *קטלת* (Deut. xxxiii. 10.) and *קטלת* *Incense.* Exod. xxv. 6. xxx. 1, & al. freq. Comp. Ezek. xlvii. 22, and Eng. marg. 'Fem. *קטלת* *A censor, an instrument for fuming incense.* occ. 2 Chron. xxvi. 19. Ezek. viii. 11. Plur. *קטלת* *Incense-altar.* occ. 2 Chron. xxx. 14. Comp. Exod. xxx. 1.

It is well known to the learned reader, that the heathen generally retained the custom of *fuming incense* in honour of their false gods. Thus *Herodotus*, lib. i. cap. 183, tells us that on the larger altar belong-

ing

ing to the temple of *Jupiter Belus*, i. e. *Bēl*, in Babylon the Chaldeans consumed annually during the festival celebrated in honour of this God *Διζαντων χιλια ταλαντα* a thousand talents weight of *frankincense*. In *Homer*, II. vi. lin. 270, *Hector* directs his mother *Hecuba* to go to *Minerva's Temple* *συ. θυεσσιν* with *incense*; and in II. ix. lin. 495, *θυεσσι* *incense* is mentioned as one of the usual offerings for appeasing the offended Gods. *Virgil*, speaking of *Venus's* visiting the island of *Cyphus*, *Æn.* i. lin. 420,

— *Ubi templum illi, centumque Sabao*
Thure calent arce, sertisque recentibus halant.
"There was her temple, where with *incense*
sweet,
And fragrant flowers, an hundred altars fum'd."

And *Horace*, lib. i. ode 30, lin. 2, 3, invites the same goddess to come into the chapel dedicated to her by *Glycera*, *vacantis* thure multo, who invoked her with much *incense*; and ode 36, lin. 1, &c. he says, he will gratify the gods who had preserved his friend *Numida* in his voyage (i. e. *Castor* and *Pollux*) thure with *incense*; and once more the same poet, lib. iii. ode viii. lin. 2—4, speaking of performing a votive sacrifice to *Bacchus* for his own deliverance from an imminent danger, mentions *Acerra* thuris plena, *positusque carbo in cespite vivo*, the censer full of *incense*, and the burning coals placed on the altar of turf†.

The *fume*, whether of *incense* or of *sacrifice*, both of which were evaporated by fire, was to believers an emblem of the atoning merits of Christ's sufferings, and of their acceptableness to God. The latter in particular is frequently in Scripture spoken of, as *נחמה ריח* an odour of rest, or an appeasing odour. (Comp. *Prov.* xxvii. 9.) See inter al. *Exod.* xxix. 18, 25. *Lev.* i. 9, 13, 17. ii. 9. *Comp.* *Eph.* v. 2. And no doubt such was also the style of the ancient patriarchal believers. See *Gen.* viii. 21. Hence the

heathen mistaking, as the Jews afterwards did, the types for the realities, conceived the *fume*, *steam*, *odor*, or *κυσσ-σα* as *Homer* calls it, of the sacrifices themselves, to be peculiarly acceptable to their gods, and efficacious in appeasing their anger. For proof, I refer to *Homer*, II. i. lin. 66, 317. II. iv. lin. 48, 49, and especially to II. ix. lin. 495, &c. So *Ovid*, speaking of a sacrifice, *Metam.* lib. xii. lin. 153,

Et dis acceptus penetravit in aethera nidor.
And the fume grateful to the gods ascends.

Hence the Greek and Latin *Nectar*, which seems originally to have denoted *honey* from it's † perfumed smell (q. d. *נקטר*), or a liquor made of honey. Thus as in *Job* are mentioned the brooks of honey and milk, *חמאה*, and *Moses* frequently denominates *Palestine* a land flowing with milk and honey; so *Euripides* in *Bacch.* lin. 142,

ῥοι δὲ γαλακτι ποδοί,
ῥοι δ' οἶνω, ῥοι δὲ μέλισσων
Νεκταρι

The country flows with milk, it flows with wine,
And with the bees sweet *Nectar*.—

And *Ovid*, in his description of the earth in general during the golden age, *Metam.* lib. i. lin. 111, says,

Flumina jam lactis, jam flumina Nectaris ibant.
Here streams of milk, there streams of *Nectar* flow'd.

And *Virgil*, *Georg.* iv. lin. 164, says of the bees,

— *liquido distendunt Nectare cella.*
With liquid *Nectar* some distend the cells.

And hence *Nectar*, as every one knows, was fabled to be the liquor of the gods. II. Chald. *To bind, bind together*, from the Heb. *קשר*. It occurs not as a V. in the Bible, but is often used by the Targums in this sense. As a N. masc. plur. in *Reg.* קשר *Ligatures, ligaments*. So *Theodotion* συνδεσμοι, and *Vulg.* compages. *occ.* *Dan.* v. 6.

† *Virgil*, *Æn.* i. lin. 440.

— *Redolentque thymo fragrantia mella.*

And in *Lucretius*, lib. ii. lin. 847, *Nectar* signifies a sweet smell or perfume.

— *Nectar qui naribus balant.*

III. Chald.

* *Catcott's Sermons*, p. 290, Note, whom see.
† *Comp.* *Homer*, II. viii. lin. 48. xxiii. lin. 148; *Odyss.* viii. lin. 369; *Virgil*, *Æn.* iv. lin. 453. xi. 481; *Theocritus*, *Idyl.* xvii. lin. 123. To each of the *Orphic Hymns* is prefixed the name of the particular *incense* fumed in honour of the Deity, to whom the Hymn is addressed.

III. Chald. As a N. masc. plur. קטות *Knots, knotty points, difficulties.* occ. Dan. v. 12, 16.

קט Chald.

As a N. from the Heb. קץ, the *ץ* being changed into *ט*, as usual, *The summer.* occ. Dan. ii. 35.

קט See under קט.

קל

With a radical (see Deut. xxv. 3. xxvii. 16. Isa. xvi. 14.), but mutable or omisable, קל.

It denotes, *Levity, lightness, &c.*

I. In Kal, *To be light, alleviated.* Gen. viii. 8, 11. In Hiph. *To make light, alleviate, lighten.* Exod. xviii. 22. 1 K. xii. 4, 9, & al.

II. As a N. קל, plur. קלות *A light rod or staff.* Gen. xxx. 37. Exod. xii. 11. Num. xxii. 27, & al. freq. Hos. iv. 12, plainly refers to the *ῥαβδομαντεια* or *Divination by staves* practised among the eastern nations. See *Selden De Diis Syris*, synt. i. cap. ii. p. 28; *Godwin's Moses and Aaron*, p. 216; *Pococke and Bp. Newcome* on Hos.

III. In Kal, *To be light, nimble, swift.* 2 Sam. i. 23. Job vii. 6. ix. 25. Also, *To move lightly or speedily.* occ. 2 Sam. xx. 14; but observe that in this text the *Keri*, and twenty-two of Dr. Kennicott's Codices, among which the *Complutensian* edition, read וְהָיוּ וְהָיוּ *and they were gathered together*, and agreeably to this reading the LXX render the word by καὶ ἐκκλησιασθησαν, Vulg. by congregati fuerunt, and Targum וְהָיוּ וְהָיוּ. As a N, קל *Swift, nimble.* 2 Sam. ii. 18. Isa. xxx. 16, & al. freq.

Hence Gr. κελω to run swiftly, κελος, and Lat. *celes* a swift horse or horseman, Latin *celero* to hasten, whence Eng. *celebrity, accelerate, acceleration.*

IV. As a N. קל or קל, plur. קלות and קלות *Voice, sound, noise, articulate or inarticulate*, from it's *lightness* * or the *swiftness* with which it moves. Dr. *Derham* found, by many accurate experiments, that sound moves at the prodigious rate of 1142 feet in one second of time. See Gen. iii. 8, 17. Exod. ix. 23. xix. 16, 19, Lev. xxvi. 36. Job iv. 10. xxxix. 24. Psal. xciii. 3.

In 1 K. xviii. 41, *Elijah said—there is a*

* So *Avenarius* excellently, "*Est enim vox velocissima, & velocissime fertur.*"

sound of abundance of rain.—Ver. 45, and the heavens were black with clouds and wind, and there was a great rain. The same circumstances are remarked by *Virgil, Æn. iv. l. 160,*

*Interca magno misceri murmure cælum
Incipit: insequitur commistâ grandine nimbus.*

And both the sacred historian and the poet notice the peculiar sound that precedes rain. So we commonly say. The wind sounds hollow, like rain. But though no physical fact is more obvious or better known than this, yet I must confess I never could account for it, till I read the following passage in the learned *W. Jones's* *Physiolog. Disquisitions*, p. 616. "There is no prognostic of rain more infallible, than a whistling or howling noise of the wind. The south wind is most apt to have this effect, because it brings with it the most vapour; but I believe any wind that is moist enough will produce the like sound; and it is probable that the consequence of this humidity in the wind is the same in every climate." Which observation he confirms from 1 K. xviii. 41, above quoted.

Harmer, *Observ.* vol. iii. p. 295, &c. seems right in explaining the noise (קל) of the bridegroom, and the noise of the bride, Jer. xxxiii. 11, not of the noise they make personally, but of the noisy mirth of their friends and attendants, according to the customs which Dr. *Russel* distinctly informs us are observed in the eastern weddings to this day, *Nat. Hist. of Aleppo*, p. 125—129.

On Joel ii. 4, observe that Dr. *Chandler*, *Travels in Asia Minor*, p. 30, 31, takes notice of the prodigious crackling and noise which accompanied an accidental fire, which was kindled in the long, parched grass, near Troas, and devoured all before it. See *Harmer's Observations*, vol. iv. p. 146.

Hence Greek κελω and κελω, Eng. *to call*, Gr. κλος report, celebrity. Also old Latin *cala*, whence *calenda, calends.*

V. In Niph. *To be light, easy, not difficult.* occ. Prov. xiv. 6.

VI. In Niph. *To be light, trifling, comparatively mean or unimportant.* 1 Sam. xviii. 23. 2 K. iii. 18. xx. 10.

VII. In Kal and Niph. *To be light, vile, contemptible.*

contemptible. Job xxxix. 34. Gen. xvi. 4. Deut. xxv. 3. In Hiph. *To esteem vile, despise, make light of, set light by.* occ. Deut. xxvii. 16. (where LXX ἀτιμάζων *dishonouring*) 2 Sam. xix. 43, or 44. Ezek. xxii. 7. As a N. קֶלֶן *Vileness, ignominy.* Job x. 15. Ps. lxxxiii. 17. Prov. iii. 35, & al.

VIII. *To roast, parch, fry, that is to evaporate the fluids, and so make light by roasting, parching, &c.* So the LXX ἀπὸ τῆς γάρις, and Vulg. frixit in Jer. xxix. 22, which is the only passage where it occurs as a V. in this sense; but as a Participle paoul קָלֵי *Parched, parched corn.* occ. Lev. ii. 14. Josh. v. 11. As a N. קָלֵי *Parched corn.* occ. Lev. xxiii. 14. Ruth ii. 14. 1 Sam. xxv. 18. 2 Sam. xvii. 28. קָלֵי The same. occ. 1 Sam. xvii. 17; but observe that fourteen of Dr. Kennicott's Codices read קָלֵי and קָלֵי in the above cited texts plainly denote *parched corn*, and in Lev. ii. 14. xxiii. 14. Josh. v. 11, probably *barley*, which in Judea ripens before wheat. (Comp. under מִסֵּל I.) In 2 Sam. xvii. 28, the former קָלֵי joined with *barley* and *meat*, is rightly explained in our Translation by *parched corn*, as the latter קָלֵי, following *beans* and *lentils*, is by *parched pulse*. Both these still make part of the food of the eastern people. Thus *Hasselquist*, Travels, p. 166. "On the road from *Acra* to *Seide* we saw a herdsman—eating his dinner, consisting of *half ripe ears of wheat*, which he *roasted*, and ate with as good an appetite as a Turk does his pillaus.—*Roasted ears of wheat*," he adds, "are a very ancient dish in the east, of which mention is made in the book of *Ruth*," ch. ii. 14. But these however were more probably *barley*, as it was then *barley*,—not *wheat-harvest*. (Comp. ch. i. 22.) "In *Egypt*," proceeds my author, "*such food* is much eaten by the poor, being the ears of maize or Turkish wheat, and of their *dura*, a kind of millet. When this food was first invented in the earliest ages of the world, art was in a simply state; yet the custom is still continued in some nations, where the inhabitants have not even at this time learned to pamper nature." And as to *parched pulse*, frixum cicer, as the Vulg. renders the latter קָלֵי, 2 Sam. xvii. 28,

Dr. *Shaw* informs us, Travels, p. 140, that the *garvanços*, *ci er* or *chich-pea* are in the greatest repute after they are *parched in pans or ovens*, then assuming the name of *leblebby*. This seems to be of the greatest antiquity, for * *Plautus* speaks of it as a thing very common in his time; the like observation we meet with in † *Aristophanes*—The *leblebby* of these times may probably be the קָלֵי *parched pulse* of the Holy Scriptures (2 Sam. xvii. 28)."

IX. As a N. with a formative נ, נִקְלָה *A parching, feverish heat.* So the Targum נִקְרִיחָא *a burning.* occ. Ps. xxxviii. 8.

Hence Greek καλῆος, Doric καλῆος, hot, burning, Lat. *caleo* to be hot, whence *calefacio, calidus, &c.* and Eng. *calefy, calefaction, calid.* Also the Arabic *Al-kali*, a kind of plant burnt, from the ashes of which is made the *Sal † Al-Kali*; and hence in Eng. we use *Alcali, alkaline, alkalious.*

קָלֵי I. *To be or become exceedingly vile.* occ. Nah. i. 14; 1 in קָלֵי supplying the place of the second ל. In Huph. *To be made exceedingly vile.* occ. 1 Sam. iii. 13.

II. In Kal and Hiph. *To regard or treat as exceedingly vile, to curse.* Gen. viii. 21. xii. 3. *To vilify, revile.* Exod. xxi. 17. xxii. 28. 2 Sam. xvi. 5, 7. Neh. xiii. 25. See Dr. *George Campbell's* Note on Mat. xv. 4. As a N. fem. קָלֵי *a curse, malediction.* Gen. xxvii. 12, 13, & al. freq. Comp. קָלָה VII. It is applied to a person, Deut. xxi. 23, קָלָה אֱלֹהִים *Cursed of, or by, God*; so LXX καταρκαμενος ὑπὸ Θεοῦ, and Vulg. *maledictus a Deo*; but *Aquila* and *Theodotion* καταπα Θεοῦ. Comp. Gal. iii. 13, in the Greek, and for an excellent comment on Deut. xxi. 23, see *Vitranga*, Observat. Sacr. lib. ii. cap. 12.

III. *To smooth or polish, as a metalline*

* "In *Bacch.* act. iv. scen. v. lin. 7,

Tam frictum ego illum reddam, quàm frictum est cicer."

To which we may add that *Horace* mentions the frictum cicer as a food used by the poorer Romans in his time, Art. Poet. lin. 249.

—*Si quid fricti ciceris probat, & nucis emptor.*

† "In *Pace*, speaking of a country clown, ἀρπαζων τῶν ἐνδοξῶν *parching some cicers.*" See also *Bechart*, vol. iii. 46, 47.

‡ See *Bechart*, vol. iii. 45.

T t

body,

body, to burnish, from the swift and repeated motion with which it was performed. Burnishing is now performed by a round, polished piece of steel, called a burnisher, which is rubbed with a swift motion upon the metal. As a Participle or participial N. קלל Burnished. occ. Ezek. i. 7. Dan. x. 6. Comp. below קלקל III.

קלקל I. To be exceedingly light. It occurs not as a V. but as a Participle or participial N. קלקל Exceedingly light. occ. Num. xxi. 5. So Vulg. levissimo.

II. In Kal, To move very lightly or swiftly. occ. Ezek. xxi. 21; where Vulg. commiscens mixing together; on which passage Jerome tells us that "the manner of divining by arrows was thus: They wrote on several arrows the names of the cities they intended to make war against, and then putting them promiscuously all together into a quiver, they caused them to be drawn out thence in the manner of * lots; and that city whose name was on the arrow first drawn out was the first they assaulted †." In Hith. To move oneself, or be moved very lightly. occ. Jer. iv. 24. Comp. קלה III.

III. To furnish by moving or rubbing swiftly against a whetstone or the like. So the French Translation, *ait fourbi*. occ. Eccles. x. 10. Comp. above קלל III. and פנה IV.

קלח

Occurs not as a V. in Heb. but hence as a N. fem. קלח A caldron, kettle. occ. 1 Sam. ii. 14. Mic. iii. 3. The V. in Chaldee signifies to flow, flow out, flow down; and so the LXX render קלח by χυρσεν, from χυω to pour forth; thus it seems a name for a larger kind of vessel.

קלט

To contract. It occurs not as a V. in the Heb. Bible; but hence,

I. As a Participle קלט Contracted, shrunk up, having some part contracted, or shrunk, spoken of an animal. occ. Lev. xxii. 23.

Hence perhaps Eng. cold, i. e. contracted or compacted air. Comp. under קרה VIII.

* Comp. under חלש III.

† *Prideaux*, Connect. part i. book i. an. 590, vol. i. p. 76, 8vo. edit. Comp. *Calmet's* Dictionary in Arrows; *Salé's* Prelim. Disc. to *Koran*, p. 126, 7; and *Modern Univers. Hist.* vol. i. p. 360, 1st edit.

II. As a N. מקלט Contraction, retreat, retirement, refuge. Num. xxxv. 6, & al. freq.

קלם

To sport in contempt, to deride. occ. Exek. xvi. 31, And thou wast not as an harlot, in that thou scornest hire; or else, to sport at or deride hire, i. e. in order to make thy lover give thee more; as the Vulgate explains it, Nec facta es quasi meretrix fastidio augens pretium. Nor wast thou like an harlot who increaseth her hire by disdain, i. e. of what is offered her. In Hith. With ב following, To sport oneself with, to make sport at, to mock, scoff. occ. 2 Kings ii. 23. Exek. xxii. 5. Hab. i. 10. So in the two former of these texts the LXX render it by καλαπαιζω and εμπαίζω. As a N. מקלם A derision, sport. occ. Ps. xlv. 14. Jer. xx. 8. Ezek. xxii. 4.

קלע

The idea seems to be, Curve, bending, hollow, whence the Greek κοιλος hollow.

I. As a N. קלע A sling from it's bending form. See 1 Sam. xxv. 29. freq. occ. Hence as a V. To sling, cast, or throw with a sling. occ. Jud. xx. 16. 1 Sam. xvii. 49. xxv. 29. Jer. x. 18. As a participial N. masc. plur. קלעים Slings. occ. 2 K. iii. 25.

II. As a N. masc. plur. קלעים, and in Reg. קלעי, Curtains hanging double and hollow, or as we express it slung, over rods supported by pillars, and so in form resembling slings. It is in our translation very properly rendered hangings, and is used only for those of the court of the Mosaic tabernacle. freq. occ. See Exod. xxvii. 9, 11, 12, 14, 15; where we may observe that קלעים אמה עשרה the hangings fifteen cubits, ver. 14, is equivalent to חומש עשרה קלעים fifteen hangings, ver. 15; and consequently that each hanging was one cubit broad. Comp. ver. 9, with ver. 11.

III. As a N. masc. plur. קלעים The (two) leaves of a double wicket, turning upon the same hinge or centre, and so called from their form inclining towards each other, not unlike the two sides of a sling. occ. 1 K. vi. 34, where it is plainly equivalent to עלעיים; and "it seems," says Bate, "that the doors or gate which opened

opened in two, as great gates do, had lesser doors or wickets, which were *double*; so that when one leaf of the wicket opened, the other shut to; and when a person entered, the inner leaf opening before him, the hinder one shut after him. See Ezek. xli. 23, 24."

Dr. Russell (Nat. Hist. of Aleppo, p. 3.) says, that the houses at Aleppo are "entirely shut up towards the street with double doors so contrived, as that, when open, one cannot look into the court yard."

IV. *To hollow or scoop out in carving.* occ. 1 K. vi. 29, 32, 35. Ver. 29, קלע פתוחי קלעו he hollowed out hollow carvings of Cherubs, &c. which were afterwards, ver. 35, filled up with gold; קלע פתוחי expresses the first openings or incisions, קלע the hollowing or scooping out of the engravings. As a N. fem. plur. מקלעות Engravings. occ. 1 Kings vi. 18, 29, 32. vii. 31.

Hence plainly the Lat. *calo* (pronounced *kalo**) to engrave.

קלש

Occurs not as a V. in Heb. but the Chaldee Targum Jonath. in Gen. xxi. 15, uses it in 1th. for being attenuated, wasted. As a N. קלשן *The tine or spike of a fork from it's slenderness.* occ. 1 Sam. xiii. 21; where שלש קלשן is used for a three-tined instrument or fork; so the Vulg. renders the words by Tridentum, and a Greek version in the Hexapla by Τριτοκε-
λγσιu.

קם

To rise, arise, stand, stand up, be established, &c. It is a very general word. The following are it's principal applications:

I. In Kal, *To rise, arise.* Gen. xiii. 17. xviii. 16. xix. 1, & al. freq. In Hiph. *To cause to rise, to raise up.* Josh. v. 7. Jud. ii. 18. 2 K. ix. 2, & al. In Huph. *To be raised in dignity.* 2 Sam. xxiii. 1. *To be reared up as a building.* Exod. xl. 17. As a N. fem. in Reg. קמה *A rising up.* occ. Lam. iii. 63.

II. In Kal, With אל, על, or ב following, *To rise up against, in a hostile manner.* Gen. iv. 8. Jud. ix. 18. Ps. liv. 5. xxvii. 12, & al. As a Participle Benoui in Kal masc. plur. in Reg. קמי, קמי, קמי, קמי, קמי, Those that rise up against—

* See Littleton's and Ainsworth's Dictionaries on the letter C.

me—thee—him—us. See 2 Sam. xxii. 40. Exod. xv. 7. Deut. xxxiii. 11. Ps. xlv. 6. Comp. 2 K. xvi. 7. So קמו Job xxii. 20, may be, *The party that rises up against us, i. e. the wicked, "Factio nobis adversaria."* Schultens, whom see. In Hiph. *To raise, stir up.* 1 Sam. xxii. 8.

III. In Kal, *To stand, remain, subsist, be established.* See Deut. xix. 15. Josh. ii. 11. 1 Sam. xiii. 14. Jer. xlv. 29. Ps. i. 5. In Hiph. *To cause to stand, to establish.* Num. xxx. 14, 15. 1 K. vi. 12. ix. 5. In Huph. *To be established.* Jer. xxxv. 14. As a N. fem. קמה, קמה, and in Reg. קומה, *Stature, height.* Exod. xxvii. 18. xxxviii. 18. Isa. x. 33. Gen. vi. 15. 1 K. vi. 23, 26. vii. 15, & al. As a N. מקום, plur. fem. מקמות, *A standing, station, or place where any thing standeth or subsisteth.* Gen. i. 9. xix. 27. Deut. xii. 2. Jud. xix. 13, & al. freq. As a N. קומ *That which subsisteth, substance.* occ. Gen. vii. 4, 13. Deut. xi. 6. As a N. fem. קומה *A standing, power to stand.* occ. Lev. xxvi. 37.

IV. *To rise, grow up, as corn.* It seems used as a Verb in this sense. 2 K. xix. 26. Isa. xxxvii. 27. So the Vulg. renders it as a V. *maturesceret it was ripened.* So also the Chaldee Targum שבוהן *it cometh to be (in) ears.* As a N. fem. קמה *Grown, or standing corn.* Jud. xv. 5. Isa. xvii. 5, & al.

V. In Kal, Applied to the eyes, *To grow consistent, thicken, be incrassated.* It refers to the humours of the eye, which in old age lose much of their fluidity, and become gross and thick, and by consequence less transparent. occ. 1 Sam. iv. 15. 1 K. xiv. 4. So the LXX, preserving nearly the idea of the Heb. render it in the former passage *παρὰσφραν, steterant, were become stiff.* And observe, that in that text קמה is the 3d person fem. sing. preter in Kal joined with the fem. plur. עיני in a distributive sense, q. d. *each of his eyes was thickened.*

קם In Hith. *To raise up oneself, to rise up.* The reduplicate קם denotes *intensity or violence.* occ. Job xx. 27. xxvii. 7. Ps. lix. 2. Comp. קם II. As a N. fem. plur. קומיות, q. d. *Uprightnesses.* occ. Lev. xxvi. 13; where it is used adverbially, the Particle ב being understood, as usual, *With uprightness, uprightly, as opposed*

posed to *bending* or *stooping* under a yoke. As a N. masc. plur. in Reg. קמפס Persons who rise up, insurgents, adversaries. occ. Ps. cxxxix. 31.

DER. Perhaps Greek κόμη, and Lat. *coma* the hair which riseth on a man's head. Also, Eng. *A comb* on the head of a cock.

קמפ

Occurs not as a V. in the Heb. Bible; but as a N. קמפ Meal, flour, corn reduced to powder by grinding. Gen. xviii. 6, & al. freq. The radical idea of the word seems to be to grind, or reduce to powder by grinding. So the Greek αλεωσεν (by which word the LXX generally render קמפ) is from αλεω to grind, and our Eng. meal, from the German malen to grind. Comp. DER. under כח.

קמפ

To lay hold on, as a criminal, to arrest. occ. Job xvi. 8. xxii. 16. In the former text the LXX render it επελαζε thou hast laid hold on; in the latter συνεληφθησαν were taken, seized; Symmachus αλωσονται shall be taken, and Vulg. sublatis sunt were taken away. See Scott on the texts.

קמפ

To wither, fade. occ. Isa. xix. 6. xxxiii. 9. So the Vulg. in the former passage marcescet.

DER. By transposition, *qualm*, *calm*. Qu?

קמפ

To grasp, take a grasp, or handful. As a N. קמפ A handful. Lev. ii. 2, & al.

קמפ

Occurs not as a V. in Heb. but in Arabic the words קמפ and קמפ, which seem corruptions of this Root, denote Agitation, commotion, &c. As Ns. קמפ, קמפ, and קמפ A species of thistle or nettle, so called perhaps from the agitation it occasions in the nerves or nervous fluid, and the pain consequent thereupon. So Vulg. urtica a nettle; thus named from uro to burn, on account of the burning pain it occasions. occ. Isa. xxxiv. 13. Hos. ix. 6. Prqv. xxiv. 31.

קמפ

To lament, wail. It is perhaps, like the Greek θρηνην (by which, or it's relatives, the LXX constantly render it) and the Eng. *whine*, a word formed by an onomatopœia from the sound. It occurs pothowever as a V. but in the simple form

(see below קמפ) but hence, as a N. fem. קמפ, plur. קמפ and קמפ A lamentation, moan. 2 Sam. i. 17. Jer. vii. 29. Ezek. xxxii. 16. 2 Chron. xxxv. 25. Ezek. ii. 10. Hence Eng. *whine*. Qu?

קמפ To lament, wail, bewail; the reduplicate denoting the repeated cries or shrieks of the mourners. 2 Sam. i. 17. iii. 33. Ezek. xxxii. 16, & al. As a participial N. fem. plur. קמפ Mourn- ing women. So the LXX θρηνησαι, and Vulg. lamentatrices. occ. Jer. ix. 17. Comp. 2 Chron. xxxv. 25. Eccles. xxxviii. 16, 17; and see Homer, Il. xxiv. lin. 720—3, with Dacier's and Pope's Note, and lin. 746; and Savary, Lettre 14^{me} sur l'Egypte, p. 150, Note, and p. 154. The custom of employing mourning women by profession still prevails in the East. Thus Dr. Shaw, Travels, p. 242, speaking of the Moorish funerals, says, "There are several women hired to act on these lugubrious occasions, who like the Pæfice or mourning women of old are skilful in lamentation (Amos v. 16.), and great mistresses of these melancholy expressions (that is, as he had before remarked, of squalling out for several times together, Loo, loo, loo, in a deep and hollow tone, with several ventriloquous sighs); and indeed they perform their parts with such proper sounds, gestures, and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow. The British factory has often been very sensibly touched with these lamentations, whenever they were made in the neighbouring houses." Comp. Jer. ix. 18. Amos v. 16. So Niebuhr, Voyage en Arabie, tom. i. p. 150. "The relations of a dead Mahometan's wife, not thinking themselves able to mourn for him sufficiently, or finding the task of continual lamentation too painful, commonly hire for this purpose some women who understand their trade, and who utter woful cries from the moment of the death of the deceased until he is interred." Comp. also Hasselquist, Travels, p. 104.

קמפ

The radical import of this Root seems to be, To eat into, corrode, as fire. For though not used strictly in this sense, yet it is frequently

frequently joined with other words expressive of *fire, heat, or burning*, (see Deut. iv. 24. Psal. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19.), and sometimes even with such as denote *eating, consuming*; as for instance, Ps. lxi. 10, קנאני ביתך אכלתני Zeal for thy house hath eaten, corroded, me. Ps. cxix. 139, צמחתי קנאתי My zeal hath consumed me. Comp. Num. xxv. 11. Zeph. i. 18. iii. 8. And from the Heb. word in this view appear to be derived the Greek *κναιω* and *κναιω*, to *abrade, scrape, cut*, and Eng. *gnaw*.

ק is in the Heb. Bible generally applied to the *fervent or ardent affections* of the human frame, whose effects are well known to be even like those of *fire, corroding and consuming*. (See Prov. vi. 34. xiv. 30. in Heb.) And accordingly the poets, both ancient and modern, abound with descriptions of these *ardent and consuming affections* taken from *fire* and its effects. The learned reader will from this hint easily recollect enow. It is predicated both of man, and, *αὐθροπιαθως*, of God. The LXX usually render it by *ζηλω* to be *zealous*, and *ζηλος* *zeal*, which are derivatives from *ζεω* to be *hot*.

To burn with zeal, to be *ferent* or *zealous* in a good sense. Num. xxv. 11. In this good sense it is generally followed by ל prefixed to the person or thing for or on account of whom one is *zealous*, as Num. xxv. xiii. 1 K. xix. 10, 14. Joel ii. 18. Zech. i. 14. viii. 2. As a N. fem. קנא, and in Reg. קנא, Zeal. Isa. lix. 17. 2 K. x. 16. Ps. lxix. 10, & al.

In Kal, To burn with *jealousy, to be jealous of, envious or indignant against, to envy*. In this sense it is generally followed by ה or כ, as Gen. xxvi. 14. xxx. 1. Ps. xxxvii. 1. lxxiii. 3, & al. freq. (comp. Prov. xxiv. 1.) but twice by ל, Ps. cvi. 16. Also, To *inflame with, or provoke to, jealousy, indignation, or envy*. Deut. xxxii. 21. Comp. 1 K. xiv. 22. Ezek. viii. 3, 5. In Hiph. The same. Deut. xxxii. 21. Psal. lxxviii. 58. As a participial N. קנא Zealous. Exod. xx. 5, & al. As a N. fem. קנא, and in Reg. קנא, Burning jealousy, or indignation. Num. v. 14. Psal. lxxix. 5. Isa. xlii. 13. Ezek. xxxv. 11, & al. freq.

Quam lentis penitus macerer ignibus—
With what slow fires I'm consumed—

says *Horace* in a fit of jealousy, lib. i. ode xiii. lin. 8.

III. Chald. קנא of the same import as Heb. קנה, To buy. occ. Ezra vii. 17.

קנה

With a radical, but mutable or omissible, ה. To hold, contain, as somewhat hollow doth, hence Greek *κενος* hollow, and Eng. a can. It occurs not as a Verb simply in this sense, but

I. As a N. masc. קנה A hollow pipe or tube, natural or artificial. Hence Greek *καννα*, Lat. *canna*, and Eng. *cane*, Lat. *canalis*, Eng. *canal*.

1. A stalk of corn. Gen. xli. 5, 22.

2. A branch of the candlestick, made hollow like a pipe. Exod. xxv. 31, 32, & al.

3. A reed or cane. 1 Kings xiv. 15. 2 K. xviii. 21.—for measuring, Ezek. xl. 3, 5, & al. קנה בשם The sweet-scented cane. Exod. xxx. 23. Called simply קנה, Cant. iv. 14. Isa. xliii. 24. Ezek. xxvii. 19; and קנה הטוב good cane, Jer. vi. 20. *Ευοδωμ καλαμοιο* sweet-scented calamus or cane is mentioned with other aromatics, as growing in Arabia, by *Dionysius*, *Perieges*. lin. 771, edit. *Wells*. *Pliny* (*Nat. Hist.* lib. xii. cap. 22.) calls it *calamus odoratus*; it was otherwise called *calamus aromaticus*, by which name it is still known, and has an agreeable aromatic smell when fresh broken*.

4. A hollow bone. occ. Job xxxi. 22; where it denotes the os humeri, or upper bone of the arm.

5. The beam of a balance, from it's resemblance to a cane. So LXX *ζυγφ*, and Vulg. *statera*. Or perhaps *cances* might anciently be the very substances of which they made the beams of balances for weighing small weights. Isa. xli. 6.

II. As a N. קן A hollow receptacle.

1. A nest, for birds. Deut. xxii. 6. Psal. lxxxiv. 4, & al. Comp. below קן I.

2 A room, cabin, or mansion, for men or animals. Gen. vi. 14. Num. xxiv. 21, & al. With Num. compare the "celsaridum *Acherontia*" of *Horace*, lib. iii. ode iv. lin. 14.

III. As a N. קן A spear, from it's resemblance to קנה a cane, according to some; but rather, I apprehend, a helmet or

* See *New and Complete Dictionary of Arts, &c.* in CALAMUS AROMATICUS, and *Scheuchner's* Phys. Sacr. on Exod. xxx. 23.

T t 3

casque,

casque, which contains and so protects the head. occ. 2 Sam. xxi. 16. *The staff or hold of a spear* (as *Bate* renders it) was hardly of brass, and the head of a spear seems to have no connexion in sense with the Root קנה.

- IV. In Kal, *To hold, possess, get, gain, acquire* in whatever manner, by gift, purchase, or otherwise. Gen. iv. 1. xxv. 10. Exod. xv. 16. Ps. lxxiv. 2. Eccles. ii. 7, & al. freq. In Niph. *To be acquired, gotten, bought*. Jer. xxxii. 43. In Hiph. *To possess, be in possession of, or perhaps To purchase, as a servant*. occ. Zech. xiii. 5; which is strangely rendered in our Translation by *taught me to keep cattle*. Comp. Gen. xxxix. 1. xlvii. 19, 23. Exod. xxi. 2. Eccles. ii. 7. So, as a Participle Hiph. Job xxxvi. 33, *Concerning Him* (i. e. God) *declareth his thunder, מְקַנֵּה אֱלֹהִים על עֲרָא* possessing wrath for or against pride or arrogance. So even the heathen poet *Horace*, lib. iii. ode v. lin. 1,

*Cele tonantem credidimus Jovem
Regnare*

*His thundering proves that mighty Jove
With wondrous force rules all above.*

CARECH.

And in another place, lib. i. ode 34, after having described *Jupiter* as shaking the earth, the waters, and even the infernal regions with his *thunder*, he adds, lin. 12, &c.

*Faet ima summis
Mutare, et insignem attenuat Deus,
Obscura promens*

*The God can set the low on high,
And bring the glorious to the dust.*

Where the thought is similar to that in Job, but surely the expression in energy far inferior. And further to illustrate Job xxxvi. 33, see the beginning of the next chapter, where the same subject is continued. On Ezek. viii. 3, comp. under סמל. As a N. מְקַנֵּה, and in Reg. Possession, acquisition, purchase. Gen. xvii. 12, 13. xxiii. 18. xlix. 32, & al. And because the ancient possessions principally consisted in cattle, hence מְקַנֵּה is most frequently used for cattle. See Gen. xiii. 7. xlvii. 17. Job i. 3, 10.

Hence Eng. *To gain, win*.

V. As a N. fem. קִנְיָה Lamentation. See under קן.

קן I. In Kal and Hiph. *To build or make a nest, to nest, nestle*. occ. Ps. civ. 17. Isa. xxxiv. 15. Ezek. xxxi. 6. Jer. xlviii. 28. xxii. 23; where קִנְיָה seems a Participle fem. Hiph. with ' me or my postfixed. This is hardly to be expressed in English; but in Lat. might be rendered, *O miki nidificans*, q. d. *O my nest-maker, O thou who makest thy nest before me; and so I think the final י is to be understood in the preceding יִשְׁכְּנִי*, as likewise in Ezek. xxvii. 3. Comp. שְׁכַנְיָתִי, Jer. viii. 18, under בל.

II. As a N. קִנְיָה Possession, property. Gen. xxxiv. 23. Josh. xiv. 4, & al. Comp. above קנה IV.

קנן

Occurs not as a V. in Heb. but the idea probably is *To smell strong, emit a strong smell*, for in Arabic it denotes, I suppose by a dialectical abuse, *To have a strong, but fetid, smell*. As a N. קִנְיָה קִנְיָה Cinnamon, so called from it's strong aromatic smell and flavour. What is commonly known to us under the name of cinnamon is the *second or inner bark of the cinnamon-tree, which grows in great abundance in the East Indian island of Ceylon; but *Scheuchzer*, *Physica Sacra* on Exod. xxx. 23, conjectures that as the bark of the root is more valuable than that of the trunk, so the קִנְיָה קִנְיָה sweet-smelling cinnamon, LXX *κινναμωμον* *ewōdes*, which Moses used for the holy anointing oil, was of the latter sort. occ. Exod. xxx. 23. Prov. vii. 17. Cant. iv. 14. Comp. Eccles. xxiv. 15.

DER. Gr. *Κινναμωμον*. Lat. *Cinnamomum*, Eng. *Cinnamon* †.

קנן

Occurs not as a V. in Heb. but "in Arabic signifies to hunt, to lay nets or snares, and is applied, as *Schultens* shows, to the using of deceitful arts. See his Commentary [on Job namely]. The N. קִנְיָה (in Arabic) is a snare. See *Castell*, *Lex. Hept. i*". As a N. masc. plur. in Reg. קִנְיָה Snares. Once, Job xviii. 2, *How long will ye put or set קִנְיָה לַמִּלֵּךְ* snares of or in words (*aucupia verborum*, *Castell*; *captivos laqueos sermonibus*, *Schultens*) i. e. insinuating words.

* See *Brooks's Nat. Hist.* vol. vi. p. 23, 24.

† Comp. *Greek and Eng. Lexicon* under *Κινναμωμον*.

‡ *Scott's Note* on Job xviii. 2.

urs not as a V. in the simple form, but the reduplicate.

To cut or pluck off. So the Vulg. disinget. Once, Ezek. xvii. 9. This Root seems related to קץ (which see under ק) as פירס to פיר.

divine, presage, prognosticate. Deut. viii. 10. (where this seems to be the general term for *divining*, of which the following words denote the species),

Sam. xxviii. 8. 2 K. xvii. 17, & al. as a N. קסם *A diviner.* Deut. xviii. 14.

Sam. vi. 2, & al. Comp. Isa. iii. 2, here LXX σοφιστης, and Vulg. ariom a soothsayer. Also, *Divination.* Num. xiii. 23. Ezek. xxi. 21, & al. Plur. קסמים

The rewards of divination. So Vulg. pretium divinationis. Num. xxii. 7. or as פלע is used for the reward of work in general (see פלע), so קסמים for the rewards of divination. These St.

Peter, 2 Ep. ii. 15, calls μισθον αδικιας the reward of unrighteousness. Thus קסם is generally used in a bad sense, but sometimes in a good one. As a N. קסם

Sacacity, penetration in discovering, or rather guessing hidden things. Prov. xvi. 10. R. Dutch *ghissen*, Eng. *guess*, &c. Qu?

curs not as a V. in Heb. and the ideal meaning is uncertain, but as a N. קסם

An inkhorn. So one of the editions of *Aquila μαλανοδοχειον*, and Vulg. atramentarium. occ. Ezek. ix. 2, 3, 11, *A*

riter's or scribe's קסם inkhorn upon his loins. This, though by no means conformable to our custom, yet agrees with that of the modern eastern nations. Thus Dr. Shaw informs us, Travels, p. 227,

that among the *Moors* in *Barbary*, "the *Hojas*, i.e. the writers or secretaries, suspend their inkhorns in their girdles; a custom as old as the prophet Ezekiel,

ch. ix. 2." And in a note he adds, "That part of these inkhorns (if an instrument of brass may be so called) which passes betwixt the girdle and the tunic, and holds their pens, is long and flat, but the vessel for the ink which rests upon the girdle is square, with a lid to clasp over it." So Mr. Hanway, Travels, vol. i.

p. 332, says of the *Persians*, "Their writers carry their ink and pens about them

in a case, which they put under their sash" (which goes round their waist). Comp. Harmer's Observations, vol. ii. p. 459, &c.

קע

To make or impress a mark, to stigmatize.

It occurs not as a V. in Heb. but hence

קעקע As a N. *A marking or stigmatizing.*

So the LXX render קעקע כרתה by γράμματα σιματα, and Vulg. by stigmata.

Once, Lev. xix. 28. Comp. 2 Chron.

xxxvi. 8. 3 Mac. ii. 21. Gal. vi. 17. Rev.

xiii. 16, 17, and Daubuz on these latter texts. The stigmata prohibited to the

Israelites, Lev. xix. 28, may refer either to those made on their bodies in mourning for the dead, or to such as were practised by the heathen on an idolatrous account. Thus "the greatest part of the Arabian women have their arms and cheeks marked with these stigmata; and Lucian says that all the Assyrians bore these printed characters, some on their hands, others on their necks." See more in Calmet's Dictionary in STIGMATA, and in Le Clerc's Note on Lev. xix. 28.

The words of Lucian, or whoever was the author of the Treatise De Dea Syr. seem too remarkable to be omitted, vol. ii. p. 914, edit. Bened. ΣΤΙΖΟΝΤΑΙ δὲ ΠΙΑΝΤΕΣ, οἱ μὲν ἐς καρπὺς, οἱ δὲ ἐς Ἀυχνας, καὶ ἀπὸ τούδε ΑΠΙΑΝΤΕΣ ἈΣΣΥΡΙΟΙ ΣΤΙΓΜΑΤΟΦΟΡΟΤΕΙ.

Perhaps the punctures or incisions which the ancient * Britons made on their bodies in various shapes, and afterwards dyed with the juice of woad or kelp, were likewise of the same idolatrous sort. These are called by Tertullian Britannorum Stigmata. It is still usual with the women among the Arabs and Chinganas near Aleppo, and with the Tunisian women in Africa, to impress marks on their skins. See Russell's Nat. Hist. of Aleppo, p. 104; Lady M. W. Montague's Letter xlv. vol. iii. p. 30.

DER. French *coing* or *coin*, a stamp to mark money. Qu? whence Eng. *coin*, money so stamped.

קע

Occurs not as a V. but in Arabic signifies

To be deep, and as a N. *Depth.* קערה *A large dish.* See Castell. As a N. fem.

* See Introduction to Camden's Britannia by Gihon, p. xxxv. edit. 1695.

T t 4

קער,

קערה, plur. קערות, *A dish, charger, or the like, of some considerable size and depth.* Exod. xxv. 29. Num. vii. 85, & al.

קף See under קה

קפא

To be condensed, compacted, coagulated. occ. Exod. xv. 8. (where LXX excellently *σπαιρη*) Zeph. i. 12.—*the men* *הקפאים* *who are thickened* (Eng. marg.) *on their lees*; so French Translation, *figes*, i. e. *who are by peace and prosperity confirmed in their wicked and atheistical principles, as wine grows stronger by being kept on and mixed with it's lees.* Comp. Jer. xlviii. 11. In Hiph. *To coagulate, curdle.* occ. Job x. 10; so *Aquila* *σπαισας*, and Vulg. *coagulasti*. As a N. קפאון *Condensation, thickness, grossness, gloominess.* (Comp. under חשך II.) occ. Zech. xiv. 6; where observe that the marginal and *Complutensian* reading קפאון, supported by very many of Dr. Kennicott's Codices, seems the true one. Comp. under קי I.

DER. *To coop, or cove, i. e. comping ves-* sels, as a *cooper*. See *Junius*, Etymol. Anglican. in COWPE. Also, *A coop*. The northern languages have preserved other traces of this Heb. Root; thus we have the Gothic *quappan*, the Swedish *quafwa*, and Islandic *kifa* or *kiefsa*, to suffocate, extinguish; whence the Old English to *quappe*, fail, or faint as the heart; and perhaps to *quaff*, swallow in large draughts. See *Junius*, Etymol. Anglican. in QUAPPE and QUAFF.

קפד

I. In Kal, *To hasten or hurry along.* occ. Isa. xxxviii. 12, קפדתי כארץ דוד I have hurried (through) my life as a shuttle. Comp. Job vii. 6. As a N. fem. קפדה *Haste, hurry.* occ. Ezek. vii. 25, where it is used adverbially, ב being understood as usual, *With haste, hastily.*

II. As a N. קפד or קפד *A hedge-hog, or some such animal, frequenting desolate or solitary places, and remarkable for it's hurrying motion, whence the name.* So the LXX throughout *Εχις*, and Vulg. *Ericius, the hedge-hog.* occ. Isa. xiv. 23. xxxiv. 11. Zeph. ii. 14. The reader may find the interpretation here given defended at large by *Bochart*, vol. ii. 1035, &c. and it seems to be much confirmed

by the agreement of the Arabic name for a *hedge-hog* * קנפד; and as for the קפ being mentioned with the קנפ or *Pelican* in Isa. xxxiv. 11. Zeph. ii. 14, whence many have been led to conclude it must signify some *water-fowl*, this is but of little weight, since in Isa. xxxiv. 13, *dragons or serpents* are mentioned with *ostriches* (comp. ver. 14.), and in Zeph. ii. 14, *Flukes and beasts, the pelican, and the קפד* are joined together; and this confusion of animals of different kinds, birds and beasts together, is well suited to describe utter desolation. And since *hedge-hogs* usually take up their winter abode in hollow trees or holes in the ground (see *Bochart* and *Scheuthzer* on Isa. xiv. 23.) it was natural for them to lodge in the hollow door-porches of a ruined house or temple, as in Zeph. Mr. Harmer, who opposes the interpretation of קפד by the *hedge-hog*, which had been embraced by Dr. Shaw, Travels, p. 176, says, in his Observations, vol. iii. p. 101, "Had the Doctor recollected that Zephaniah describes them as choosing their abode on the top of pillars, he might have been of a different opinion, &c." And had Mr. Harmer recollected that Zephaniah says nothing about the top of pillars, but that the קפד lodged in the door-porches, כפתורים, which we are at liberty to suppose were thrown down, perhaps he would have acceded to the Doctor's opinion, *Bochart* renders Isa. xiv. 23, תשמינה למורש קפד, וטמיה מים And I will put it (Babylon) for, i. e. make it, a possession for the קפד, even the pools of water, and the want of ל before טמיה shews this translation to be right.

קפד

Occurs not as a V. in Heb. but seems nearly related to קפד *to skip*, and in Arabic signifies *To leap*. As a N. קפד *A species of animal.* *Bochart* hath proved, with a great profusion of entertaining learning, that this word denotes that species of *serpent*, which is called in Greek *αχοντριάς*, and in Latin *jaculus*, q. d. *the darter*, from the violence with which it leaps or darts on it's prey. occ. Isa. xxxiv. 15. See *Bochart*, vol. iii. 409—415. Comp. under דגדג.

* Comp. Shaw's Travels, p. 176.

קפד

In Kal, *To contract, shut, shut up, restrain.* occ. Deut. xv. 7. Job v. 16. Ps. lxxvii. 10. cvii. 42. Isa. lii. 15. In Niph. *To be shut up,* i. e. in the sepulchre. occ. Job xxiv. 24; where see *Scott*.

In Hiph. *To skip, bound, leap.* occ. Cant. ii. 8. So the LXX διαλλομενος, *Symmachus διαπηδων*, and Vulg. *trausiliens*. But it properly means *to contract or draw up the body*, in order to take a greater spring, and is expressive of a most beautiful image borrowed from animals of the antelope or stag kind (comp. ver. 9.), who, when preparing to take a leap or bound, *contract or draw up* their legs and body in a remarkable manner, as any one may observe of our common deer.

ER. *To skip.*

fret, lacerate, wound. It occurs not however as a V. strictly in this sense, but As a N. קץ, plur. קצות and קצות *A thorn*, from it's *fretting or wounding* the flesh of man or beast. See Gen. iii. 18. Exod. xxii. 5, or 6. Jud. viii. 7. 2 Sam. xxiii. 6. Isa. xxxiii. 12. Ezek. xxviii. 24.

In Hiph. *To harass or vex* an enemy's country. occ. Isa. vii. 6.

[. In Kal, *To fret, be fretted, wounded or vexed* in mind. In this sense it is followed either by כ *at, for*, as Gen. xxvii. 46. Num. xxi. 5. Lev. xx. 23. Prov. iii. 11; or by לפני *at, before*, i. e. *in the presence of*, as Exod. i. 12. Isa. vii. 16; which latter passage should be rendered—*The land shall be forsaken; at whose two kings thou art fretted, or vexed.*

To cut equally, exactly, or by rule and measure. occ. 2 K. vi. 6. As a N. קצב *Cut, form, fashion, * size.* occ. 1 Kings vi. 25. vii. 37.

קצב Jonah ii. 6, or 7. The cuttings off of the mountains (so LXX σχισµας ορεων) appear to mean those parts which were cut off from them at the Deluge, and hurried down with the receding waters into the great abyss. To these Jonah in the fish's belly says, ידתי *I am going down*: for it is plain that this V. as well

* From the Greek σχίζω, or Latin *scindo, scindere*, to cut.

as those in the preceding verse, should be rendered in the present tense. Comp. Ezek. xxxi. 18.

II. *To shear*, as sheep. occ. as a Participle paoul plur. fem. Cant. iv. 2; so LXX κειαρμενων, and Vulg. *tonsarum*. Eng. Transl. *even-shorn*.

DER. *To chop, chip.*

קצה

With a radical, but mutable or omissible, ה. *To make an extremity or end, as by cutting off, or the like.*

I. In Kal and Hiph. *To cut off*, as the hands or feet. occ. Deut. xxv. 12. Prov. xxvi. 6.

II. In Kal, with or without כ following, *To cut short, curtail.* occ. 2 K. x. 32. Hab. ii. 10. Isa. vii. 6; where see *Vitranga*.

III. In Hiph. *To scrape*, as the walls of a house, *to scrape off their surface.* occ. Lev. xiv. 41, 43. So the LXX αποξυω.

IV. As Nouns קץ, fem. קצה, *Extremity, end.* It is applied to time, place, and other things. Gen. iv. 3. viii. 3. xix. 4. xxiii. 9, & al. freq. *The קצות ends or extremities of the heavens are the opposite points of the rational horizon.* See Deut. iv. 32. Ps. xix. 7. Comp. Deut. xiii. 7. Isa. xl. 28. xli. 5. As a N. masc. plur. קצות *Ends, extremities*, as of the earth, with regard to the speaker. occ. Ps. xlviii. 11. lxxv. 6. Isa. xxvi. 15. So fem. plur. קצות, Exod. xxxvii. 8. xxxix. 4. As a N. fem. קצונה, and קצונה *Extreme, outermost.* occ. Exod. xxvi. 4, 10.

V. As a N. קצץ *A captain, a military commander*, so called perhaps from being posted *outermost* in the body of men he commands, Josh. x. 24. Jud. xi. 6, 11. Hence, *A governor*. Isa. iii. 6, 7. Prov. xxv. 15.

VI. As a N. fem. קצה *A cutting off or part from a whole, some.* Gen. xlvii. 2. Comp. Ezek. xxxiii. 2. So 1 K. xii. 31. xiii. 33, *He made priests מקצות העם of some of the people*, i. e. taken out of the people. Our Translation renders it, of the lowest of the people; but the LXX more justly *μρος τι some part, or ex μέρος of a part*; and the *highest* would have been as offensive to God as the *lowest*, if they had not been of the seed of Aaron. See Exod. xxviii. 41. xl. 15. Num. xvi. 40. 2 Chron. xiii. 9.—and King Uzziah's case,

case, 2 Chron. xxvi. 16—21; and *Witsii* Δωδεκαφυλον, cap. i. § 17, p. 316.

VII. As a N. fem. plur. קצוצות *The locks, the extremities or ends of the hair.* So *Avenarius*, *Fines capillorum*, *Extremitates pilorum capitis*, occ. Cant. v. 2, 11.

VIII. As a N. קצץ *The summer.* See under קצץ II.

קצץ *To cut off, cut through and through, or in pieces.* Exod. xxxix. 3. Jud. i. 6. 2 K. xxiv. 13. Ps. xlv. 10. On 2 K. xviii. 16, comp. 2 Chron. iv. 22, and on Jer. ix. 26, &c. see under קצץ I.

קצץ

Occurs not as a V. in Heb. and I know not its ideal meaning. As a N. קצץ *A kind of plant, or seed, gith.* So Vulg. *Gith*, and LXX and *Aquila*, *Μελανθιον*. It is thus described by *Ballester*, *Hierolog.* lib. iii. cap. 5, p. 234. "*Gith*," says he, "is a plant, which is called in Greek *melanthion*, vulgarly (in Spanish) *nigella*; it is commonly met with in gardens, and grows to a cubit height, and sometimes more, according to the richness of the soil. The leaves are small like those of fennel, the flower blue, which disappearing, the ovary (*capitulum*) shews itself on the top, like that of a poppy; furnished with little horns, oblong, divided by membranes into several partitions and cells, in which are inclosed seeds of a very black colour*, not unlike those of the leek, but of a very fragrant smell." *Ausonius* observes, the pungency of the *git* is equal to that of pepper,

Est inter fruges morsu piper æquiparans Git.

And *Pliny*, *Nat. Hist.* lib. xix. cap. 8, says it is of use in *bake-houses* (*pistrinis nasci*), and lib. xx. cap. 17, that it affords a *very grateful seasoning to bread*, "*semen gratissimè panes etiam condiet.*"

And for this purpose it was probably applied among the Jews in *Isaiah's* time; since we find that the inhabitants of the neighbouring countries to this day have a † variety of rusks and biscuits, most of which are strewed on the top with the seeds of sesamum or *fennel-flower*,* which latter is, I apprehend, the very *git* of the ancients. occ. Isa. xxviii. 25, 27. Comp. *Harmer's Observations*, vol. iv. p. 100.

* Hence the Greek name *Μελανθιον*, and Lat. and Spanish *Nigella*.

† *Russell's Nat. Hist. of Aleppo*, p. 81.

קצץ See under קצץ V.

קצץ

I. *To cut, or scrape off the extremity or surface.* It is nearly related to קצץ (סוף to סוף, סוף to סוף), as appears from the only passage wherein it occurs as a V. namely, Lev. xiv. 41; where the LXX ἀποξυσσας, Vulg. radi, *scrape*.

II. As a N. fem. plur. קצוצות *Instrument for scraping or cutting off the surface of wood, planes, or rather hatchets.* occ. Isa. xlv. 13, *he prepareth it with hatchets.* See *Vitrings*.

III. As a N. קצוצה or קצוצה, plur. קצוצות, *The termination, extremity, or end of a wall, or of the side of a building.* Our translators and others render it *corner*, which in an *angular* building comes to the same thing, though that does not seem the strict meaning of the word. See Exod. xxvi. 23. 2 Chron. xxvi. 9. Neh. iii. 19, 24, 25. freq. occ. So קצוצות Ezek. xlv. 22, which is by some taken for an irregular Participle in Hiph. may be rendered, *By or at the extremities, boundaries, or sides*, considering קצוצה as a N. fem. plur. ה as emphatic, and כ as a participle. Comp. under קצץ IV.

IV. As a N. fem. plur. קצוצות *Cassia.* So the LXX *Κασια*, and Vulg. *Cassia*. It is properly the *bark or peel stripped off the cassia plant*, i. e. the *cassia-bark or -ligna* of the shops, and very much resembles *cinnamon* in appearance, taste, and medicinal qualities. occ. Ps. xlv. 9. It is obvious to remark, that the Greek, Latin, and English names of this eastern spice are derivatives from the Hebrew; and from this aromatic one of *Job's* daughters was called קצוצה, LXX *Κασια*, Vulg. *Cassiam*, *Cassia*, ch. xlii. 14. Comp. under קצץ.

קצץ

I. *To foam, froth.* It occurs not as a V. simply in this sense, but as a N. קצץ *Foam, froth*, as of water. occ. Hos. i. 7; where the Vulg. *spumam foam*, *Symmachus* ἐπιζέμα *effervescence, ebullition*. Fem. קצוצה *Foam*, as of the fig-tree, where the smaller branches are broken or corroded. occ. Joel i. 7. See *Shaw's Travels*, p. 187, 8.

II. In Kal, *To foam with anger or rage, to be in a violent rage.* Gen. xl. 2. xli. 15, & al. In Hiph. *To cause to foam with anger*,

anger, to provoke to violent rage. Deut. ix. 7, 8, & al. In Hith. *To foam, rage.* occ. Isa. viii. 21. As a N. קצץ *Foaming, rage.* Num. i. 53. Deut. xxix. 28, & al. freq. So *Homer* describing *Hector* in a rage, Il. xv. lin. 607,

Αφροσμός δι' ὧν ἐξ ὧν γίνετο
He foam'd with wrath—

POPE.

^p In Kal and Hiph. *To cut short, curtail, abbreviate, shorten.* Ps. lxxxix. 46. cii. 24. Also, In Kal, *To be cut short, shortened.* Num. xi. 23. Isa. l. 2. This word joined with חר (Exod. vi. 9. Job xxi. 4. Mic. ii. 7.), and with נפש (Num. xxi. 4. Jud. x. 16. xvi. 16. Zech. xi. 8.) Prov. xiv. 29. comp. ver. 17. denotes that *shortness of breath* which is occasioned by *extreme grief, anger, or fatigue.* In several of the above passages the expressions are, in condensation to our capacities, applied to God.

To cut off or down, to reap or mow, as the fruits of the earth. Lev. xix. 9, & al. freq. As a N. קצץ *Fruits so cut down, harvest.* Lev. xix. 9, & al. freq. *The time of harvest.* Exod. xxxiv. 21. Ruth i. 22. Also, collectively, *The boughs or branches of a vine or other tree, which are usually cut off,* q. d. *The lop.* See Isa. xxvii. 11. Ps. lxxx. 12. Job xiv. 9. xviii. 16. xxix. 19.

ence Lat. *castro*, Eng. *castrate, castration.* Sam. xii. 17, *Is it not קצץ חטים wheat-harvest to day? I will call to Jehovah, and he will give thunder and rain—* And what was there extraordinary in this? may the mere English reader ask. Does it not often thunder and rain in wheat-harvest? True, in England it does; but not in Judea; and when it does so there, it is deemed pernicious, as is evident from Prov. xxvi. 1. *Josephus*, Ant. lib. vi. cap. 5, § 6, paraphrasing the passage in 1 Sam. makes Samuel say, "But that I may prove to you that God is displeased and angry with you, for desiring a kingly government, I will prevail upon him to make it manifest by strange signs, ὁ γὰρ ἔδεικται ὅτι οὐκ εὖ εἶδεν ὑμῶν ἔδειξεν ἐν ταῦτα γέγονεν ἡμεῖς ἀκμὴ χειμῶνα, for what none of you ever

saw before in this country, namely a storm in the midst of summer, this by my prayers will I move God to shew unto you." And in another place, De Bel. lib. iii. cap. 7, § 12, speaking of *Galilee* he observes, σπανίον δὲ εἶπότε το κλίμα τὸτο θερεῖς ὑεταί In this country it rarely, if ever, rains during the summer." Volney, Voyage, tom. i. p. 321. "Dans la plaine de Palestine il (le tonnerre) est infiniment rare l'été, & plus frequent l'hiver. In the plain of Palestine, thunder is exceedingly uncommon in summer, and more frequent in winter. Comp. Shaw's Travels, p. 136, 335; Harmer's Observations, vol. i. p. 5—9.

^{pp} Occurs not as a V. in Heb. but the idea seems to be *Hollow, or void of gross matter.* In Syriac קקץ signifies a *capacious vessel, amphora*, and several other words from this Root are in that language used for different kinds of *vessels.* (See *Castell. Lexic. Heptag.* in p. p.) So the French *cague*, and Eng. *cag* or *keg*, signify a barrel.

I. As a N. with a formative נ, נקק *A hole, hollow place*, as in a rock. occ. Isa. vii. 19. Jer. xiii. 4. xvi. 16.

II. As a N. קקץ rendered *A gourd*, so the LXX κολοκυνθη; but it seems properly to denote the *ricinus* or *palma Christi*, "a shrub or weed which grows to the height of an olive-tree; the trunk and branches are hollow like a *ker*" [whence, by the way, it's Heb. name, as also the Eng. *keck* or *ker*], "the leaves sometimes as broad as the brim of a hat. It grows surprizingly fast [but the growth of that which shaded *Jonah* might be miraculous], whence it is concluded that it is of a soft and spongy substance. *Cels. Hierobot.*" Taylor's Concordance in p. p. *Herodotus*, lib. ii. cap. 94, mentions a fruit which the Egyptians cultivate for the sake of it's oil, and call *kiki*; so *Strabo*, lib. xvii. p. 1179, and *Pliny*, Nat. Hist. lib. xv. cap. 7. And this is the קקץ of *Jonah*, and the *Alkeroa* of the Arabians, which latter *Jerome* says was the Syrian and Punic name of the קקץ in his time. Thus a Coptic Lexicon explains the Egyptian word KOTKI by the berry of the *Alkeroa*. And whereas *Dioscorides* had said concerning the *kiki*; εἰς ἃ

ἀπο-

* See Harmer's Observations, vol. ii. p. 462, &c.

αποβλίζεται το λεγόμενον KIKKINON ελαιον, an Arabic writer renders these words: "And from thence is pressed the oil, which they call oil of Kiki, which is the oil of *Alkeroa*." But for further satisfaction concerning this plant I refer the reader to *Bochart*, vol. iii. 293; *Scheuchzer's Physica Sacra* on *Jonah* iv. 6; *Michaelis's Recueil de Questions*, Quest. lxxxvii; and to *Niebuhr's Description de l'Arabie*, p. 130. I sha^l just add, that the oil of the West Indian *Ricinus* or *Palma Christi* some years ago became famous in England, as a medicine for colic disorders, under the name of *Castor oil**. occ. *Jonah* iv. 6, 7, 9, 10; on which passage I concur with Mr. *Harmer*, *Observations*, vol. i. p. 157, &c. whom see, that the סכך booth or shelter which *Jonah* made, was of the קק which the Aleim מן had prepared, as this Verb should have been rendered at ver. 7. of this chapter, as it is rightly by our translators in ch. i. 17.

ק

- I. In Kal, *To spring up*, or *gush out*, as water. It occurs not however in a neuter or intransitive, but in a transitive sense, *To cause to spring*, or *gush out*; as waters by digging. occ. *Isa.* xxxvii. 25. 2 K. xix. 24. קרר q. d. I have sprung and drunk strange waters, i. e. such as were before hidden and unknown. To this effect *Symmachus* renders the word in *Isa.* by *ωρυξα*, and *Vulg.* by *fodi*, I have digged. In *Hiph.* *To cause to spring up*, cast out, as waters. occ. *Jer.* vi. 7, twice. As a N. קרר A spring or fountain of water. See *Jer.* xvii. 13. li. 36. *Hos.* xiii. 15; on which last text the learned Mr. *Catcott* † observes, that "a change of the wind affects the sources of springs as much as any thing I know, and frequently produces phenomena very contrary to what one might expect from the season of the year, or the common course of nature. This, though not generally remarked, is noted by the Prophet *Hosea*, ch. xiii. 15."—of tears, *Jer.* ix. 1.—of blood, *Lev.* xii. 7. xx. 18.

* For a further account of this oil, and of the plant which produces it, see *Gentleman's Magazine* for February 1765, p. 61.

† In his excellent *Treatise on the Deluge*, p. 190, 2d edit.

קר is also spoken of a man's lawful wife, from whom children descend as streams from a fountain, *Prov.* v. 18. Comp. the preceding verses. It is also used for the spring or origin of a family or nation. *Ps.* lxviii. 27, where, says Dr. *Horne*, "the fountain of Israel is the same with the stock or family of Israel. See *Isa.* xlviii. 1. The sense of this latter clause therefore is, *Bless the Lord, ye who are sprung from the stock of Israel*." Comp. the use of קר *Deut.* xxxiii. 28.

- II. As a N. masc. plur. in Reg. קרר *Emanations*, liquors issuing out, juices. occ. *Isa.* lix. 5, 6, *They hatch cockatrice eggs, and weave קרר עכביש what issues from the spider.*—קריחם what issues from them shall not become garments. "All spiders at the extremity of their belly have five teats or papillæ covered with others of less dimensions, the orifices of which they open and shut, as well as contract and dilate, at pleasure. Through these orifices they distil that clammy gum, with which their belly is replenished, and whilst the spider discharges it through one or more apertures, the thread lengthens in proportion to her distance from the place where she first fastened it.—With this thread she spins a web."—*Nature Displayed*, vol. i. p. 59, English edit. 12mo.

קר

It is nearly of the same signification as קרר, thus קרר and קרר, קרר and קרר, קרר and קרר, are respectively related in sense as well as in sound. See 2 *Sam.* i. 6.

- I. In *Niph.* *To meet*. *Exod.* v. 3. Comp. chap. iii. 18, where at least twenty-two of Dr. *Kennicott's* Codices read קרר. As a N. fem. in Reg. קרר A meeting. It always occurs with ל prefixed, לקרר For meeting, to meet, opposite, over against, in occursum, obviam. *Gen.* xiv. 27. xv. 10, & al. freq. Also, At the meeting or coming. See *Exod.* xiv. 27. 1 *Sam.* xvi. 4.

- II. In Kal and *Niph.* *To occur, happen, befall, light upon*. See *Gen.* xlii. 4, 38. xlix. 1. *Exod.* i. 10. *Deut.* xiii. 6. 2 *Sam.* i. 6. xx. 1. *Job* iv. 14. freq. occ.

- III. As a N. קר A partridge. occ. 1 *Sam.* xxvi. 20. *Jer.* xvii. 11. So in the former text the Greek versions in the Hexapla (except the LXX) *περδιξ*, and the LXX in the latter *περδιξ*, and the *Vulg.* in both

both perdix. The account given by Dr. Shaw, Travels, p. 236, of the manner of hunting partridges and other birds by the Arabs, affords an excellent comment on 1 Sam. xxvi. 20, though not applied by that ingenious and valuable writer to this purpose. "The Arabs," says he, "have another, though a more laborious method of catching these birds; for observing that they become languid and fatigued after they have been *hastily* put in upon them, and knock them down with their zerwatts, or bludgeons as we should call them." "It was precisely in this manner," adds Mr. Harmer*, "that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him." Jer. xvii. 11, The partridge sitteth (on eggs) and produceth, or hatcheth, not, (so) he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be contemptible. Observe that the partridge here mentioned must be the cock. The hen cannot be meant, because both the verbs are masculine; neither can לרָמַס masc. signify laying of eggs. Buffon says, that the red partridges are those which are found in the mountainous and temperate countries of Europe, Asia and Africa, and remarks, that after pairing time, when the hen is engaged in sitting, the cock quits her, and leaves her alone to take care of the family;" but then he adds, that in this respect "our (i. e. the French) red partridges appear to differ from the red partridges of Egypt, because the Egyptian priests chose, for the emblem of a well regulated household, two partridges, one male, the other female, sitting or brooding together†." And by the text in Jer. it seems that in Judea the cock-partridge sat as well as the hen.

at why should it be said of the partridge, whether cock or hen, rather than of any other bird, that it sitteth, and hatcheth not? Because the partridge's nest being made on the ground, the eggs are frequently broken by men or other animals, and the bird "is often obliged to quit

them for fear of cattle, dogs, or sportsmen, which chills the eggs and makes them unfruitful. Rain and moisture also may spoil them‡."

The partridge, I apprehend, has it's Hebrew name from the cry it utters when calling it's mate, or young to roost, which cry can hardly be better expressed in letters than by קֶרָא Quera or Qra||. Whoever reads with tolerable attention the Hierozoicon of the learned Bochart, or even the ninth chapter of the first book §, must have the credulity of an infidel, if he can believe that the Hebrew names given by Adam to the animals were not intended to express some remarkable and eminent quality in each. It appears, from Gen. ii. 19, that the Lord God brought every beast of the field, and every fowl of the air, unto Adam, to see what he would call them (i. e. ¶ to make proof of his understanding), and whatsoever Adam called every living creature, that (was) the name thereof. Hence it is very evident that Adam** must, in general, have had ideas of

‡ Calmet, Dictionary in PARTRIDGE.

|| Buffon (Nat. Hist. des Oiseaux, tom. iv. p. 183.) says, that after a covey of partridges has been dispersed, they call one another together again, adding, "All the world knows the partridge's call, which is far from agreeable, and is not so much a note or a chirp, as a harsh cry not unlike the noise of a saw."

"I love to hear——the cur
Of the night-loving partridge."——

Village Curate, cited in Monthly Review for September 1759, p. 217; and in English Review for February 1790, p. 127.

§ De Nominibus Animalium ab Adamo impositis.

¶ Comp. Gen. viii. 8.

** Since writing the above in the first edition, I am pleased to find the same sentiments better expressed in the following passage of a very able writer: "From the account given by Moses of the primæval state of man, it appears that he was not left to acquire ideas in the ordinary way, which would have been too tedious and slow, as he was circumstanced, but was at once furnished with the knowledge which was then necessary for him. He was immediately endued with the gift of language, which necessarily supposes that he was furnished with a stock of ideas, a specimen of which he gave, in giving names to the inferior animals which were brought before him for that purpose." Dr. Leland's Advantage and Necessity of the Christian Revelation, vol. ii. pt. ii. ch. 2. p. 21. of the 4to and 19 of the 8vo. edit. See also an excellent pamphlet of Dr. John Ellis, entitled, An Enquiry, Whence cometh Wisdom and Understanding to Man? p. 8, &c. and Mr. Rowland's Mona Antiqua

* Observations, vol. i. p. 318.

† Hist. Nat. des Oiseaux, tom. iv. p. 213, 217.

of actions and words suited to those ideas (which words were, no doubt, taught him immediately by God), or, in short, that he must have had *language* (as appears also from Gen. ii. 16, 17.), before he could give the animals proper and descriptive names; for example, he must have had an idea of, and a name for, *retribution* or *requital*, namely נָסַל, before he called the *camel* נָמֵל or the *requiter*. But in some particular cases, where the *cries* or *notes* of animals were very remarkable, and sufficient to distinguish them from all others, these might be taken to give names to the animals themselves; so the *wild ass* might be called עָרָר, from the *harsh, disagreeable sound* of his braying; the *turtle-dove*, דָּוָה, from its *note*; and the *hoopoe* or *hoop*, דּוּבִישָׁת, from the *noise* it makes. But perhaps this is in no instance more striking, than in the Heb. name of the *partridge*, קָרָא, which is so plainly denominated from its *cry*. And if we consider that by this *cry* the *partridge remarkably calls* its mate or brood, we shall see the rationale of קָרָא signifying.

- IV. In Kal, *To call*, as one person *calls to* or *for* another. The late learned and ingenious Dr. Gregory Sharpe, in his *Origin of Languages*, p. 7, 8, has remarked, that man "can distinguish animals by their various notes, and use his imitations of their notes for their names: and again he can transfer those names to

Antiqua Restaurata, p. 293. The learned reader will likewise do well to consult *Eusebii's Præparat. Evangel. lib. xi. cap. 6*; *Walton's Prolegom. iii. 26*; and Dr. *Davies's* Note 5, on *Cicero Tuscul. Disput. lib. i. cap. 25*. I cannot forbear adding on this occasion, that whatever fantastical notions some men may advance concerning the *origin of language*, and the possibility of man's gradually inventing it by his own natural unassisted powers; yet, *in fact*, not a single instance can be produced since the creation of the world, of any human creature's ever using articulate sounds as the signs of ideas; or, in other words, of his *speaking or having language*, unless he was first taught it, either immediately and at once by God, as Adam at his formation, and the Apostles on the day of Pentecost, Acts ii. or gradually by his parents or nurses. Dr. *Samuel Johnson* was of opinion that language "must have come by *inspiration*, and that *inspiration* was necessary to give man the faculty of speech; to inform him that he may have speech; which I think," says he, "he could no more find out without *inspiration*, than cows or hogs would think of such a faculty." *Boswell's Life of Johnson*, vol. ii. p. 447, where see more.

objects that may be similar in any respect to the animals, and employ them in expressing such actions as distinguish one animal from another. Thus * קָרָא, קָרָא, which happily expresses the note of a *partridge*, when she is *CALLING* her young, is the name of that bird in the *Hebrew tongue*, where it likewise signifies to *CALL*. קָרָא *To call* is used either transitively, as Exod. ii. 7; or more usually with ל or לוּ following, as Gen. xxiv. 57, 58. Deut. xxv. 8. Lev. i. 1. ix. 1. x. 4, & al. freq. Comp. Isa. iv. 1.

- V. Transitively, or with ל following, *To call, invite, as to a feast or entertainment*. See 2 Sam. xiii. 23. 1 K. i. 9, 10, 19, 25, 26. And in this view *Hammer* understands it, Zech. iii. 10, as relating to persons who were regaling, as usual in the East, under trees, and who invited the passengers to partake in their entertainment.

- VI. Intransitively or Transitively, *To call, cry out, proclaim*. Job v. 1. Isa. lxi. 1. Jer. xxxvi. 9. Jonah iii. 2. As a N. fem. קִיאוֹרָה *A proclamation*. Jonah iii. 2. As a N. קִיאוֹרָה *A convocation, a meeting by proclamation*. Exod. xii. 16. Isa. i. 13.

- VII. With ל following, *To call, to name, give a name to*. Gen. i. 5, 8, 10, & al. freq. In Niph. *To be named or called*. Deut. xxviii. 10. 2 Sam. xii. 28. 1 K. viii. 43.

קָרָא בְּשֵׁם *To name, call or proclaim by name*. Exod. xxxi. 2. xxxv. 30. Isa. xlv. 3, 4. Exod. xxxiii. 19. xxxiv. 5, 6.

קָרָא בְּשֵׁם יְהוָה *To call on the name of Jehovah*. This expression, when applied to men, "signifies not only to invoke the true God, but to invoke him by his name JEHOVAH, thereby acknowledging his necessary existence, essential perfections, and infinite superiority over all created beings. (Comp. under דָּוָה III.) The first text in which we meet with this phrase is Gen. iv. 26; where we read, *Then it was begun, or, Then men began*

* "Boschart says that קָרָא is a woodcock or snipe, or like bird with a long beak. The passages produced by that great man from R. Solomon and Bersidib bara [rabba] are not of equal authority with the LXX, who in Jer. xvii. 11, render קָרָא by קָרָא, a partridge, and seem to confirm their translation, and allude to the different senses of the word by translating it twice, קָרָא וְקָרָא, as a N. and as a V. the partridge hath called."

to call on the name of Jehovah; which surely cannot mean that men then first began to worship the true God, or to worship him publicly. (Comp. ver. 3, 4, 5, of this ch.) But it seems highly probable that by this time the name יהוה was become *equivocal*, being applied, both by the believing line of Seth, and by the unbelieving one of Cain, to their respective gods; and that therefore believers, to distinguish themselves, invoked God by the name *Jehovah*. Thus in after times, when idolatry prevailed, we read of Abraham's (Gen. xii. 8. xiii. 4. xxi. 33.) and of Isaac's (Gen. xxvi. 25.) יהוה קרא calling on the name of *Jehovah*. (Comp. 2 K. v. 11.) And in that solemn contest between *Elijah* and the prophets of *Baal*, 1 K. xviii. *Elijah* saith, ver. 21, to the people, *If Jehovah be God (Heb. יהוה האלהים THE, i. e. the true, Aleim or saviours), follow him; but if Baal, then follow him; and ver. 24, to the prophets of Baal, call ye on the name of אלהיכם your Aleim, and I will call on the name of Jehovah, which they accordingly did respectively. Comp. ver. 26, 36, 37.*

VIII. To pronounce. Jer. xxxvi. 18.

IX. In Kal, To read, to pronounce from writing, to call written signs by the names for which they stand. Deut. xvii. 19. Jer. xxxvi. 6. Neh. viii. 3, & al. As a N. קרא A reading. occ. Neh. viii. 8.

DER. To cry, &c. crow as a cock; or is this latter word, like the Heb. קרא III. formed from the sound?

The Mahometan *Koran* (*Al-Koran*), so called, either from the collection of the chapters which were at first dispersed, as being promulged by *Mahomet* at different times; or rather from reading, in imitation (N. B.) of the Jews, who called the Holy Scriptures מקרא the reading. See *Castell's Lexic.* and *Sale's Prelim. Disc. to Koran*, sect. III.

קרב

I. In Kal, To approach, come near, or close to. Gen. xx. 4. Exod. xiv. 20, & al. freq. Also, To bring near, make to approach. Isa. xlvi. 13. Ezek. xxxvii. 17, & al. In Niph. To be made to approach, to be brought near. Exod. xxii. 8. Josh. vii. 14.

* *Greek and Eng. Lexicon* in Επαγγα II. where see more.

In Hiph. To cause to approach, bring near. Exod. xxviii. 1, xxix. 4, 10, & al. Also, To approach, come near. Gen. xii. 11. Exod. xiv. 10, & al. As a N. קרב and קרב Near. Gen. xix. 20. xlv. 10. Exod. xii. 4. xiii. 17, & al. freq. Job xvii. 12, They (i. e. the purposes of my heart mentioned in the preceding verse, Qu?) They have (now) put night for day; light is קרב near from the face of darkness. "That is, henceforth the day which I am to enjoy is the night of death; and the light which is ordained for me is the darkness of the tomb." *Scott*, whom see, and *Schultens*. As a N. קרבן An oblation or offering, a *Corban*, which was to be brought to the house or altar or priests of Jehovah. See inter al. Lev. i. 2, 3. ii. 1, 8. iii. 1.

II. As a participial N. קרב Nearly related, a near relation by consanguinity, cognation, or affinity. See Ruth ii. 20. iii. 12. 2 Sam. xix. 43. Neh. xiii. 4. Job xix. 14. Ps. xxxviii. 12.

III. With כ following, To make nearly alike, cause to resemble. Hos. vii. 6.

IV. With על following, To approach or advance against in a hostile manner, to assault, attack. occ. Ps. xxvii. 2. Comp. Ps. cxix. 150. As a N. קרב An assault, attack, conflict, combat. 2 Sam. xvii. 11. Ps. lv. 19. lxxviii. 9, & al.

V. As a N. קרב The inmost or most intimate part of any thing, that which, to borrow the expression of the Latin proverb, is nearest † itself, the midst, inwards, or entrails. freq. occ. See Gen. xviii. 24. xxv. 22. Exod. iii. 20. xxix. 13. Lev. i. 9. iii. 3. Ps. v. 10. Hence the inner or inmost part of man, his mind, heart, or inmost thought. See Gen. xviii. 12. Ps. v. 10, lxii. 5. lxiv. 7. ciii. 1. Jer. iv. 14. ix. 8. Comp. under בשן I. and כלל VII.

קרה

With a radical, but mutable or omissible, ה. To meet, join, coalesce, as when several persons or things meet together.

I. In Kal and Niph. To meet, light upon. Num. xxiii. 3, 4. Exod. iii. 18. 2 Sam. i. 6. For 2 K. xix. 24. Isa. xxxvii. 25, see under קר I. In Hiph. To cause to meet or light upon. Gen. xxvii. 20. So

† *Proximus sum egomet mihi.*

Gen.

Gen. xxiv. 12, *Cause to meet*, namely what I desire; see the following verses. It is also rendered to *appoint*. Num. xxxv. 11; but מקריח may be here better translated, *Then "ye shall choose obvious cities, cities easy to meet or to come at."* Taylor's Concordance. As a N. קר *A meeting, justling*, as in the hurly-burly and confusion at the time a city is taken (thus *Bate*) or country invaded. occ. Isa. xxii. 5. As a N. קר *A meeting, as in opposition or contrariety, an opposition*. Lev. xxvi. 24, 27, 40. It is applied adverbially, being understood, *Contrary*. Lev. xxvi. 21, 23. Compare the use of the V. Deut. xxv. 18.

II. In Kal, *To occur, befall, happen*. Gen. xlii. 29. xlii. 29. Num. xi. 23. 1 Sam. xxviii. 10. Esth. iv. 7. Eccles. ii. 14, & al. As a N. מקרה *An occurrence, event*. 1 Sam. vi. 9. Eccles. ii. 14. iii. 19, & al.

III. In Kal, *To contiginate, i. e. to frame or fit together* the beams or boards of a house or gate, *to make them meet and join with each other*. occ. 2 Chron. xxxiv. 11. Neh. ii. 8. iii. 3, 6. In Hiph. As a Participle. occ. Ps. civ. 13, מקרה *Contignating his lofts or chambers in the waters or watery vapours*; so *Montanus*, *contignans in aquis canacula sua*; i. e. making these waters for a time his residence. as it follows in the text, *making the clouds his chariot*. Comp. 2 Sam. xxii. 12. Ps. xviii. 12, and under עלה IV. As a N. fem. קורה, plur. קורות, *A beam, rafter*, Tignum. occ. 2 Kings vi. 2, 5. 2 Chron. iii. 7. Cant. i. 17. As a N. fem. in Reg. קרת *A contignation, roof*. occ. Gen. xix. 8. As a N. כקיה *A contignation, fabric, building*. occ. Eccles. x. 18.

IV. As a N. קר, plur. קירות *The flat wall of a house, or of a vineyard, or the side of an altar, which meets one, as it were, and opposes one's passage*. Comp. Sense I. See Exod. xxx. 3. Lev. i. 15. xiv. 37. Num. xxii. 25. In Josh. ii. 15, it is joined with חומה, and so must have a different meaning; *Then she (Rahab) let them down by a rope, through, or out of, the window; for her house (was) בקיר the window by the flat of the wall (not upon the town wall, as rendered), and she dwelt בחמה by the wall*. Had Rahab

dwelt upon the wall, she and all her's must have perished when the wall fell down before the ark, as *Bate* justly observes; "but she dwelt by the wall," adds he, "her house was against the flat of the wall, so that the upper windows overlooked it." And it is not at all improbable that *Rahab* might to one or more of her upper chambers have a *kiosk**, i. e. a kind of bow-window projecting beyond the rest of the building, through the opening of which she might the more conveniently let down the spies over the wall of the city. (Comp. 2 Cor. xi. 32, 33.) 1 K. iv. 33, *The hyssop which groweth בקיר* (not, out of, but) by or near the wall. On 2 K. xx. 2. Isa. xxxviii. 2, see under עלה I. In Jer. iv. 19, we read of קירות the walls of the heart, which may comprehend both it's external sides, and it's internal partitions.

VI. As a N. masc. plur. קורי *The threads which meeting or being joined together form the spider's web*. occ. Isa. lix. 5, 6. But see under קר II. to which Root this word seems more properly to belong.

VII. As Ns. fem. קריה, and in Reg. קרת, *A city or great town, from the concourse of people*, &c. in it. Deut. ii. 36. 1 K. i. 41, 45. Num. xxi. 28. Ps. xlviii. 3, & al. freq. קרת *The same*. Job xxix. 7. Prov. viii. 3, & al.

Chald. As Ns. קריה, קריא, and emphat. קריא, *A city*. See Ezra iv. 10, 15.

Hence the famous Carthage had in part it's ancient name *Carthada*, q. d. קרתא חדומא *The new city*, as *Solinus*, *Eustathius*, and *Stephanus* interpret this appellation. See *Bochart's Chanaan*, lib. i. cap. 24.

From קר or קרה may likewise be deducted the Welsh *Caer*, "a city, a walled or fortified town, any strong hold, the wall of a city or any other place for it's defence †," which word *Caer* makes part of the name of several towns in England and Wales, as *Carlisle*, *Cardiff*, *Caermarthen*, *Carnarvon*.

VIII. As a N. Substantive קר (occ. Gen. viii. 22.) fem. קרה, and in Reg. קרה, *Cold*, i. e. the celestial fluid in a comparatively gross, condensed, compacted state, coalescing or cohering in masses or grains, and so incapable of entering or pervading

* Comp. under Sense VIII.

† *Richard's Welsh-English Dictionary*.

the

the smaller pores of bodies, but by it's external pressure or nusus to pursue the finer celestial atoms (or light) within such bodies, rendering them more *fixed* and *dense*. occ. Job xxiv. 7. xxxvii. 9. Ps. cxlvii. 17, *Who can stand before his cold?* which is sometimes *extremely severe*, and even mortal in Palestine, and the neighbouring countries. See *Harmer's Observations*, vol. i. p. 16, and vol. iii. p. 33. Also, *A cooling*. occ. Prov. xxv. 20. (Comp. under קרה II.) Nah. iii. 17. (Comp. under נב III.) As a N. Adjective קר *Cool*. Prov. xvii. 27, *He who restraineth his words hath knowledge*, וקר ורז and he (who is) cool in spirit (is) a man of understanding. Here the textual reading וקר seems preferable to that of the Keri and seventeen or eighteen of Dr. Kennicott's Codices, וקר. Masc. plur. קרים *Cold, cooling*. occ. Prov. xxv. 25. Jer. xviii. 14. As a N. מקרה *A cooling, refrigeration*. occ. Jud. iii. 20, 24; where mention is made of a *chamber of cooling*. They have in our times various ways of cooling their chambers in the hot eastern countries; one is by means of *kiosks*, or a kind of *bow-window*, which Dr. *Russell** says, "are quite open to the rooms, and having † [lattice] windows in front and on each side, there is a great draught of air, which makes them *cool* in summer, the advantage chiefly intended by them." Another method, which is used in Egypt, is by a dome on the top of their rooms, which towards the north has several open windows, and these admitting the north wind make the air within *very cool*. But on this subject see more in Mr. *Harmer's Observations*, vol. i. p. 161, &c. and comp. under קר IV.

Hence Greek *κρυος* cold.

קרקר It is rendered to *destroy*, but properly, I apprehend, denotes, *To cause to meet violently and repeatedly, to jostle or dash against each other*. occ. Num. xxiv. 17. *And he shall wound the corners or coasts of Moab*, וקרקר and confound all the children of *Seth*. Here it is probable that the latter hennistich is parallel or equivalent to the former, as twice already

in the preceding part of this verse, and in ver. 18, 21; and consequently that *Seth* was the name of some famous city or place in the territories of *Moab*, though not elsewhere mentioned in the Scriptures. See more in the learned Bp. *Newton's Dissertations on the Prophecies*, vol. i. p. 132, &c. As a participial N. מקרקר *A violent meeting or jostling, a hurly-burly*. occ. Isa. xxii. 5; where the prophet is describing the confusion occasioned by the hostile invasion of a country—*For (it is) a day of tumult, and of trampling down, and of perplexity—* מקרקר of confused jostling or hurly-burly, and of shouting on the mountain. Comp. under קרה I. above.

קרה

To be smooth, without roughness or excrescences.

I. As a N. קרה *Ice*, from it's smoothness, or congealing cold or frost, which makes the surface of water hard and smooth. occ. † Gen. xxxi. 40. Job vi. 16. xxxvii. 10. xxxviii. 29. Jer. xxxvi. 30. Ps. cxlvii. 17. Doth not the word in this last passage mean icy concretions or hailstones? See *Harmer's Observations*, vol. i. p. 16.

II. As a N. קרה *Crystal*, from it's smoothness and resemblance to ice. So LXX *Κρυσταλλος*, and Vulg. *Crystalli*. occ. Ezek. i. 22. It may be observed, that the Greek name for *Crystal*, namely *Κρυσταλλος*, primarily signifies ice, from *κρυος* cold, and *σκαλλομαι* to concrete; and perhaps the LXX meant it in the sense of ice or frost, in this text of Ezekiel; where the Heb. may be rendered with *Bate*, as the glittering of frost, dazzling. Comp. Greek and Eng. Lexicon in *Κρυσταλλος*.

III. In Kal and Hiph. To make smooth on the head, or bald. occ. Lev. xxi. 5. Mic. i. 16. Ezek. xxvii. 31. In Huph. To be made bald. Ezek. xxix. 18. In Niph. To become, or be made, bald, Jer. xvi. 6. Comp. under פאה I. and see *Harmer's Observations*, vol. iii. p. 379, and 388. As Ns. קרה *Bald*. Lev. xiii. 40. Fem. קרה *Baldness*. Lev. xxi. 5. Deut. xiv. 1. Once מקרה after the Chaldee form, Ezek. xxvii. 31, where the prophet, threatening Tyre, may be thought to use the Tyrian dialect. But very many of Dr.

* Nat. Hist. of Aleppo, p. 4.

† See plate xv. where a *kiosk* is represented with such a window.

‡ On this text see *Harmer's Observations*. vol. i. p. 73, and comp. Baruch ii. 25.

Kennicott's Codices, and among them the Complutensian edition, read קפ. Fem. קמק The bald part of the head, the bald head or pate. It denotes the top or hinder part of the head which becomes bald, as נבחה (which see) doth the bald forehead. See Lev. xiii. 42, 43, 55. Mic. i. 16, Enlarge thy baldness, as the eagle, namely, when he moults or sheds his feathers. See Bockart, vol. iii. p. 165; Schenckzer, Phys. Sacr. and Bp. Neacome on the place.

DER. Crystal, crystalline. See above, Sense II.

קק

To superinduce, bring over or upon, cover over with, occ. Ezek. xxxvii. 6. So the Vulg. superextendam, I will extend or spread over. Also, in a Niph. sense, To be superinduced, to cover. occ. Ezek. xxxvii. 8. The word is used in a like sense in Chaldee and Syriac.

DER. Lat. Cremor, Eng. Cream. Qu?

קק

To shoot forth, diffuse, as horns or rays of light.

I. In Kal, *To irradiate, shoot forth, or emit rays of light. occ. Exod. xxxiv. 29, 30, 35; where LXX δέδοξας was glorified. Comp. 2 Cor. i. 7. And on Exod. xxxiv. 29, &c. observe that the irradiation of a fire, or a lambent flame, about the head of a person, was regarded by the ancient Heathen as a sign of divine favour and protection. For proof I refer to Homer, Il. v. lin. 4—7, and to Dacier's, Pope's, and Clarke's Notes there; to Virgil, Æn. ii. lin. 682—4; Æn. x. lin. 270; and to Wetstein's Note on Πυρος, Acts ii. 3. As a N. masc. plur. קק Rays or beams of light. occ. Hab. iii. 4. Hence the late learned Dr. Merrick (Appendix to a Sermon on the Parable of the Vineyard, which see) explains Isa. v. 1, My beloved hath a vineyard בקק in a strong light (which * vines require for ripening the fruit, and this vineyard is) בן שמן the son of oil, which is one of the principal constituents in all vegetables as well as animals; and without which, for the light to act upon, there can be no vegetable or animal life at all. Vitringa, after mentioning the*

expositions of Isa. v. 1, given by other commentators, and particularly that of the Chaldee Targum, במר רם בארץ שמים *In a high mountain, in a fat land, gives it as his own opinion, that by קק a horn the Prophet here intended, "Angulum terræ INCURVUM, eminentiorem & in longum protensum. A CROOKED nook of land, somewhat elevated, and stretched out in length;" and he says these characters exactly agree to the land of Canaan. Mr. Harmer, Observations, vol. ii. p. 189, says indeed that Vitringa seems to suppose it is so represented on account of its height; but he does not appear to have accurately attended to that commentator. Mr. Harmer himself thinks, that "by the horn, the son of oil, the Prophet might mean Syria, which is bordered on one side by the sea, and on the other by a most barren desert, and stretches out from its base to the south like an horn; and so these words will be a geographic description of Judæa of the poetic kind, representing it as seated in particular in the fertile country of Syria, rather than in a general and indeterminate way, as situated in a fertile hill."*

Bp. Lowth, in his Note on the words, which he renders *On a high and fruitful hill*, says, "Here the precise idea seems to be that of a high mountain standing by itself—Judæa," he observes, "was in general a mountainous country, whence Moses sometimes calls it the mountain, Exod. xv. 17. Deut. iii. 25.—And in a political and religious view it was detached and separated from all the nations round it."

But to these latter expositions it may be objected, 1st, That there is no other place in Scripture where קק signifies either a nook of land, or a mountain. 2dly, That if there was, still it would be more easy and natural to refer the Hebrew phrase a son of oil, or of fatness, to the vineyard than to the ground on which it grew. 3dly, it may be observed, that the three learned writers last cited, though in their explanations differing from each other, do yet agree in supposing that the expressions of the Prophet relate to the physical and geographic characters of the Holy Land; but since the vineyard here mentioned is a spiritual vineyard of Jehorah (see

* Apertis Bacche's amat colles, Bacchus, i. e. the vine, loves open hills, says Virgil, Georg. ii. lin. 119, 113.

(see ver. 7.) should not it's situation likewise be interpreted *spiritually*, as referring to the advantages it enjoyed by being placed under the powerful influences of the *divine light*? Let the reader however consider and judge for himself.

II. As a N. קָר, plur. קָרִים *A horn of animals*. Gen. xxii. 13. Deut. xxxiii. 17. fem. plur. קָרִינָה or קָרִינָה *Horns*, as of an altar. Exod. xxvii. 2, & al. freq. In Hiph. *To shoot forth horns*. occ. Psal. lxi. 32. So the LXX Κερατα εκφεροντα, Vulg. Cornua producentem.

Horns are the well known emblems of *strength, power or glory*, both in the sacred and profane writers; and that, not only because the *strength* of horned animals, whether for offense or defense, consists in their *horns* (see Deut. xxxiii. 17. Ps. xxii. 22. xcii. 11. Dan. viii.); but also because, as *horns* are in Hebrew expressed by the same word as the *rays* or *columns of light*, so 'are they striking * emblems of that great agent in material nature, which, assisted by the spirit or gross air, *impels* the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production and growth of vegetables and animals, and in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore *Jehovah* who formed it, and that Redeemer, even the *Divine Light*, whose representative the *natural light* is†. We find that in the profane, as well as in the sacred writers (see Ps. xviii. 3. lxxv. 5, 6, 11. lxxxix. 18, 25. Lam. ii. 3. Amos vi. 13. Comp. Eccclus. xlix. 5.) † *horns*

* The eloquent *Jer. Taylor*, in his *Holy Dying*, p. 17, describes the rising *sun* as peeping over the eastern hills, thrusting out his *golden horns*, &c.

† See under כָּרַב II. p. 342.

‡ Thus *Horace*, lib. iii. ode 21, lin. 18, speaking of wine,

Addis cornua pauperi.

Thou givest *horns* (strength, power, courage, confidence) to the poor.

So *Ovid*, De Art. Amand. lib. i.

—Tunc pauper cornua sumit.

Homer of Achilles, II. ii. lin. 861.

Τῶν τε κερῶν.

He pushed with *horns* (force) the Trojans.

Comp. II. v. lin. 557; II. xvi. lin. 830; *Herodot.* lib. i cap. 159. I K. xlii. 11. Mic. iv. 13. Zech. i. 18, 19, 21.

are the very *hieroglyphical* name for *force* or *power*, and particularly for *kingly* or *political power*, see Dan. ch. vii. 8; and that *horns* or *horned animals*, such as bulls, goats, stags, &c. were supposed to bear a peculiar relation to their *Apollo*, the sun, or *solar light*||, one of whose distinguishing titles was § *Καρνεῖος* or *Carnéan*, from Heb. קָר. It is very remarkable in this view, that *Callimachus*, in his Hymn to *Apollo*, lin. 6: 3, says, that *Deity* did himself build an altar of *Horns*, foundation, sides, and all,

Διμματο μιν ΚΕΡΑΕΞΕΙΝ ἐθέλια πηξέει δὲ βωμόν
ἔκ ΚΕΡΑΩΝ, ΚΕΡΑΟΥΤΕ δὲ πωρὶς ὑπὲρ ἑκάλλυτο τοι-
χῆς.

But to return to the Scriptures. The brazen altar of *burnt-offerings* was to have *four horns* made out of it upon the *four corners* thereof, Exod. xxvii. 2, 3; to signify, I apprehend, the *power* of Christ as the *Divine Light*, and the efficacy of his *atoning sacrifice* extending to all the *four corners* or *quarters* of the world. Thus also the golden altar of *incense* was to have *horns*, Exod. xxx. 2, to denote the *extensive* efficacy of the *Divine Redeemer's intercession*. The idolaters likewise had *horns* to their altars, Jer. xvii. 1. Amos iii. 14.

It has been supposed from Ps. cxviii. 27, that it was customary, though not mentioned in the law, to bind the sacrificial victim to the horns of the altar. But will the Heb. קָר express this? Had this been meant, would not the particle לָ or לֵ have been used? And does not the Hebrew phrase rather mean, *Bind the sacrifice with cords*, even at or near the *horns of the altar*, so as to be ready for sacrificing?

In I K. i. 50, *Adonijah*, after his rebellion against Solomon, caught hold on the horns of the altar; which was begging mercy for Christ's sake; and accordingly he, for his past offenses, found mercy. So those who at first opposed Christ, yet were pardoned on their repentance. But when

§ The reader may meet with further satisfaction on this subject in Mr. *Holloway's* Originals, vol. ii. p. 163, &c. in the Appendix to Dr. *Merrick's* Sermon on the Parable of the Vineyard, and in Mr. *Catcott's* Sermons, p. 247, Note. See also *Greek* and *Eng. Lexicon* under Κεραυνομα.

|| *Callimach.* Hymn. in *Apoll.* lin. 71, 72, 80.

U u 2

Joah

Joab the murderer took refuge at the altar, 1 K. ii. 28. Solomon ordered him to be put to death (see ver. 29—34.), agreeably to his father David's wise and just directions, ver. 5, 6, and to the express command of the law, Exod. xxi. 14; only that he so far complied with Joab's request, that he suffered him to be executed at the altar, instead of being taken from it, as he should regularly have been. (Comp. 2 Kings xii. 15.) From Exod. xxi. 14, however, it is plain, that the altar of Jehovah was an allowed sanctuary to offenders in certain cases. And in like manner the temples, statues, and particularly the altars of the gods, among the Greeks, had the privilege of protecting offenders who fled to them. This custom is said to have been introduced among them by Cadmus the Phœnician*.

III. קרנות Horns of tooth, i. e. the tusks of the elephant, which resemble teeth, by shooting out of the mouth, and are like horns in their texture and † size, and in the use which the animal makes of them in goring his adversaries, and tearing up trees, &c. Accordingly several of the ancients have expressly called these tusks horns, particularly Varro De Ling. Lat. lib. vi. says of them, Quos dentes multi dicunt, sunt cornua. What many people call teeth are horns †. occ. Ezek. xxvii. 15; where the LXX render the two Heb. words by ὀδόντας ελεφαντίνους, Elephant's or ivory teeth; so Vulg. Dentes eburneos. Every one almost knows that ivory is the substance of the teeth or tusks above mentioned. The Targum however in Ezek. separates קרנות and קרן explaining the former word by קרנות דעלן and clephant's teeth. Comp. Michaelis, Geograph. Heb. Ext. Pars i. p. 204, and Bp. Newcome on Ezek.

* See Homer, Odys. xxii. lin. 334; Virgil, Æn. ii. lin. 523, 550; Pater's Antiquities of Greece, vol. i. book ii. ch. ii. at the end; Cornelius Nepos's Life of Pausanias, ch. iv. and Note 4, in the Variorum edition, p. 82; and ch. iv. note 1, p. 84; Tacit. Annal. lib. iii. cap. 69, &c.; and Wetstein on Mat. xxiii. 35.

† They are sometimes nine (Paris) feet long, as thick as a man's thigh, and weigh ninety (Paris) pounds. See Buffon's Nat. Hist. tom. ix. p. 308, Note.

‡ See Busbart, vol. ii. 251, 253.

IV. Chald. As a N. קרן, emphat. קרנא, plur. קרנן, emphat. קרנא A horn. See Dan. vii. 7, 8, 11. Also, A coract, a musical instrument of horn. occ. Dan. iii. 5, 7, 10, 15.

DER. Gr. Κεραυος Lightning, Κερας a horn. Lat. Cornu, Eng. a horn, cornet, corner. Eng. A crown. Gr. Κορυνη, the curvature at the ends of a bow or at the stern of a ship; Lat. † corona, whence coronation, coronet, coronal. Greek κν-ρανος, a prince, ruler Celtic or Gaulish karnon ||, a trumpet.

Cornwall, by the British inhabitants called Kernaw, plur. of corn a horn, on account of it's many promontories, which shoot into the sea like horns, and by the Saxons Cornwall, i. e. the country of Corn or Kernaw, inhabited by Gauls or Britons. See Camden's Britannia by Gibson, p. 2, 18, edit. 1695.

קרע

I. To bend, stoop. occ. Isa. xli. 1, 2; where it is joined with קרע to bow, as a word of similar import.

II. As a N. masc. plur. קרעים Hooks, taches, or clusps, from their curve form. Exod. xxvi. 6, & al. freq.

DER. French crouchu, Eng. crouch, crotch, crotch, and perhaps crook and crooked.

קרע

In Kal, To rend or rent. In Niph. To be rent. It is applied to rending or tearing of clothes ¶, Gen. xxxvii. 29, & al. freq. comp. Joel ii. 13.—to tearing a person by stripes, Ps. xxxiv. 15. comp. Isa. l. 6.—to rending or wresting a kingdom, or people, from a king, 1 Sam. xv. 28. 2 K. xvii. 21, & al.—to rending an altar, 1 K.

§ Virgil, Æn. xii. lin. 162, &c. says of king Latinus, who was feigned to be the grandson of Apollo,

—Cui tempora circum

Anrati bis sex radii fulgentia cingunt,
Solis avi specimen—

Twelve gold on beams around his temples play,
To mark his lineage from the god of day.

DRYDEN.

¶ Καρρυ, τη Σαλπιγγα Γαλαται. HESYCHIUS.

¶ This was an usual custom in grief, not only among the Hebrews, but among other eastern nations. See Xenophon's Cyropæd. lib. iii. p. 134, edit. Hutchinson, 8vo, and Not. 1; Ovid, Epist. Heroid. vi. lin. 27. xii. lin. 153, xv. lin. 192; Metam. lib. v. lin. 398; Fast. lib. iv. lin. 448; Virgil, Æn. v. lin. 685. The Romans had the same custom, see Suetonius in Julio, cap. 35; in Nerone, cap. 42.

xxii.

xiii. 3, 5.—to *rending* or *dividing* the heavens, Isa. lxiv. 1, as by the divine appearances in sudden intolerable light and splendour. Comp. Mark i. 10, and *Greek and Eng. Lexicon* under ΣΧΙΖΩ I.—to the *rending* or *apparently enlarging* the eyes with black lead, Jer. iv. 30. (comp. under כר II.)—to *cutting out* windows in a wall, Jer. xxii. 14. As a N. masc. plur. קרעים *Pieces rent, rents, rags*. 1 K. xi. 30. Prov. xxiii. 21, & al.
DER. To *crack*. Also French *crever*, whence Eng. *crevice*.

קר

To *move, agitate*.

I. To *move, agitate*, the lips, as persons muttering in deep thought. occ. Prov. xvi. 30.

II. To *move, wink, or twinkle*, as the eyes. So the LXX by διανευω and εννεω, and Vulg. by anhuo. occ. Ps. xxxv. 19. Prov. vi. 13. x. 10. Comp. Eccus. xxvii. 22.

III. As a N. קרר *Agitation, violent motion*, or rather, perhaps, A species of insect, the *æstros, brize, breeze, or gad-fly*, of which *Virgil*, Georg. iii. lin. 149, 150 (where see *Martyn's* curious and learned Notes),

*Asper, acerba sonant, quo tota exterrita sylvis
Diffugiunt armenta*—

At whose dread whizz, the trembling herds
alarm'd

Wildly disperse.

So before him *Homer*, describing men fleeing in terror, Odyss. xxii. lin. 299, &c.

Ὅτι δ' ἐρίβοντο κατὰ μετρήσας, βοῆς ὧς ἀγέληναι,
Τίς μιν τ' αἰόλος; τίς ποῦς ἐφορμήσας ἰδοῖσθαι,
Ὡς ἢ πρὸς τὴν—

occ. Jer. xlv. 20; where *Egypt* is represented under the image of a *heifer*, and in the next verse her auxiliaries under that of *bullocks*, who also are said to be *turned back, and fled away together*. The Vulg. renders קרר in this passage by stimulator the *stinger*. Comp. *Scheuchzer*, Phys. Sacr. on Hos. iv. 16.

IV. In Kal, To be *moved, agitated, formed by agitation, kneaded*. occ. Job xxxiii. 6, קררתי I am kneaded from the clay, even I. It appears an allusion to the potters kneading their clay and preparing it for use. Comp. Isa. lxiv. 8, Jer. xviii. 1—6.

V. Chald. As a N. masc. plur. in Reg. קרר *Accusations*. It seems to have derived this meaning from those significant

* *nods and winks* by which men may slander their neighbours without uttering a word. (Comp. Prov. vi. 13, x. 10.) occ. Dan. iii. 8. vi. 24; in both which passages it is joined with the V. מכל, which, as it frequently signifies to *eat*, has driven the *Lexicon-writers and Commentators*, who adhere to this sense, to a very forced, not to say absurd, interpretation; but as *L'Empereur* well intimates on Dan. iii. 8, (see *Pole Synops.* in loc.) the Chaldees מכל hath certainly another sense much better suited to these passages; for in the Targum on Joel iii. 9, or 14, מכל answers to the Heb. קרא *proclaim*, and on Ps. civ. 21, to the Heb. מאמא *roar*; and therefore in Dan. iii. 8, קרא מכל may be best translated to *speaking aloud, or proclaim accusations*.

קש

Occurs not as a V. in Heb. the Vulg. however has, in two passages, Exod. xxvi. 26. xxxvi. 31, rendered it verbally; לקרש ad *continendas tabulas, to hold fast the boards*. In Chaldee the Verb signifies to *coagulate, congeal, condense*, as קרש like-wise does in Arabic, and the Syriac uses קרש, as a N. for *contignation*. The idea therefore of the Heb. קש seems to be, *To compact, cerning, or fasten together*. As a N. קש A board or plank so compacted. Exod. xxvi. 15, 16, & al. freq. In Ezek. xxvii. 6, it seems particularly to denote the *board or bench on which the rowers sat*. So Vulg. transtra.

DER. Latin *crassus*, whence Eng. *crass*, *incrassate*, &c. French *graisse*, whence Eng. *grease, greasy*, French *gros*, whence Eng. *gross, engross*, &c. Latin *cresco*, whence Eng. *crescent, excrescence, increase*. Also Eng. *coarse*, Lat. *crusta*, properly a piece of ice frozen, whence Eng. *crust*. Perhaps Eng. *cross*, and Lat. *crux*, whence (let the Christian remark!) *crucio, excrucio*, &c. to torment, and Eng. *excruciate*; from *crux* and *figo* to fix, the Lat. *crucifigo, crucifixio*, &c. and Eng. *crucify, crucifixion*.

קש

I. To *collect*, as it were, one by one, to *gather together*. So *Symmachus* συλλογῆς, and Vulg. congregamini. occ. Zeph. ii. 1.

* The *straw*, the *hum*, the *ha*; those *petty brands* That *calumny* doth use—

SHAKESP. *Winter's Tale*, act ii. sc. 1.

U u 3

Comp.

† Comp. Joel ii. 15, 16. Hence French *choisir*, and Eng. *choose*, *choice*.

II. As a N. תשק *Stubble*, which is thus collected. Exod. v. 12, & al. freq.

On Obad. ver. 18. Nah. i. 10, and such like passages, see *Harmer's Observations*, vol. iv. p. 145.

תשק In Kal and Hiph. *To pick up or collect*, as it were, *one by one*, as sticks. occ. Num. xv. 32, 33. 1 K. xvii. 10, 12.—as *stubble*. occ. Exod. v. 12. In Hith. *To gather themselves together*. occ. Zeph. ii. 1; where LXX συναχθῆναι *be ye gathered together*, and Vulg. *convenite meet, convence*.

תשק See under תשק.

תשק

Occurs not as a V. in Heb. but seems to have nearly the same ideal meaning as תשק *to stiffen*, or the like. Thus תשק and תשק, תשק and תשק, תשק and תשק are related respectively to each other in sense as well as in sound. Comp. also תשק under תשק IV.

As a N. masc. plur. תשק *Cucumbers*, so named from their cooling and incrustating qualities, by which they frequently, in our country at least, occasion dangerous viscidities of blood to those who incautiously indulge in them. So LXX Σικκας, and Vulg. Cucumeres. occ. Num. xi. 5. "Maillet, in describing the vegetables which the [modern] Egyptians use for food, tells us that melons, cucumbers, and onions are the most common*." And *Celsus* Hierobot. and *Alpinus* Medicin. Egypt. lib. i. cap. 10, describes the Egyptian cucumbers as *more agreeable to the taste, and of more easy digestion than the European*, "Gustui sunt dulciores, atque concoctu faciliores." *Alpinus*. Comp. *Scheuchzer Physica Sacra* on Num. xi. 5.

תשק

In Kal and Hiph. *To hearken, attend, listen*. It properly denotes the *gesture* of persons in *attention*, *To incline*, as the ear, *Aurem intendere*. See Isa. xxi. 7. xxxii. 3. 1 Sam. xv. 22. 2 Chron. vi. 40. vii. 15. Ps. x. 17. Prov. ii. 2. Neh. i. 6, 11. As a N. תשק *A listening, attention*. Isa. xxi. 7.

תשק

With a radical, but mutable or omissible, ת.

* *Harmer's Observations*, vol. ii. p. 333. Comp. *Complete System of Geography*, vol. ii. p. 386; Bp. *Lewins* on Isa. i. 8.

I. In Kal, *To be stiff, tough, rigid, stubborn, hard*. In Hiph. The same. Also, *To stiffen, make stiff*, &c. As a N. תשק, plur. תשק, *Stiff, hard*, &c. The word is applied, by a figure taken from *refractory oxen* (comp. under תשק IV.), to the *stiffness* of the neck, Exod. xxxii. 9, & al. freq.—to *beaten gold*, on account of its greater *toughness*, Exod. xxv. 18, & al.—to the *force* of wind, Isa. xxvii. 8.—to the *stiffness* of the palm-tree, Jer. x. 5.—to *hardness* or *difficulty* of a woman's labour, Gen. xxxv. 16, 17.—to *steadiness* of face, *impudence*, Ezek. ii. 4.—to *difficulty* of breathing, as of persons in grief, 1 Sam. i. 15†.—to *rough, resolute, or peremptory* speech, Gen. xlii. 7, 30.—to *implacable* anger, Gen. xlix. 7.—to *hard slavery*, Exod. i. 14. Comp. Job xxx. 25. Isa. viii. 21.—to *hardness* or *stubbornness* of heart, Exod. vii. 3. xiii. 15. Ezek. iii. 7, & al. Comp. Deut. ii. 30. As a N. תשק *Stubbornness*. occ. Deut. ix. 27.

II. As a N. fem. plur. תשק, most probably, *Broad shallow vessels of beaten metal*. occ. Exod. xxv. 29. xxxvii. 16. Num. iv. 7. 1 Chron. xxviii. 17. The Lexicon-writers, following the Rabbins and their pointing, make a distinct Root of this word. But why should not תשק have the same ideal meaning, Exodus xxxvii. 16, as תשק has the very next ver. (comp. Exod. xxv. 29, with ver. 31.), and so denote *vessels* made of *beaten* gold, as the cherubim and candlestick also were? The use of these תשק (as well as that of the תשק, Exod. xxv. 29) is expressed, Exod. xxxvii. 16. Num. iv. 7, to be for תשק *Libation*; accordingly the LXX have constantly rendered תשק by Σπονδία *Libation-vessels*. Isa. xxvii. 1, "Well-tempered." Bp. Lowth.

III. Isaiah, ch. iii. 24, speaking of the dress of the Jewish women, opposes תשק *to Baldness*. It is manifest therefore that those words must in some way or other relate to their *head dress* or *hair*. The LXX render them by τὰ κορμὴς τῆς κεφαλῆς τὰ χρυσία the *golden ornament of their head*, the Vulg. by *crispanti crine curled or wreathed hair*; and this latter version, I apprehend, comes nearest to

† Comp. Mr. *Merrick's Annot.* on Ps. lx. 5. their

their meaning. The Heb. words תש, תש, literally express *stiffened work*, and the ladies in the East to this day *stiffen*, i. e. *braid* or *plait* their hair, so as to *make it stiff, with ribbands*. Thus Dr. Shaw, Travels, p. 228, of the Moorish ladies in Barbary: "They all affect to have their hair—hanging down to the ground, which after they have collected into one lock they bind and *plait it with ribbands*, a piece of finery disapproved of by the apostle, 1 Pet. iii. 3.* Where nature has been less liberal in this ornament, there the defect is supplied by art, and foreign hair is procured to be *interwoven* with the natural." And to this latter circumstance perhaps Isaiah, ch. iii. 24, particularly alluded. But however this be, Lady M. IV. Montague, letter xxix. vol. ii. p. 15, describing the dress of the Turkish ladies, says, "The hair hangs at it's full length behind, divided into *tresses braided with pearl or ribbon, which is always in great quantity*. I never saw in my life so many fine heads of hair. In one lady's I have counted a hundred and ten of the tresses, all natural." Comp. Judith x. iii. Luke vii. 38. John xi. 2. xii. 3. Rev. ix. 8.

IV. As a N. תש A place or garden of cucumbers, from their cooking, *incrassating* quality. Comp. under תש above. So LXX *Συγγαριον*, and Vulg. *Cucumenario*. occ. Isa. i. 8. Comp. under יב I.

תש occurs not as a V. in Heb. in this reduplicate form, but

I. As a N. fem. plur. תש The scales of a fish, from their rigidity or stiffness. Lev. xi. 9, & al.

II. As a N. masc. plur. תש The metalline scales of a coat of mail. occ. 1 Sam. xvii. 5. Comp. under תש.

DER. Lat. *Caseus*, Eng. *Cheese*, formed by coagulation. Also, תש being prefixed, squeeze. Qu?

תש

It seems of nearly the same, but of more intense, signification than תש. In Hiph. To stiffen, harden, as the heart. occ. Isa. lxiii. 17. So LXX *σκληρυνας*, and Vulg. *indurasti*. Also, To treat hardly

or cruelly. occ. Job xxxix. 16. So LXX *αποσκληρυνε*, and Vulg. *duratur ad—*is hardened towards.—Comp. under תש VIII. Shaw's Travels, p. 452, and Scott's Note on Job.

תש

I. Occurs not as a V. but as a N. תש Truth, rectitude, integrity, purity. occ. Ps. lx. 6. Prov. xxii. 21.

Chald. תש and תש The same. occ. Dan. ii. 47. iv. 34.

II. As a N. fem. תש A lamb or sheep. Thus the Chaldee Targum, LXX, and Vulg. render it in the only three passages wherein it occurs, namely, Gen. xxxiii. 19. Josh. xxiv. 32. Job xlii. 11. But it is plain from a comparison of Gen. xxi. vii. 19, with Acts vii. 16, that the word denotes some money or coin, which might be so called, either from it's being *trac*, *geraine*, or *sterling* as we speak, or from it's being stamped with the figure of a lamb or sheep, to intimate that *Lamb of God which taketh away the sin of the world, and being without blemish and without spot, verily was fore-ordained as the Redeemer, before the foundation of the world*. See John i. 29. 1 Pet. i. 18, 20; whence we may see the reason why the coin was not called by any of the common Heb. names of a lamb or sheep, but rather by a name which describes what those creatures are typically, namely, pure, harmless†.

DER. Lat. *Custus*, Eng. *Chaste*, *Chastity*. Also perhaps *A court*, "a lamb brought up without the dam." Johnson's Dict.

תש

I. To bind, bind about. Gen. xxxviii. 28. Deut. vi. 8, & al. In Niph. To be bound, bound up, as the life or soul of one person in that of another. Gen. xli. 30. 1 Sam. xviii. 1. Also, To be joined close, compacted, as a wall. Neh. iv. 6. As a N. masc. plur. תש Bands, head-bands. occ. Isa. iii. 20. Jer. ii. 32. I once suspected that these תש might mean such "handkerchiefs of crape, gauze, silk, or painted linen, as are bound close over the sarmah, and falling afterwards

† For further satisfaction on this subject see Bchart, vol. ii. 438, &c.; Leigh's Critica Sacra, Dr. Hodge's Elihu, p. 223, 4to edit.; Robertson's Clavis Pentateuchi, p. 574; and Poulet, Etymol. Lat. in PECUNIA.

* In Niebuhr, Voyage, tom i. p. 132. tab. xliii. 45, 46, the reader may see the heads of two eastern women represented with their hair plaited in several tresses.

carelessly upon the favourite lock of hair, complete the head-dress of the *Moorish ladies*;" (*Shaw's Travels*, p. 239) or else, such *rich embroidered handkerchiefs* as the *Turkish ladies* use to bind on their *Talpoeks**; but as שֵׁט in the plural are in Jer. ii. 32, mentioned as used by one woman, I rather apprehend they denote the *ribbunds* with which they *brided* their hair, of which see under שֵׁט III.

II. As Participles or participial Ns. שֵׁטִים (masc. plur.) and מְשֵׁטִים (fem. plur.) joined with שֵׁט *Sheep*, denote the *stronger kind*, whose bodies are more firm and compact, "well knit together, tight made." *Iste* occ. Gen. xxx. 41, 42.

III. In Kal and Hith. To band together, conspire, form a conspiracy. 1 Sam. xxii. 8, 13. 1 K. xv. 27. 2 Chron. xxiv. 21, 25, 26, & al. freq. As a N. שֵׁט *A banding together, a conspiracy, or confederacy*. 2 K. xi. 14. xii. 20. Isa. viii. 12, & al.

שֵׁט

Occurs not as a V. in Heb. but

I. As a N. fem. שֵׁטָה, plur. שֵׁטוֹת. *A bow to shoot with*. Gen. xxi. 16. xlix. 24. 2 Chron. xxvi. 14, & al. freq.

As to the import of שֵׁט in 2 Sam. i. 18, considering the context in which it stands, I concur with the opinion of Bp. *Louth*, and other learned men†, that it is used as the title of the following Elegy, so named either in memory of the destructive effect of the enemies bows (see 1 Sam. xxxi. 3.), or from the bow of Jonathan peculiarly mentioned in the Elegy itself, ver. 22.

2 Sam. i. 22, may, at first sight, seem an instance where שֵׁט is construed as a N. masc. but in this text I apprehend the V. שֵׁט, though really referring to the N. שֵׁטָה, yet by an Hebraism agrees with the latter N. שֵׁטָה, as the Participle שֵׁטֵי, not with שֵׁטָה, but with שֵׁטָה, 1 Sam. ii. 4. Comp. Gen. iv. 10. Eccles. x. 1, and under שֵׁט II.

The Lexicons in general make this a distinct Root, but the N. may be considered as a derivative from שֵׁט to be stiff, tough, which affords a good descriptive

name for a bow. In the Chaldee Targum, however, it is used in Kal and Aphel for shooting or casting with a bow, Ezek. xxi. 21. Isa. xxxvii. 33. 2 K. xix. 32. See *Castell*.

II. The rainbow, from it's form. Gen. ix. 13, & al. freq. "After the universal deluge the rainbow was appointed by God as a token of the ברית or purifier, whom he would raise up, and was given as a sign to Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth, as he had done, by the waters of a flood. See Gen. ix. 11—17." "The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the mystical signification of such an important emblem would be long preserved among even the idolatrous descendants of Noah. Nor need we be surprised to find *Homer*, with remarkable conformity to the Scripture account, Gen. ix. 13, speaking of the rainbow which *Jove hath set in the cloud, a sign to men*,

—'Α, ἡ Κόινυς
EN NEΦΕΣΤΗΡΙΕ, ΤΕΡΑΣ, ΜΕΤΕΩΡΟΝ ΑΝΘΡΩΠΩΝ.
Il. xi. lin. 27, 28.

"The ancient Greeks who preceded that poet, seem plainly to have aimed at it's emblematical signification, when they called it ΙΡΙΣ, an easy derivative from the Heb. יָרָה to teach, shew; or if with *Eustathius* on Il. iii. we derive Ιρις from the Greek V. ειρω to tell, carry a message, it's ideal meaning will still be the same. In some passages *Homer*, as well as the succeeding poets, both Greek and Latin, makes *Iris* a goddess, and the messenger of *Jupiter* or *Juno*: a fancy this, which seems to have sprung partly from the radical signification of the name as just explained, partly from a confused tradition of the sacred emblematic import of the rainbow, and partly from an allegorical manner of expressing that it intimates to us the state or condition of the air, and the changes of the weather. Comp. Il. xvii. lin. 548, 9."

"*Iris, or the Rainbow*, was worshipped or regarded as a goddess, not only by the Greeks and Romans‡, but also by the

* See *Lady W. M. Montague*, letter xxix. vol. ii. p. 14.

† See *Louth*, Prælect. xxiii. Note, p. 307, edit. Oxon. or p. 470, edit. *Götting*.

‡ Comp. *Spenser's Polymetis*, dial. xiii. p. 213. inhabitants

Inhabitants of Peru * in *South America*, when the Spaniards came thither. But to return to the Scriptures.—As the bow or light in the cloud † wonderfully refracted into all its variety of colours was, in it's original institution, a token of God's mercy in Christ, or, more strictly speaking, of Christ, the real Purifier and true Light, we see with what propriety the throne of God in Ezek. i. 28, and in Rev. iv. 3, is surrounded with the rainbow; and likewise how properly one of the divine Persons is represented with a rainbow upon his head, Rev. x. 1. See *Vitrina* on both texts in Rev. ‡

PLURILITERALS in p.

קיתרם

From קי *Vomit* (the *κ* being dropt, as in the V. *קק*, Jer. xxv. 27, which see under *קק*) and קלן *Vileness*. As a N. קיתרם *Vile* or *shameful vomit*. So the Vulg. *Vomit* *ignominiae*. occ. Hab. ii. 16. Comp. Isa. xix. 14. xxviii. 7, 8. In Hab. six of Dr. Kennicott's Codices read קיתרם in two words.

קיתרם Chald.

As a N. *A musical instrument of the stringed kind, a harp*. So the LXX *Κιθάρα*, and Vulg. *Cithara*. occ. Dan. iii. 5, 7, 10, 15.

* "Ils (les Peruvians) rendoient de grands honneurs à l'Arc-en-ciel, tant pour les beautés de ses couleurs, que parce qu'elles venoient de *So cil*, & ce fut pour cette raison que les Incas la prirent pour leur devise." L'Abbé *Lamberti*, tom. iii. Comp. *Vassius* De Orig. & Pr. g. *Idol*. lib. iii. cap. 13, ad fin.

† The fanciful Greeks made *Iris* the daughter of *Thaumas*. *δια το θαυμασιον ταινον* [*της αισθησεως*]; because men admired or wondered at her. *Plutarch* De *Placit*. Philos. lib. iii. cap. 5. So *Cotta* the Academician in *Cicero* De *Nat. Deor*. lib. iii. cap. 20, says of the rainbow, *Ob eam causam, quia speciem habeat admirabilem. Thaumante dicitur natus*.

‡ *Greek and Eng. Lexicon* under *IP12*.

"It seems to be denominated קיתרם from the citron-tree, the product of *Armenia*, *Media*, and *Persia*, of whose wood it was made. And that tree might take it's name from the rocky ground on which it flourished, for קיתר signifies a rock in Chaldee. Prov. xxx, 26." See Bp. *Chandler's* Vindication of Defence of Christianity, ch. i. p. 50. Hence Gr. *Κιθάρα*, Lat. *Cithara*, Ital. *Chitarra*, French *Guitarre*, and Eng. *Guitar*.

קדום

As a N. קדום, plur. קדומים, and קדומות, *A hatchet or ax*. occ. Jud. ix. 48. 1 Sam. xiii. 20, 21. Ps. lxxiv. 5. Jer. xlv. 22. The word seems a compound of קדד *to meet, light upon*, or of קדד (Chald.) *to scrape, abrade*, and קדד *to level, lay level with the ground*, for the *ax*, by impact, abrasion, or chipping, levels what it is applied to ||.

קדד

From קדד *to meet*, and קדד *to raise or make a road or way*. As a N. masc. plur. in Reg. קדד The soles or bottoms of the feet, which meet or strike against the road or way. occ. 2 Sam. xxii. 37. Psal. xviii. 37; where LXX *τα ὑποπόδια*, and Vulg. *vestigia mea, the soles of my feet*.

קרקע

As a N. from קדד *to join, contignate*, and קרקע *to expand, extend*, *A pavement or floor*, that is, an extended surface consisting of several planks or stones joined together. Num. v. 17. 1 K. vii. 7, מקרקע From the floor to the ceiling, i. e. such another extended surface of boards joined. Comp. under כפן II. and see *Bate's* Crit. Heb.

The bottom of the sea is expressed by this word, Amos ix. 3. Might not this lead to some curious inquiries?

‡ See *Virgil*, *Æn*. ii. lin. 626, &c.

מראה

מראה

מראה

With a radical, but mutable or omissible, מ.

I. In Kal, *To see, look, look at*, in whatever manner. Gen. i. 4. vi. 2. Prov. xxiii. 31, & al. freq. On Job xxxi. 26. Deut. iv. 19, see *Leland's Advantage and Necessity of the Christian Revelation*, part i. ch. xx. p. 418, 8vo edit. It is construed either transitively, or with the particle ל. Isa. xvii. 7.—2, Gen. xxix. 32. 1 Sam. vi. 19.—or ל following, Psal. lxiv. 6. In Niph. *To be seen, appear*. Gen. i. 9. ix. 14. xii. 7, & al. freq. In Hiph. *To cause to see, to shew*. Gen. xlviii. 11. Exod. xxvii. 8. Deut. v. 24, & al. freq. In Hith. *To see or look at, one another*. Gen. xlii. 1. 2 K. xiv. 8, 11. As a N. מראה *Appearance, aspect*. 1 Sam. xvi. 12. As a N. fem. plur. מראות *Seemly, comely, of good aspect*. Vulg. speciosissimas the most beautiful. occ. Esth. ii. 9. As Ns. מראה *Aspect, look*. Gen. xii. 11. xxiv. 16. Also, *A vision*. Gen. xlii. 2. Num. xii. 6, & al. מראה *Appearance, countenance, look, sight*. See Job xli. 1, or 9. Cant. ii. 14. Eccles. xi. 9.

II. *To see mentally, to understand, perceive, experience*, whether in reality, see Gen. ii. 19. xxvi. 28. xxxix. 3. xlii. 1. 1 Sam. xiv. 17. Eccles. i. 16. ii. 1, & al. (comp. Eccles. ix. 9)—or in imagination, Gen. iii. 6. Exod. xxxii. 1.

III. As a N. מראה *A mirror, a looking-glass*. occ. Job xxxvii. 18. *Hasst thou with him spread out the conflicting ethers (which are) strongly resplendent* (for so, I think, מראה must here signify) *as a molten (metalline) mirror?* This simile is beautifully descriptive of the unsullied clearness and dazzling splendour of an eastern sky in summer. See *Scott* on the place. Nah. iii. 6, *And I will make thee כמראה as a mirror*, i. e. to other nations, that in thy punishment they may see what they

are to expect, if guilty of the like crimes. To this purpose the LXX ως παρασπύμα, and the Vulg. in exemplum, *for an example*. As a N. fem. plur. מראות *Mirrors*. occ. Exod. xxxviii. 8; from which passage, as well as from Job xxxvii. 18, it is evident that the eastern mirrors were anciently made of metal*, and so they are to this day†. And further to illustrate Exod. xxxviii. 8, we may observe from Dr. Shaw, *Travels*, p. 241, that *looking-glasses* are still part of the dress of the Moorish women in *Barbary*, that they hang them constantly upon their breasts, and do not lay them aside, even in the midst of their most laborious employments.

IV. As a N. מראה *A species of vulture kind, of the hawk or vulture kind*, so called from its sharp-sight. (Comp. Job xxxvii. 7.) occ. Deut. xiv. 13; where the LXX τὴν τὴν vulture.

V. As a N. מראה Lev. i. 16. See under מראה III.

DER. *A ray*, Latin *radius*, whence *radiate, radiant, irradiate*, &c. Also, *Mirror*, Qu? מראה

I. *To be raised up, exalted, elevated*. occ. Zech. xiv. 10. So *Aquila*, *Symmachus*, and *Theodotion* ὑψωθήσονται, and Vulg. exaltabitur. As a Participle or participial N. fem. plur. מראות *High, exalted*. occ. Prov. xxiv. 7. So Vulg. exalta. This Root seems nearly related to מראה, as מראה to מראה, מראה to מראה.

II. As a N. מראה and (Ps. xcii. 11.) מראה

* So *Callimachus Hymn in Lavacr. Pall. lin. 21*, describes *Peana* as

————— δισσογὰν χαλαρὰν θάλασσαν.

————— taking the shining brass

i. e. to adjust her hair.

† See Sir John Chardin's *Travels*, vol. ii. p. 279; *Goguet's Origin of Laws*, &c. vol. i. book vi. ch. ii. p. 353, edit. Edinburgh; and *Agreement of Customs between East-Indians and Jews*, art. xv.

plur.

plur. ראם, The name of an *horned animal*, Deut. xxxiii. 17. Ps. xcii. 11; remarkable for his *strength*, Num. xxiii. 32; and of the *beee* kind, with which he is mentioned, Deut. xxxiii. 17. Ps. xxix. 6. Isa. xxxiv. 7. In short, the name seems to denote the *wild bull*, so called from his *height and size*, in comparison with the *tame*. The above-cited are all the passages wherein this N. occurs; and the LXX constantly render it *μονοκερως* the unicorn, except in Isa. xxxiv. 7, where they have *αδποι* the big or mighty ones. But that it cannot possibly mean an unicorn (if indeed there ever existed such an animal as that is usually described to be), is evident from Deut. xxxiii. 17, where it is said of Joseph, קרני His horns (are) קרני the horns of a ראם, בהם with them he shall push the people (to) the ends of the earth, וזה and these (two horns namely, are) the ten thousands of Ephraim, and the thousands of Manasseh, i. e. the two tribes which sprang from Joseph. The Vulg. in Psal. xxix. 6. xcii. 11. Isa. xxxiv. 7, renders it after the LXX by unicornis, but in Num. xxiii. 22. Deut. xxxiii. 17, by rhinocerotis the rhinoceros. Several learned men, and among the rest Scheuchzer, embrace this latter interpretation. But first, though it is certain that some rhinoceroses have * two horns, yet many of them have but one, and this being placed on the nose, and bended back towards the forehead, is not formed for pushing (דגג) but for ripping up the trunks or bodies of the more soft and succulent trees, and reducing them into a kind of laths, which constitute a part of the animal's food †. It is inconsistent therefore with the import of Deut. xxxiii. 17, to explain ראם by the rhinoceros. 2dly. Notwithstanding the remarks of Scheuchzer, Num. xxiii. 22, there seems no sufficient reason to think that the rhinoceros, which is a native ‡ only of the southern regions of Asia and Africa, was so much as known to the Israelites in the days of Moses, or even of David.

Hence Eng. A ram. Qu?

I apprehend with the learned Bochart, and

* See Shaw's Travels, p. 430, Note 1; Buffon, tom. ix. p. 334.

† See Bruns's Travels, vol. v. p. 91.

‡ See Buffon's Hist. Nat. tom. viii. p. 195; tom. ix. p. 339, 340.

others, that ראם, which occurs Job xxxix. 9, 10, and plur. ראם, Ps. xxii. 22, denote the same kind of animal as ראם; and indeed in the Ps. more than thirty of Dr. Kennicott's Codices read ראם. The description in Job represents the ראם to be a very strong, fierce, and untameable creature, and implies him to be of the beee kind (see Scott's Note); and the ראם in Ps. xxii. 22, are mentioned as having horns, and correspond to the bulls and strong bulls of Bashan, ver. 13. And since the orthography of these words ראם and ראם shews them most properly to belong to רא or ראם, they may serve to confirm the relation between that Root and ראם above noted.

For further satisfaction on the meaning of the names ראם and ראם the reader will do well to compare Bochart, vol. ii. p. 949, &c. with Schultens and Scott on Job xxxix. 9, and with Michaelis's Recueil de Questions, Qu. xlv.

III. As a N. fem. plur. ראם Coral, a kind of marine plant or production, so called from it's being elevated in a remarkable manner, for it always grows from the tops or vaults of cliffs or rocky caverns, with the head downwards ||. occ. Job xxviii. 18. Ezek. xxvii. 16. In the former passage it is rendered ideally by the LXX *μετῳσα*, by Symmachus *ὕψηλα*, and by the Vulg. *excelsa, high things*. And though coral is not now regarded as a very valuable commodity in our part of the world, yet Pliny, Nat. Hist. lib. xxxii. cap. 2, assures us, that in India it was formerly as greatly valued as pearls in Europe. And the Abbé Pluche, as above cited, says, "The coral, which the Europeans make little use of, is highly esteemed, in Asia, more particularly in Arabia."—But after all it must be confessed that this interpretation of ראם is uncertain. It may be the name of some precious stone, so called perhaps from the place whence it came. See Michaelis, Recueil de Questions, Qu. xcix.

ראש

Denotes priority or precedence in respect of time, order, place, or dignity, but never occurs as a V.

|| See a curious account of Coral and Coral-fishing in Nature Displayed, vol. iii. p. 156, & seq. Eng. edit. 12mo.

I. As

- I. As a N. ראש *Beginning*, as of time. Exod. xii. 2. Jud. vii. 19. Prov. viii. 23. Lam. ii. 19. As a N. fem. ראשית *The same*. Isa. xlv. 10. Eccles. vii. 9. Job vii. 7. xlii. 12. In this sense the *א* is once dropped, Deut. xi. 12, in the common printed editions; but at least seventeen of Dr. Kennicott's Codices, as also the Samaritan Pentateuch, there read מראשית ראשית *First fruits*, Lev. ii. 12. Comp. Exod. xxiii. 19. xxxiv. 26. Also *The first part*, namely that was conquered of the land of Canaan. Deut. xxxiii. 21. Comp. Num. xxxii. Gen. i. 1, בראשית *In the beginning*, first of all, *the Aleim created*, &c. Comp. Mark xiii. 19. 2 Pet. iii. 4. It may be worth observing, that almost all the Greek and Roman writers who have attempted to relate the origin of the world, do towards the beginning of their accounts use some word equivalent to the בראשית of Moses; as *Orpheus*, Πρωτα *First*; *Hesiod*, Πρωτισα *First of all*; *Apollonius*, Το πρην *At first*; *Aristophanes*, Πρωτον *First*; *Ovid*, Antè *Before*. The reader may find the passages cited at large in *Grotius De Verit. Relig. Christ. lib. i. § 16. Not. 5, 6.*
- As a N. ראשון *Prior, first*. Exod. xii. 2. 2 Sam. xix. 43. xxi. 9, & al. freq. It is written ראשון Job xv. 7, and ראשון Job viii. 8, where however nine of Dr. Kennicott's read ראשון, as two more did originally. בראשנה *At the first*, עת time namely, Gen. xiii. 4. Josh. viii. 5, 6, & al. למבראשנה *At the first*, literally, *At from in the first*. occ. 1 Chron. xv. 13. Plur. masc. ראשונים *Ancestors*, Priores. Lev. xxv. 45. Deut. xix. 14, — *the landmark which they of old time have set in thine inheritance*. — *Homer* has a very similar expression, Il. xxi. lin. 403 — 5,
- Αἰὼν — ἀναρπάζοντι τὴν ψυχὴν
τὴν ἑλπίδα ἄναρπάζοντες ποτὲ ποτὶ
- As a N. ראשית *First*, in time. occ. Jer. xxv. 1.
- II. As a N. ראש *Very poor*, or *low in the world*, as we say; for the *riches* of men are usually reckoned by number, which *begins* with unity, or the *lowest*. occ. 2 Sam. xii. 1, 4. Prov. x. 4. xiii. 23; in the three former of which passages it is opposed to עשיר *Rich*, which see under עשיר. Also, *Extreme poverty, indigence*. occ. Prov. vi. 11. xxx. 8.
- III. As a N. ראש *The beginning*, of place, Isa. li. 20. Lam. ii. 19. Ezek. xvi. 25, 31, & al. As a N. fem. used adverbially (ב being understood) ראשונה *First, in the first or foremost place*. Gen. xxxiii. 2. Num. ii. 9. Comp. Num. x. 14.
- IV. As a N. ראש *Principal, chief, most excellent*. Exod. xxx. 23. 2 Chron. xix. 11. Comp. Cant. iv. 14. As a N. fem. ראשית *The excellency, chief, the chief or principal part*. Job xl. 14, or 19. Ps. lxxviii. 51. cv. 36. Jer. xlix. 35. Amos vi. 6. It is said of *Wisdom*, i. e. of the *Messiah*, Prov. viii. 22, *Jehovah* possessed me ראשית the beginning, principle or cause of his way or work of creation. So in Rev. iii. 14, Christ is styled Ἡ Ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, the beginning or principle of the creation of God, because He is before all things, and all things were created by Him and for Him. Col. i. 16, 17. Comp. Joh. i. 1, 2, 3. Heb. i. 10.
- V. As a N. ראש *The head*, of animals, whether of men, beasts, or birds, because *first* or *highest* in place, and, on account of the senses therein lodged, in dignity also. Gen. xl. 13, 16. Lev. i. 4, 15. iii. 2, & al. freq. Jud. v. 39, לראש *by the head*, or *poll*. On Lev. xvi. 21, see *Herodotus*, lib. ii. cap. 39. On 1 Sam. xvii. 51, 57, we may observe, that *Nicbuhr* presents us with a very similar modern scene in his *Descript. de l'Arabie*, p. 263, where the son of an Arab chief kills his father's enemy and rival, and according to the custom of the Arabs cuts off his head and carries it in triumph to his father. In a note, *Nicbuhr* adds, "Cutting off the head of a slain enemy, and carrying it in triumph, is an ancient custom. 1 Sam. xvii. 51, 54. *Xenophon* remarks, that it was practised by the *Chalibes*. Retreat of the Ten Thousand, lib. iv. *Herodotus* attributes it to the *Scythians*. Lib. iv. cap. 60." (Read 64.)
- Hence perhaps Eng. *Rash*, heady, precipitate. Also, *A rash*; and a *rash*, from it's remarkable head, see Isa. lviii. 5.
- VI. As a N. ראש *The head, summit, or top*, of a mountain, building, staff, &c. See Gen. viii. 5. xi. 4. xlvi. 31.
- VII. As a N. masc. plur. ראשים *The heads or origins of rivers, or streams of water*. occ. Gen. ii. 10.
- VIII. As a N. masc. plur. ראשים *Military*

tary bands or troops, under distinct heads or leaders. Jud. ix. 34, 43. 1 Sam. xi. 11. Job i. 17. *Shakespeare* often uses *head* in a like sense. See inter al. First Part of Henry IV scen. 4.

IX. As a N. ראש *An economical, or political head, superiour, ruler, director, governour, captain.* Exod. vi. 14, 25. Num. xiv. 4. Jud. xi. 8, 9, 11. 2 Chron. xiii. 12. Neh. ix. 17.

X. As a N. ראש *A sum or total, so called, I suppose, because anciently placed (not at the foot or bottom, as with us, but) at the top or head of the account.* For the same reason it is named in Greek Κεφαλαιον, and in Latin, Caput, summa. Ps. cxxxix. 17. Hence the phrase ראש נשם XXIII.) signifies *to take the sum, as of men.* Exod. xxx. 12. Num. i. 2. iv. 2, 22. xxvi. 2. —of spoil, Num. xxxi. 25.

XI. As a N. ראש *A capital or deadly poison, whether animal, as Deut. xxxii. 33; or vegetable, Deut. xxix. 18. Ps. lxi. 22. Hos. x. 4, & al. freq.* It is frequently joined with לענה *Wormwood*, as Deut. xxix. 18. Jer. ix. 15. xxiii. 15. Lam. iii. 19. Amos vi. 12; and from a comparison of Ps. lxix. 22. with John xix. 29, the learned *Bochart* thinks the herb ראש in the Psalm to be the same as the Evangelist calls ὕσσωπον *Hyssop*, a species of which growing in Judea, he proves from *Isaac Ben-Omran*, an Arabic writer, to be bitter, adding, that it is so bitter as not to be eatable (see *Bochart*, vol. ii. 590-2.); and *Chrysostom*, *Theophylact*, and *Nonnus* (cited *Martinii Lexicon* in *Hyssopus*) took the *hyssop* here mentioned by St. John to be poisonous. *Theophylact* expressly tells us, that *hyssop* was added, ως δηλητηριώδες *as being deleterious or poisonous*; and *Nonnus*, in his paraphrase, says,

ἑνεργεῖ ὑσσώπῳ ἀκατασμάτῳ οὖρον ὄξος ὁλοῦρον.

One gave the deadly acid mixt with *hyssop*.

XII. As a N. fem in Reg. מראשת, plur. מראשות *A pillow or bolster for the head.* 1 Sam. xxvi. 7, 11, 16. In which texts, whether with *Walton's*, *Forster's*, and other editions, we read מראשות in the singular, or with the *Keri*, the *Complutensian* edition, and many of Dr. *Kennicott's* Codices, מראשות in the plural, the particle

ב at must be understood, as usual before a Noun, as it must likewise be before מראשותיו, 1 Sam. xix. 13, 16. 1 K. xix. 6, and Gen. xxviii. 11, 18. And this remark clears the difficulty of these two last texts, which import, not that Jacob put the stones of that sacred place (* where Abraham had before builded an altar to Jehovah, Gen. xii. 7, 8. xiii. 4.) for his pillows, but that he put one of the stones (which Abraham had probably erected there as a memorial, see מצבה under יצו IV.) at or near his pillows, in expectation of a divine dream, which it appears he accordingly had.

XIII. As a N. few. plur. in Reg. מראשותיו *Head-dresses, head-attires.* occ. Jeremiah xiii. 18, For he (Jehovah) shall bring down your head-tires (Eng. marg.) עטרת the crown of your glory. Comp. Ezek. xxi. 26, or 31, and under עטר II.

רב
In Kal and Hiph. and dropping the formative רב, ריב. Transitivity, as 1 Sam. xxiv. 16, and with the particles ב, ל, ע, and על following, *To strive, contend*, usually in words, as Gen. xxvi. 20, 21. xxxi. 36. Exod. xvii. 2. Jud. vi. 31; but sometimes in deeds. See Gen. xlix. 23. Exod. xxi. 18. 1 Sam. xv. 5. Though perhaps none of these three texts is absolutely conclusive for this sense: the last in particular may be rendered, *And he (i. e. his army) ריב was multiplied in the valley.* But as a N. ריב not only generally denotes a verbal contention or controversy, as Gen. xiii. 7. Deut. i. 12. xix. 17, & al. freq. but in Jer. l. 34. Jud. xii. 2, plainly implies somewhat more. See the preceding chapter. As a N. רב, and fem. מריבה, in Reg. מריבות. Nearly the same. See Exod. xxxiii. 2. Job xxix. 16. Gen. xiii. 8. Exod. xvii. 7. Num. xxvii. 14. Deut. xxxii. 51. As a N. יריב *One who contendeth or disputeth.* occ. Psal. xxxv. 1. Isa. xlix. 25. Jer. xviii. 19.

רבה See under רבה

רבר

To wreathe, intertwine, weave, interweave. So the Vulg. in Prov. vii. 16. intexui. It occurs not however as a V. simply in this sense, but,

* See *Wall's Sacred Geography*, vol. i. p. 277, and 357, 8.

I. As

I. As **Ns.** רבד and רבד *A wreath, chain, or wreathen collar for the neck.* occ. Gen. xli. 42. Ezek. xvi. 11. So the Vulg. torques, which from torqueo to *twine, ureath*, expresses nearly the same idea.

II. As a **N. masc. plur.** מרבדים *Woven work, tapestry, carpets.* occ. Prov. vii. 16. xxxi. 22. Hence, As a **V.** formed from the Noun, *To carpet, spread with carpets.* occ. Prov. vii. 16; so *Aquila*, אַקְוִילָה אַקְוִילָה. Comp. under עָרַשׁ. And as to Prov. xxxi. 22, observe that *Homer*, who was nearly contemporary with *Solomon*, represents both *Helen* and *Penelope* employed at their *looms*. See II. iii. lin. 125; *Odyss.* ii. lin. 94; *Odyss.* vi. lin. 52, 306. And to this day in *Barbary*, "the women alone are employed in the manufacturing of their hykes, or blankets as we should call them, who do not use the shuttle, but conduct every thread of the woof with their fingers." See *Dr. Shaw's Travels*, p. 224.

DER. Greek *ῥαβδω* to sew, whence compounded with ὦδς a song, *ῥαψῳδία*, and Eng. *Rhapsody*. Also, *A raft, rafter*.

רבה

With a radical, but mutable or omissible, ה

I. In **Kal**, *To be or become many or great, to increase, multiply, magnify.* Gen. i. 22. Exod. i. 10. Deut. xxx. 16. 1 Sam. xiv. 30. Job xxxiii. 12. xxxix. 4, & al. freq. In the Infinitive it forms both רב, Gen. vi. 1; and רבות, Exod. xi. 9, & al. In **Hiph.** *To cause to increase or multiply.* Gen. iii. 16. xvi. 10, & al. freq. *To enlarge.* 1 Chron. iv. 10. Comp. Ezek. xxiii. 32. As a **N.** רוב *Greatness of number, multitude.* 1 Chron. iv. 38. Esth. x. 3. Job xxxv. 9, & al. As a **N.** רב *Multitude, number, magnitude, abundance, enough.* Lev. xxv. 16. Psal. xxxvii. 11. cl. 2. Gen. xlv. 28. Exod. ix. 28. Comp. Num. xvi. 3, 7. Prov. xx. 6. Also, *Greatness, amplitude.* Isa. lxiii. 1. As an **Adj.** רב *Much, many.* Gen. xxiv. 25. xxvi. 14. Exod. i. 2, & al.—*Great.* Gen. xxv. 23. Josh. xi. 8. Job xxxix. 11.—*Mighty* Isa. lxiii. 1, at the end.—*Chief.* 2 K. xxv. 8. Jer. xxxix. 9, 10, 11, 13, & al.—freq. Comp. Jer. xxxix. 3. Dan. i. 3. Jon. i. 6. As a participial **N. fem.** it occurs twice in *Lam. i.* 1, with postfixed, רבתי, once signifying *Abundant*, and once, *Great.* So in the same ver. שרתי. As a

N. fem. מרבית *Increase, multitude, greatness.* occ. 1 Sam. ii. 33. 1 Chron. xii. 29. 2 Chron. ix. 6. xxx. 18. As a **N. fem.** תרבות *Increase, progeny.* occ. Num. xxxii. 14.

II. As a **N. fem.** תרבות *Increase, increment, somewhat added to the original stock, interest.* Lev. xxv. 36, & al. מרבית *The same.* occ. Lev. xxv. 37. Comp. under נשך II.

III. In **Kal**, *To bring up, nourish, q. d. to make great.* So Vulg. by *enutrio.* occ. Lam. ii. 22. Ezek. xix. 2. Comp. under גל II.

IV. As a **N. masc.** מרבד *A genus of insects, including several species, The locust, so called from their prodigious numbers and increase, of which see inter al. Psal. cv. 34. Jud. vi. 5. vii. 12. Jer. xlv. 23; in which three last cited passages it is joined with רב or רבה. It is used for a particular species of locust.* Lev. xi. 21. That it is a masculine **N.** is evident from Exod. x. 12, 14, 19. Deut. xxviii. 38. Prov. xxx. 27, and consequently the final ה is radical, and the **N.** belongs to this Root רבה. Natural historians and travellers bear abundant witness to the propriety of this derivation. See *Dr. Shaw's Travels*, p. 187, 8, who describes the numerous swarms and prodigious broods of those locusts which he saw in *Barbary*. *Dr. Russell*, *Nat. Hist. of Aleppo*, p. 62, says, "Of the noxious kinds (of insects) may well be reckoned the locust, which sometimes arrive in such incredible multitudes, that it would appear fabulous to relate, destroying the whole of the verdure wherever they pass." So *Mr. Hanway*, *Travels*, vol. i. p. 125. "Captain *Woodroffe*, who was for some time at *Astrachan* (a city near the *Volga*, sixty miles to the N. W. of the *Caspian* Sea, in lat. 47.), assured me that from the latter end of July to the beginning of October, the country about that city is frequently infested with locusts, which fly in such prodigious numbers as to darken the air, and appear at a distance like a heavy cloud." In addition to the preceding testimonies, the reader will do well to consult the particular and curious account which *Baron De Tott* has given of the eastern locusts, because it affords a good comment on *Joel*, ch. ii. This he may find

find not only in the English edition of his *Memoirs*, part. ii. p. 58—60; but also in *Harmer's Observations*, vol. iv. p. 154, and in the *Monthly Review* for September 1785, p. 176, and therefore I do not transcribe it here. It may not however be displeasing to read a similar relation from *Vulney's Voyage en Syrie*, &c. tom. i. p. 176, French edit. "Syria partakes, together with Egypt, Persia, and almost all the whole middle part of Asia, in another scourge [namely, besides volcanos and earthquakes] and that no less terrible, I mean those clouds of locusts of which travellers have spoken; the quantity of these insects is incredible to any man who has not himself seen it: the earth is covered by them for several leagues round. One may hear at a distance the noise they make in browsing the plants and trees, like an army plundering in secret. It would be better to be concerned with Tartars than with these little destructive animals: one might say that fire follows their tracks. Wherever their legions march the verdure disappears from the country, like a curtain drawn aside; the trees and plants, despoiled of their leaves, and reduced to their branches and their stalks, make the hideous appearance of winter instantly succeed to the rich scenes of spring. When these clouds of locusts take their flight, in order to surmount some obstacle, or the more rapidly to cross some desert, one may literally say that the sun is darkened by them. Happily this scourge is not very often repeated, for there is none that so certainly brings on famine, and the diseases consequent upon it.—As to the south and south-easterly winds, they violently drive the clouds of locusts to the Mediterranean, and there drown them in such great quantities, that when their carcasses are thrown up on the shore, they infect the air for several days to a great distance." See also the *Encyclopædia Britannica* under GRYLUS V.

As for the Mosaic permission to the Jews of eating locusts, Lev. xi. 22, however strange it may appear to the mere English reader, yet nothing is more certain than that several nations, both of Asia and Africa, anciently used these insects for food, and that they are still eaten in the East to this day. See *Bochart*, vol. iii. 490, 491;

Shaw's Travels, p. 188; *Russell's Nat. Hist. of Aleppo*, p. 62; *Hasselquist's Travels*, p. 231—233, 419; *Niebuhr, Description de l'Arabie*, p. 150, &c. This last authentic and valuable writer gives us some account of the several species of locusts eaten by the Arabs, and of their different ways of dressing them for food. "The Europeans," adds he, "do not comprehend how the Arabs can eat locusts with pleasure; and those Arabs who have had no intercourse with the Christians, will not believe, in their turn, that these latter reckon oysters, crabs, shrimps, cray-fish, &c. for dainties. These two facts, however, are equally certain."

V. Some of the Lexicon-writers and Translators have given this word the sense of darting or shooting in the following passages, all of which may, however, be fairly reduced to one of the preceding senses, or to the Root רב. Gen. xxi. 20, And became קשר רבה great with his bow, i. e. a great archer. (Comp. Ezek. xvii. 7. (Job xvi. 13, רביו His great men (so *Montanus, magni, ejus*) compass me round about. Ps. xviii. 15, רב He hath multiplied lightnings. So the LXX ἐλατθυσεν, and Vulg. multiplicavit. Jer. l. 29, Call together against Babylon רבים many; i. e. men or nations. So the LXX πολλοίς, and Vulg. plurimis. Gen. xlix. 23, And grieved him, ורבו and contended with him; where the LXX ἐλοιδόρευον, and Vulg. jurgati sunt, quarrelled; and where the Samaritan Pentateuch reads גיריבהו. Comp. Root רב.

VI. As a collective N. רבו, formed with a ו, like ודו, ודו, and others, Multiplicity, multitude. occ. Hos. viii. 12. So LXX and *Symmachus* πληθος, *Aquila* πληθυνόμενος, Vulg. multiples. Also, A myriad, ten thousand. occ. 1 Chron. xxix. 7, twice. Jonah iv. 11; on which text see Bp. Newton on the Prophecies, vol. i. p. 254, 8vo, 1st edit. Fem. plur. רבות Myriads, tens of thousands. occ. Neh. vii. 71. As a N. fem. plur. רבות Two myriads, twenty thousand, or perhaps, Indefinitely numerous. occ. Ps. lxxviii. 18. Comp. 2 K. vi. 16, 17. Mat. xxvi. 53.

VII. Chald. As a N. רבו Majesty. occ. Dan. iv. 33, or 36. As Ns. fem. רבות and רבותא The same. ccc. Dan. iv. 22, or 19, v. 18. vii. 27.

VIII.

VIII. Chald. As a N. רנב, plur. רנבן, *Ten thousand*. occ. Dan. vii. 10. Comp. Heb. xii. 22. Rev. v. 11. and *Viringa* there.

רנב occurs not as a V. in this reduplicate form, but

I. As a N. fem. רנבה *Ten thousand*. Jud. x. 10. Lev. xxvi. 8, but it generally means *An infinite, or indefinitely great, number or multitude*. See Gen. xiv. 60. Ps. xci. 7. Ezek. xvi. 7. The learned Bate *, I think justly, takes רנבה קרש in Deut. xxxiii. 2, for the name of a place, as *Sinai, Scir, Parau* in the context, preceded by the same particle מ, undoubtedly are. In the form of a participle Hiph. fem. plur. מרנבות *Bringing forth infinite, or indefinite multitudes, indefinitely increasing*. occ. Ps. cxliv. 13.

II. As a N. masc. plur. רנבים and רביבים *Rain or showers, from the infinite number of drops of which they consist*. occ. Deut. xxxii. 2. Ps. lxxv. 11. lxxii. 6. Jer. iii. 3. xiv. 22. Mic. v. 6. Comp. Eccles. i. 2.

רנב Chald. As a N. masc. plur. רנבין and fem. רנבין *Very or exceedingly great*. Dan. ii. 48. iii. 33. Also, *Very great men, chief lords or nobles*. Dan. iv. 33. v. 2, & al.

רנא Chald. As a N. רנא *A myriad, ten thousand*. occ. Ezra ii. 64. Neh. vii. 66, 72, plur. fem. רנאות *Myriads, tens of thousands*. occ. Ezra ii. 69. Dan. xi. 12.

DER. Rabbit, from their great increase, *Rabble and rubble*, from רב *great*, and לב *confusion, mixture*.

רנב

To bake or fry. It occurs only in the form of a Participle Huph. מרנבת, and in Lev. vi. 14, or 21, is applied to what is *baked upon a slice or plate of metal, מחבת*, which see under חבת, but in 1 Chron. xxiii. 29, מחבת is distinguished from מרנבת. It occurs besides only in Lev. vii. 12.

רבע

I. *To agitate, actuate*. It occurs not as a V. simply in this sense, but as a N. רבע *Agitation, business, employment*. occ. Ps. cxxxix. 3; where Jerome, from the Chaldee signification of the word, renders רבעי by *accubationem meam*, and so our Eng.

* See his *Enquiry into the Similitude*, &c. p. 62—3, and *Integrity of the printed Heb. Text*, p. 74—5.

Translation, my lying down; but the LXX τὸν ὄχλον μου, and Vulg. *funiculum meum, my line*: by which figurative expressions what could they mean but either *the utmost measure of my intention and designs, or the line and course of my life*? In which latter view their interpretation coincides in sense with that here proposed.

II. In Kal, Transitivity, *To agitate with lust, to mix carnally, have to do with, subjugate*. occ. Lev. xviii. 23. xx. 16. The Vulg in the former passage renders it *miscetur, shall mix, copulate*. In Hiph. *To cause to mix or copulate*. occ. Lev. xix. 19.

III. As the fourth day was that on which the sun, moon, and stars were formed, and the natural † *agitation* of the celestial fluid began. See Gen. i. 14—19. Hence, as a N. of number רבע, *Four*. Gen. xi. 13, 16, & al. As a N. fem. plur. מרבעות *Fourfold*, 2 Sam. xii. 6. Comp. Exod. xxxii. 1. As a N. רבע *A fourth part or quarter*. Exod. xix. 40. 1 Sam. ix. 8. Plur. masc. רבעים *Of the fourth generation*. Exod. xx. 5. xxxiv. 7, & al. So in Exod. xx. 5, 6. xxxiv. 7, שלשים are *those of the third*, and אלפים *those of the thousandth generation*. As a N. רבעי (formed as שלש, &c.) *The fourth*. Gen. i. 19. ii. 14. Fem. רביעית, רביעית, and רבעית *A fourth, a fourth part or quarter*. See inter al. Num. xv. 5. Exod. xxxix. 40. Num. xv. 4.

In the form of a Participle paoal, רבוע *Four-square, quadrangular*. Exod. xxvii. 1. xxxviii. 16, & al.—of a Participle Huph. מרבע *Four-squared, quadrangular*: 1 K. vii. 31. Ezek. xlv. 2.

As a N. masc. plur. in Reg. רבעי *Quarters*. *Montanus quadrilatera*. Ezek. i. 8. 17,—*as of a wheel within a wheel*, i. e. intersecting another wheel at right angles, so that each רבע or fourth part was a semi-circle. See *Viringa*, *Observat. Sacr. lib. iv. cap. 1, § 27*.

רבע

In Kal, *To lie, lie down, couch*, as a beast. Gen. xxix. 2. xlix. 9, & al. freq. Comp. ch. iv. 7, and under חטא V.—as a man. Job xi. 19.—as the great deep or abyss.

† This agitation was till then effected *super-naturally* by the immediate power of God. See Gen. i. 4, and comp. under בלל I.

Gen.

Gen. xlix. 25. Deut. xxxiii. 13.—as a curse, *resting* upon one. Deut. xxix. 20. *To sit*, as a bird upon its nest. Deut. xxii. 6. In Hiph. *To make or cause to lie down*, as cattle. Ps. xxiii. 2. Cant. i. 7.—as stones in a building. Isa. liv. 11. As a N. רבץ *A rest, resting-place, a place to lie down in*. Prov. xxiv. 15. Isa. lxxv. 10. מרבץ The same. occ. Ezek. xxv. 5. Zeph. ii. 15.

רבק

Occurs not as a V. in Heb. but in Arabic signifies, *To tie, bind, tie up*, as cattle, by the neck. As a N. מרבק *A place where cattle, and particularly calves (for it is always joined with עגל a calf) are tied up to fatten, a stall*. occ. 1 Sam. xxviii. 24. Jer. xvi. 21. Amos vi. 4. Mal. iv. 2; where the LXX render מרבק by *ακ δεσμων ανσυμενα* loosed from the ties, thus giving the idea of the word. See Bochart, vol. ii. 302, & seq.

Hence perhaps by transposition the Greek βροχος, a cord, halter.

רגל

To clod, gather into concretions. It occurs not as a V. in Heb. but it is evident that this is nearly the idea of the word; for hence, as a N. masc. plur. רגלים *Clods, lumps*. occ. Job xxi. 33. xxxviii. 38. So the Vulg. in this latter text, *Glebe*.

רגל

Denotes *motion, commotion, agitation*.

I. In Kal, *To move, or be moved or disturbed*. 2 Sam. vii. 10. 1 Chron. xvii. 9; in both which passages it is opposed to *being planted or dwelling* as a people. In Hiph. *To disturb, disquiet*. 1 Sam. xxviii. 15. So LXX *παρηνοχλησας*, and Vulg. *inquietasti*.

II. As a N. רגל *A small portable chest or case*. So Vulg. *capsella*. occ. 1 Sam. vi. 8, 11, 15.

III. *To shake or tremble*, as the earth, mountains, heavens, &c. Joel ii. 10. 1 Sam. xiv. 15. 2 Sam. xxii. 8. Isa. v. 25. Comp. Hab. iii. 16. In Hiph. *To cause to shake*. Job ix. 6. Isa. xiii. 13.

IV. *To tremble or shake with violent passions—as with anger*. Prov. xxix. 9. Isa. xxviii. 21.—with fear. Exod. xv. 14. Deut. ii. 25. Joel ii. 1. Comp. Gen. xlv. 24. (see Gen. xlvii. 3.) Ps. iv. 5. Isa. xxxii. 11.—with a mixture of anger and grief. 2 Sam. xviii. 33. In Hiph. *To*

cause to shake—with anger. Job xi. 6. Ezek. xvi. 43.—with fear. Isa. xxxiii. 11. Jer. i. 34. In Hith. *To tremble*, with rage. 2 K. xix. 27, 28, & al. As a N. רגל *Commotion, trembling, trouble, fear*. Job iii. 17, 26. xxxix. 24. Anger. Hab. iii. 2. Fem. רגל *A trembling, fear*. Ezek. xii. 18. DER. French and Eng. *Rage, enrage*.

רגל

To smite, strike, impress, as the feet against the ground. The LXX in Isa. xxxii. 20, render it by *warso* to tread.

I. As a N. masc. plur. רגלים denotes *several distinct strokes or impressions on the senses*, and may be rendered *times*. occ. Exod. xxiii. 14. Num. xxii. 28, 32, 33. Comp. פעם IV.

II. As a N. רגל, plur. רגלים *The foot*, which by continually striking against, or treading upon, some solid obstacle, supports and moves the animal forward. Gen. viii. 9. xviii. 4. & al. freq. Comp. פעם II. Also, *The leg*. 1 Sam. xvii. 6. Ezek. i. 7. As a N. fem. plur. רגלות and רגלת *The feet*. occ. Ruth iii. 4, 7, 8, 14. Dan. x. 6. As a N. רגל *A man on foot, a foot-soldier*. Jud. xx. 2. 2 Sam. viii. 4, & al.

On Eccles. v. 1, see under נעל II.

In Deut. xi. 10, mention is made of *watering* the land of Egypt *baril* with the foot, like a garden of herbs. This Dr. Shaw, Travels, p. 408, thus explains from the present practice of the Egyptians; "When their various sorts of *pulse, safran* (or *carthamus*), *musa*, *melons*, *sugar-canes*, &c. (all which are commonly planted in rills) require to be refreshed, they strike out the plugs that are fixed in the bottoms of the cisterns [wherein they preserve the water of the Nile]; and then the water gushing out is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it *with his foot*, and opening, at the same time, with his mattock, a new trench to receive it. This method of conveying moisture and nourishment to a land * rarely or never refreshed with rain, is often alluded to in the Holy Scriptures; where also it is made the distinguishing quality betwixt

* Comp. Hasselquist's Travels, p. 106, 109, 114, 451, 453, &c.

Egypt and the land of Canaan. For the land (says Moses to the children of Israel, Deut. xi. 10, 11.) *whither thou goest in to possess it, is not as the land of Egypt, whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven.*" And this explanation of the Doctor's, it must be owned, is very ingenious: but is it quite satisfactory? Moses mentions seed in general, plainly including, if not principally intending, corn: but of this Dr. Shaw's account says nothing; nor is it probable that their corn should be watered in the same manner as the plants he mentions; and yet the words of Moses evidently imply that the watering by the foot was a work of great labour, "whereas the turning of the earth with the foot, which the Doctor speaks of, is the least part of the labour of watering*." On the whole, therefore, it seems more probable that by the expression, watering by the foot, Moses alluded to drawing up water with a machine, which was worked by the foot. Such an one, Grotius long ago observed, that Philo, who lived in Egypt, has described as used by the peasants of that country in his time. And the ingenious and accurate Niebuhr, in his *Voyage en Arabie*, tom. i. p. 121, has lately given us "A representation of a machine which the Egyptians make use of for watering the lands (pour arroser les terres), and probably the same," says he, "as Moses speaks of, Deut. xi. 10. They call it *Sakki tdir beridsjel*, or an hydraulic machine, worked by the feet." The name in Heb. letters would be סַקִּי תִדִּיר בִּרְדִּיִּשְׁיֵל, which, omitting the *is* in the first, and the article *אל* in the last word, is very nearly Hebrew. Job xxviii. 4 — מִן רֶגֶל דָּרוֹ They (the waters of mines) are drained off by the foot, seems an allusion to a machine of this kind. Comp. under פָּצַח II. and פָּרַץ IV. I shall only add here, that Egypt was anciently famous for it's gold mines, of which Job might have some knowledge. See *Diodorus' Sic.* lib. iii. p. 150, edit. Rhodoman.

* Mr. Harmer's Observations, vol. ii. p. 237, where see more.

As a N. fem. תִּרְגְּלוֹ, in Reg. תִּרְגְּלוּ, *A footing, or going on foot.* occ. Hos. xi. 3, And as for me, תִּרְגְּלוֹ my footing (of the same form as תִּרְגְּלוֹ, Isa. xlv. 13, with *my* postfixed (was) for Ephraim, q. d. I footed after him, I attended him on foot, as a nurse does a child. So the Vulg. expresses the general sense, but not the precise idea of the word. *Et ego quasi nutricius Ephraim, And I (was), as it were, the nursing father of Ephraim.*

III. In Kal, *To † investigate, search, or spy out, that is; either To follow by the foot, as it were, or rather, q. d. To foot round a country or city, in order to spy.* Num. xxi. 33. Deut. i. 24. Josh. vii. 2, & al. As a participial N. masc. plur. מְרַגְּלִים Spies. Gen. xlii. 9, & al.

IV. In Kal, with 2 following, *To slander, calumniate, smite with the tongue* (so נִכְרוּ בְּלִשָּׁן we will smite him with the tongue is used, Jer. xviii. 18. Comp. נִכִּים Ps. xxxv. 15.) occ. 2 Sam. xix. 27. Ps. xv. 3; in which latter text however רַגֵּל seems rather to be a Noun; רַגֵּל There (is) no stroke (of calumny) וְלִשָּׁן upon his tongue.

רָגַם *To overwhelm, heap, heap together, accumulate.*

I. In Kal, *To overwhelm with stones, to overwhelm stones upon one.* In this sense it is generally followed by מֵאֵן or מֵאֵנִים, and variously constructed. See Lev. xx. 2. xxiv. 23. 1 K. xii. 18. 2 Chron. xiv. 21. II. As a N. fem. in Reg. רִגְמָה *A heap of stones for defense, a bulwark of stones.* occ. Ps. lxxviii. 28; where it is applied figuratively (as מֵאֵן and מֵאֵנִים on other occasions) to the princes of Judah, the bulwarks of Israel—ΕΡΚΟΣ Αγατων.

III. As a N. fem. מְרַגְּמָה *A heap of stones.* occ. Prov. xxvi. 8, *As a grain or spark of precious stone* (as מֵאֵן is often used) בְּמִרְגְּמָה in a heap of stones, so (is) he who giveth honour to a fool. The precious stone in one case, and the honour in the other, is thrown away and lost. And this seems a clear and good sense. But *Schultens* takes מְרַגְּמָה to denote a heap of stones cast over a person who had been stoned to death (as in the case of Achaz, Josh. vii. 25.); and perhaps we may extend it's meaning to such heaps as were

† Latin *investigare*, derived from the preposition *in*, and vestigia *footsteps*.

put over those who died ignominiously (see Josh. viii. 29. x. 27. 2 Sam. xviii. 17.) This explanation will make Solomon's proverb more poignant. כְּרֹרֵר (Iufin.) *As the confining or endeavouring to secure a precious stone in the sepulchral heap of an executed malefactor (where it must necessarily be disgraced, if not lost), so (is) he who giveth honour to a fool.*

IV. As a N. מְרֹנֵן *The purpura or purple-fish, a species of shell-fish, so called, either because as Pliny informs us, they are collected together * in the spring, and, by rubbing against each other, emit a clammy humour like wax, or rather simply from the rigged form of their shell, resembling a heap of loose stones†. In Scripture, however, the word is only used for the purple colour furnished by this fish. The Greek πορφύρα, and Lat. purpura, by which the LXX and Vulg. constantly render מְרֹנֵן, denote both the purple-fish and the colour. Exod. xxv. 4, & al. freq.*

V. Chald. As a N. מְרֹנָא, and מְרֹנְתָא, *Purple.* These words seem dialectical variations from the Heb. מְרֹנֵן. occ. 2 Chron. ii. 6. Dan. v. 7, 16, 29.

רנ

To mutter, murmur. occ. Deut. i. 27. Psal. cvi. 25. Isa. xxix. 24. So the LXX and Symmachus by γογγύζω, and Vulg. by murmurare, and in Isa. by mussitantes. As a N. רִנָּן (formed with an initial נ as קלל a feverish heat from קלל) *A mutterer, a whisperer.* occ. Prov. xvi. 28. xviii. 8. xxvi. 20, 22. So the Vulg. renders it in the two last passages by the N. susurro.

DER. French and Eng. *Jargon*, Qu?

רנע

I. In Kal, *To still, quiet, stop motion.* Job xxvi. 12. Isa. li. 15. Jer. xxxi. 35. So the LXX render it Job xxvi. 12, by καταναιω, and several times by ανακατω. In Hiph. *To be still, quiet, rest.* Deut. xxviii. 65. Isa. xxxiv. 14, & al. Also, *To make still or quiet, cause to rest.* Isa. li. 4. Jer. i. 34, & al. As a participial

* "Congregantur verno tempore, mutuoque attritu lentorem cyjurum cere saluant." Nat. Hist. lib. ix. cap. 36. Comp. Martini Lexic. Etymol. in PURPURA.

† See Schenker's Physica Sacra, tab. cixxiii. fig. 4.

N. masc. plur. is Reg. רְנָעִי *Those who are still or quiet.* occ. Ps. xxxv. 20. As Ns. מְרֹנָע, and fem. מְרֹנָעָה, *Rest, quiet.* Jer. vi. 16. Isa. xxviii. 12.

II. In Kal, Intransitively, *To be still, fixed, stiff, or rigid.* occ. Job vii. 5. Vulg. aruit is dry.

III. As a N. רְנָע *A rest, pause, stop, or instant, of time.* Job xxi. 13. Isa. liv. 7. It is often used adverbially, the particle בְּ being understood as usual, *In a moment, suddenly,* as Exod. xxxiii. 5. Job xxxiv. 20. Ps. vi. 11, & al. לְרֹנָעִים *By moments, i.e. every moment.* Job vii. 18. Ezek. xxvi. 16, & al. As a N. fem. מְרֹנָעָה *A moment or instant,* Prov. xii. 19. It is also, like רְנָע, used adverbially, *In an instant, instantly.* Jer. xlix. 19. l. 44.

IV. Some of the Lexicons and Translators render the word, *To cut, divide, transfix, break to pieces; but for these senses there is no sufficient authority.*

DER. Gr. ῥίγνω, ῥίγος, &c. whence the Lat. *Rigeo, rigor, rigidus,* and Eng. *Rigid, rigidity, rigour;* and with the Æolic ρ or Digamma prefixed, instead of the aspirate breathing, Lat. *Frigus, frigidus,* and Eng. *frigid, frigidity,* &c.

רנש

In Kal, *To meet together, assemble in a tumultuous manner.* occ. Ps. ii. 1. To this purpose Aquila ἀποσυζητήσαν, and Symmachus συνα. Chald. in Aph. The same. Dan. vi. 6. As a N. רִנְשָׁה, fem. in Reg. רִנְשָׁה *A confused assembly or multitude;* the former word is used in a good or middle sense, the latter in a bad, and rendered by the LXX Πληθες, by the Vulg. Multitudo, *a multitude.* occ. Psal. lv. 15. lxiv. 3.

רדה

With a radical, but mutable or amissible, ד. This Root is, both in sound and sense, nearly related to דר, which see.

I. In Kal, Intransitively, *To descend, come or go down.* Jud. xiv. 9. *And he did not tell them that the honey had come down or forth from the carcass of the lion.* Comp. Lam. i. 9. Jer. v. 31, and marg. Eng. Transl. *To descend, decline as the day.* Jud. xix. 11. So one of the Greek versions in the Hexapla κατακλινα having declined. In a Hiph. sense, *To bring down, cause to descend.* occ. Jer. xiv. 9. Comp. ירד.

X x 2

II. In

II. In Kal, Transitivity, *To subdue, bring under subjection*. Isa. xiv. 6. xli. 2. In Kal and Hiph. Intransitively, *To obtain rule, have dominion*. Gen. xxvii. 40. As a participial N. דָּרַךְ *A ruler*. Ps. lxxviii. 28. (so *Aquila εὐνομενων αυτων*) Hos. xi. 12, or xii. 1.

III. With ב following, *To descend upon as it were, To have under one, have in subjection, rule over*. Gen. i. 26. Lev. xxv. 43. 1 K. iv. 24. v. 16.

דָּרַךְ I. *To subdue entirely or absolutely*. To this purpose the LXX *υποτασσω*, and Vulg. subdit. occ. Ps. cxliv. 2.

II. As a N. דָּרַךְ *A kind of vail*, so called, I apprehend, from it's descending or reaching down to the feet. occ. Cant. v. 7. Isa. iii. 23; in both which passages the LXX render it by *Σεπισρον* a summer garment or vail, the Vulg. by pallium and theristra, and one of the Hexaplar versions in Cant. by *καλυμμα* a vail.

דָּרַם

In Arabic it signifies *To shut close, stop up* (see *Castell*), but in Heb. it occurs only in Niph. *To be overwhelmed with sleep, to be in a deep or dead sleep or trance*, when all the outward senses are closed. Jud. iv. 21. Ps. lxxvi. 7. Dan. viii. 18, & al. As a N. fem. דָּרַם *A deep or dead sleep, or trance*. Gen. ii. 21. xv. 12, & al.

DER. By transposition, *Dream*. Qu? Also Latin *dormio*, French *dormir* to sleep, whence Eng. *dormant*, *dormitory*, and (compounded with mouse) *Dormouse*.

דָּרַךְ

I. In Kal, *To follow, go after*. Hos. ii. 7. xii. 2.

II. In Niph. Of time or succession, *To be followed*. occ. Eccles. iii. 15, *God requirereth* דָּרַךְ דָּרַךְ *that which is followed after, namely by things succeeding*, i. e. *which is past*, Vulg. *quod abiit*, *what is gone*. Comp. ch. xi. 9. xii. 14.

III. In Kal, *To follow, pursue, chase*, as an enemy does. Gen. xiv. 14. xxxv. 5. Exod. xiv. 4. xv. 9. Isa. xvii. 13, & al. freq. In Niph. *To be pursued*. Lam. v. 5, *On our necks* נִדְרַסְנוּ *we are pursued*, i. e. *our enemies are close behind*, ready to destroy us. In Hiph. *To pursue or cause to be pursued*. Jud. xx. 43.

IV. In Kal, *To follow*, as a commander, Jud. iii. 28.

V. *To pursue, be instant, or pressing with words*. occ. Prov. xix. 7; where I think ב *in, with*, should be understood as usual before אָמַר.

VI. In Kal, *To persecute*, whether in words, Job xix. 22; or deeds, Ps. vii. 8. Jer. xv. 15. xvii. 18.

VII. In Kal and Hiph. *To follow, affect, endeavour after*, sectari, as justice, goodness, wickedness, peace, &c. Deut. xvi. 20. Ps. xxxviii. 21. cxix. 150. Prov. xi. 19. xv. 9. Isa. i. 23. v. 11.

דָּרַב

I. In Kal, Transitivity, *To incite, excite, stir or spirit up*. occ. Prov. vi. 3. (So the LXX *αποποιεσθαι*, *Symmachus* and *Theodotion* *αποποιεσθαι*, and Vulg. *suscita*) Ps. cxxxviii. 3. תְּרֹבֵנִי Thou hast incited, emboldened, or encouraged me in my soul or person (with) strength. Intransitively, *To be stirred up, emboldened*, "behave insolently." Bp. Lowth. occ. Isa. iii. 5. In Hiph. *To incite*, as to love. occ. Cant. vi. 4.

II. As a N. דָּרַב *High-spirited, fierce, proud*. Fr. fier. occ. Job xxvi. 12. (comp. Ps. lxxv. 8.) Ps. xl. 5, plur. דָּרַבִּים *Esprits forts*. Also, *High-spiritedness, pride*, Fr. fiercé. occ. Job ix. 13. Ps. xc. 10.

III. As a N. דָּרַב *Rahab*, a name of Egypt, from the pride of it's princes and inhabitants, which is often noted in Scripture. Psal. lxxxvii. 4. lxxxix. 11. Isa. li. 9. And to this name there is an allusion, Isa. xxx. 7, *For the Egyptians shall help in vain, and to no purpose, wherefore I have called her (Egypt) דָּרַב* *Rahab* (i. e. *proud and insolent*, but), הֵם שָׁמָּה *they (are) mere inactivity*. Comp. *Vitrings* and Bp. Lowth on the place.

דָּרַב או דָּרַב

Words from this Root in Arabic signify *To be weak, faint, inconstant, wavering*, or the like (see *Castell*), and so the Heb. Verb seems to import, *To be irresolute, wavering through fear*, in the only passage wherein it occurs, Isa. xlii. 8; where the LXX *παρασθενς* *err*, Vulg. *conturbamini* *be disturbed*. Comp. Jam. i. 6, 7.

דָּרַם

Occurs not as a V. in Heb. but in Chaldee and Syriac signifies, *To run, run down*, and seems in Heb. to denote *tremulous motion*, as of a stream or rill of water.

As

As a N. רַחַט *A gutter or trough, for the conveyance of water.* occ. in plur. Gen. xxx. 38, 41. Exod. ii. 16.

Cant. vii. 5, or 6. *The hair of thy head (is) like the purple of a king, or like royal purple, bound up, in the canals or troughs.* So the Vulg. rightly, *Comæ capitis tuæ, sicut purpura regis vincta canalibus*; thus referring רַחַט to the purple, not to the king." "In Solomon's Song," says Mons. Goguet, alluding to this text, "there is mentioned a royal purple which the dyers dipt in the canals after having tied it in small bundles." Origin of Laws, &c. vol. ii. p. 99, edit. Edinburgh; where this Note is added. "The best way of washing wools after they are dyed is to plunge them in running water. Probably the sacred author had this practice in view, when he said, *they should dip [dipped] the royal purple in canals.* As to what he adds, *after being tied in little bundles or packets*, one may conclude from this circumstance, that instead of making the cloth with white wool, and afterwards putting the whole piece into the dye, as we do now; they then followed another method. They began by dyeing the wool in skeins, and made it afterwards into purple stuffs *." Thus far Mons. Goguet. And his account well illustrates the comparison of a lady's hair to royal purple bound up in the canals or troughs; if we may suppose what is highly probable, namely, that the eastern ladies anciently braided their hair in numerous tresses (perhaps with purple ribbands as well as with those of other colours), in a manner somewhat similar to what they do in our times, according to the description

* It appears from two passages of *Horace*, cited below under רוּח IV. that in his time likewise they used to dye the wool before it was made into cloth; and from lib. ii. ode xviii. lin. 7, 8,

Nec Laconicas mihi

Trahunt honesta purpuras clientæ,

it is evident that the wool was dyed before it was spun. So in very ancient times

—Colophonius Idmon

Phœacico bibulas tingeat murice lanas.

Ovid, Metam. lib. vi. lin. 9.

And *Homer* in the heroic times denominates the wool, which the women spun, ὀλοπορφύρα, i. e. dyed-purple by the sea-fish, or murex.

ὀλοπορφύρα ἡ γὰρ ἰσθίου.

Odyss. vi. lin. 59, 306.

given by Lady M. W. Montague, which has been already cited under רוּח III. which see.

DER. Old Eng. *Rathe* quickly, whence comparative rather. Also, perhaps, *Riot, rout* †.

רוּח

With a radical, but mutable or omissible, רוּ, but with the ו fixed and immutable, as in רוּח.

I. In Kal, *To be wet, soaked, saturated, or drenched, as with liquor.* Isa. xxxiv. 7. Jer. xlii. 10. In Kal and Hiph. *To drench, soak.* Ps. lxxv. 11. Isa. xvi. 9. lv. 10. As a participle or participial N. רוּח *Watered, moistened.* Isa. lviij. 11. Jer. xxxi. 12. So *Homer* in his description of Alcinous's Garden does not omit the circumstance of it's being well watered, *Odyss. vii. lin. 129,*

Ἐν δὲ δώῳ κηρύται, ἥμιον τ' ἀνα ποταμὸν ἀπ' ἀντα
Συδναται, —————

*Two springs: it had, widely the one diffus'd
Throughout the garden* —————

Fem. רוּח *Saturated, full of liquor, well moistened.* Ps. xxiii. 5. lxvi. 12. As a N. רוּח *Soaking, drunkenness.* i. e. figurative drunkenness, or indulgence in idolatry and sin. Deut. xxix. 18, or 19.

II. In Kal, *To be saturated, satiated.* Prov. vii. 18. Ps. xxxvi. 9; where רוּח is the third pers. plur. fut. in Kal, with ו paragogic for רוּח, the latter ו being dropped in the common printed editions, but thirty-four of Dr. Kennicott's Codices read fully רוּח. In Kal and Hiph. *To saturate, satiate.* Prov. v. 19. Isa. xliii. 24. Jer. xxxi. 14, 25. Lam. iii. 15.

III. Chald. As a N. רוּ and רוּח *Aspect, appearance,* from Heb. רוּח to see. occ. Dan. ii. 31. iii. 25. The Targums use רוּ and רוּח in the same sense.

DER. Greek ῥεω, ῥευμα, διαρροια, καταρρεω, whence Eng. *rheum, diarrhæa, catarrh*, &c. Lat. *Riculus, derivo*, whence Eng. *River, rivulet, derive*, &c. Comp. under רוּח.

רוּח See under רוּח

רוּח

With a radical, but mutable or omissible, רוּ.

I. In Kal, Transitive, *To waste, attenuate, make lean, famish.* Vulg. *attenuabit.* occ. Zeph. ii. 11. "He will deprive [the

† See *Junius Etymol.* Anglican. on these words.
X x 3

idols] of their worship and *sacrifices*, which the Gentiles thought to be the *food* of their Gods. See Deut. xxxii. 39." *Lowth.* See also *Lucian De Sacrific.* and *Le Clerc's Note* on Deut. xxxii. 38. Also, Intransitively, *To waste, consume away.* So Vulg. marcescet. occ. Isa. xvii. 4. As a participial N. מח *Lean, wasted.* occ. Num. xiii. 21. Ezek. xxxiv. 20. As Nouns מח *Leanness.* occ. Isa. xxiv. 16. Comp. 1 Mac. ix. particularly ver. 20—27. מח The same. occ. Ps. cvi. 15. Isa. x. 16; where the Vulg. tenuitatem. Also, *Tenuity, scantiness.* occ. Mic. vi. 10. Prov. xiv. 28; which see under מח.

II. As a N. מרה *A species of tree, probably of the pine or fir kind, so called perhaps from it's remarkably tapering shape.* But *Aquila, Theodotion,* and the LXX (according to the *Aldine and Complutensian Editions*) Ἀγριοξάλαρον *the wild oak, Vulg. Illicem the ilex; whether from being slenderer than the other species of oak.* Qu? occ. Isa. xlv. 14.

III. As a N. מרה *A species of tree, The cedar; so the Vulg. Cedrus, and the LXX (almost throughout) and the other ancient Greek versions, Κεδρος, freq. occ. If this be the true meaning of the Heb. word, it is certain that the cedar (cedrus conifera) cannot be thus called from it's absolute slenderness; since we are, on the contrary, well assured by the testimony of respectable * travellers, that those on Libanus are of a prodigious bulk (comp. Ps. xcii. 13.); neither does it appear that this tree is remarkably slender, in respect to it's height, much less that it is named מרה from it's naturally wasting by the resinous juice distilling from it; for of it's thus wasting (I do not say of it's juice exuding) it would, I believe, be impossible to produce any proof. I find*

* As for the cedars of Lebanon (says *Maunderell* Journey, May 9. here are some of them very old, and of a prodigious bulk—I measured one of the largest, and found it twelve yards six inches in girth, and thirty-seven yards in the spread of it's boughs. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree. *Le Bruyn* also tells us, that he had the curiosity to measure the bigness of two of the most remarkable cedars, and that he found one to be fifty spans about, and the other so ty-seven." *W. M.'s Sacred Geography*, vol. ii. p. 293, 294.

myself obliged therefore to consider them in this word as radical, and suspect it's ideal meaning to be, *Firm, stable, durable, or the like.* 1st, Because the Arabic uses several words from the Root מח in these senses. (See *Castell*) 2dly, Because *firmiss, stability, or durableness* is in a most eminent degree the property of the cedar; whence *Solomon* used this wood in building the temple of Jerusalem, and the heathen, as † *Pliny* informs us, made their idols of it for the same reason. 3dly. In Ezek. xxvii. 24, we meet with the plur. מרות, which is in that passage constructed with חצות *chests, bound with cords, and rendered made of cedar, but from the connexion seems rather to mean firmly or closely compacted; which sense is confirmed by seven of Dr. Kennicott's Codices reading מרות.*

Jer. xxii. 14, may be illustrated by *Homer*, II xxiv. lin. 191, 2,

Αυτοῖς δὲς θάλαμον κατεβησας κρηνην,
κεδρινον, τρυφορον ———

—To his fragrant chamber he repair'd,
Himself, with cedar lined, and lofty-roof'd.

COWPER.

I shall not here enter into the celebrated controversy whether the Heb. מרה means the cedar (cedrus conifera) or the fir; but shall just observe, that Ezek. xxi. 5, 6, 8, (comp. P. lxxx. 11.) seems almost decisive for the cedar; and in answer to the principal scriptural argument in favour of the fir (or pine) drawn from Ezek. xxvii. 5, I would with the learned *Mr. Merrick* "propose it to be considered whether the cedars whose branches are now grown to the bulk of trees, might not at a certain age have been fit for masts, as having first grown to a proper height for that purpose, and afterwards extended and enlarged their branches to their present dimensions." And to confirm this conjecture I add, that I have myself seen in a curious gentleman's garden in Surrey, a true cedar of Libanus, whose stem was grown to a considerable height, straight, and of a shape fit for a mast. For further satisfaction I must beg leave to refer the reader to *Michaelis's*

† Materiam vero ipsi Aeternitas. Itaque et insubabra deorum ex ea fabricaverunt." *Nat. Hist. lib. xiii. cap. 5.*

Recueil

Recueil de Questions, qu. xc. Niebuhr's Description de l'Arabie, p. 131, &c. and to Mr. Merrick's 2d Dissertation in the Appendix to his Annotations on the Psalms.

IV. Chald. As Nouns רוּחָ, רוּחָ, and רוּחָ *A secret*. So LXX *μυστήριον a mystery*. Dan. ii. 18, 30. iv. 6, & al.

DER. *Reazy, rust, rusty, &c.* Qu? Lat. *Resina*, Eng. *resin*, and *resinous*. Qu?

רוח

To cry out or shout, for grief or joy. So in *Castell* an Arabic N. under this Root is explained by "Exaltatio vocis sive ad fletum sive ad lætitiā." It occurs not as a V. in Heb. but hence as a N. מוֹרֵחַ *A crying out, a shrieking* for grief, or shouting for joy. occ. Jer. xvi. 5. Amos vi. 7. On Jer. xvi. 5, comp. Baruch vi. 32. *They roar and cry before their gods as men do at the feast when one is dead*, *ἀνθρώποι τινες ἐν ἀπαιδευμένῳ ψάλλουσιν*. And comp. under פָּרַח I.

רוח

To be contracted, scowl, as the eyes of a person in anger, *רוּחַ אֲפֹרָס*. Once, Job xv. 12. It is used in the same sense in Chaldee.

רוח

Occurs not as a V. in Heb. but in Arabic denotes, *To poise or balance a thing by the hand*, in order to feel whether it be heavy or not. (See *Castell*.) So the idea of the word seems to be, *To weigh, balance, try, or examine carefully*. Hence, as a participial N. masc. plur. רוֹחִים and רוֹחִים *Counsellors*, whose business it is to weigh and examine the expediency of public measures. Jud. v. 3. Ps. ii. 2, & al. As a N. רוּחַ *A counsellor*, according to some. occ. Prov. xiv. 28. But it seems better to refer this word to the Root רוּחַ, and to render the passage, *But in want of people (is), destruction of wasting, or wasting destruction, namely, to the king*. See *Pole Synops.* and *Schultens* in loc.

DER. Lat. *Ratio*—*onis*, whence *rational*, *rationality*, &c. Eng. *Reason*, &c.

רוח

Denotes primarily the *action*, or *breathing of the air in motion*.

I. As a N. רוּחַ, plur. רוּחוֹת, *Air in motion, a breeze, breath, wind*. See Gen. i. 2. iii. 8. vi. 17. viii. 1. Exod. xv. 10. 1 K. xix. 11. Ps. xviii. 11. 2 Sam. xxii. 11.

1 Chron. ix. 24. Psal. civ. 4, 30. Isa. xl. 7. In Gen. iii. 8, רוּחַ הַיּוֹם appears to mean the *morning breeze*. Comp. under נָפַח I. and see *Le Clerc's* and *Diodati's* Notes. Job xvi. 3, רוּחַ רָבָרָב *Words of wind*, i. e. vain, noisy words. On Eccles. xi. 5, comp. John iii. 8. In 1 K. xviii. 12, רוּחַ יְהוָה seems to denote a *miraculous wind from Jehovah*. Comp. Ezek. iii. 14. viii. 3. xi. 1, 24. 2 K. ii. 11, 16. Acts viii. 39. As a N. fem. in Reg. רוּחָה *A breathing*. Lam. iii. 56. Vulg. *singultu sighing*. In the form of a Participle Huph. masc. plur. מְרוֹחִים *Airy, exposed to, and perfused by, the air*. occ. Jer. xxii. 14. Comp. under קָרָה VIII.

II. As a N. רוּחַ *Space, distance, interstice*; for wherever on the earth, or in this system, there is not other matter, there will be *air*. (Comp. under אָל II.) Gen. xxxii. 16. So Jer. lii. 23, *And the pomegranates were ninety and six* רוּחוֹת in the void or open space, i. e. of the meshes of the net-work.

And because *air* is a most powerful, though *subtle* and *invisible* agent, hence it is used for

III. *The spirit, or animal soul of a brute*. Eccles. iii. 21, *Who regardeth, considereth* (so *Junius* and *Tramellius*, animadvertit) *the spirit of the children of men* רוּחַ הַבְּעֵלָה הַזֶּה *which itself ascendeth on high, and the spirit of a brute* רוּחַ הַיֵּרֶדָה *which itself descendeth to below, to the earth* *. Who considereth as he ought the great and essential difference there is between men and brutes in this respect?

IV. As a N. רוּחַ *Spirit*, or *an incorporeal substance*, as opposed to flesh, or a corporeal one. Isa. xxxi. 3. 1 Kings xxii. 21, 22.

V. As a N. רוּחַ, plur. רוּחוֹת *The spirit or soul of man*. Psal. xvi. 6. Isa. lvii. 16. † Eccles. xii. 7. Num. xvi. 22. xxvii. 16. Ezek. xi. 5. xx. 32. Zech. xii. 1. *A passion or motion of the soul*. Num. v. 14. Prov. xvi. 2. xxix. 11. Eccles. x. 4. Isa. xix. 14. Comp. Mal. ii. 15, 16.

VI. Joined with רָעָה *An evil spirit*. 1 Sam. xvi. 14, 15, 16, 23. xviii. 10. Jud. ix. 23.

* See Bp. *Brown's* Procedure, &c. of Human Understanding, book ii. ch. x. p. 357, &c.

† See Bp. *Brown* as above, p. 355, &c.

Comp. 1 Cor. v. 5. 1 Tim. i. 20. 1 K. xxii. 21, 22, 23. Ps. lxxviii. 49.

VII. As a N. רחב *The Holy Spirit* or *Spirit of God*, whose agency in the spiritual world is, in Scripture, represented to us by that of the *air* in the natural. See under כרב II. p. 342. See Gen. vi. 3. xli. 38. Num. xi. 17, 25, 26. 2 Chron. xxiv. 20. Isa. lxi. 1. lxiii. 10. Joel iii. 1, & al. It is remarkable that *Homer* frequently expresses the *influence* of his deities on the human mind by the term *εἰσπνεῖν inspired*. See II. x. lin. 482; II. xv. lin. 262; II. xix. lin. 159; II. xx. lin. 110; Odyss. ix. lin. 381; Odyss. xix. lin. 138.

VIII. As a N. רחב, and fem. רחבה, *Respiration, refreshment, respite, breathing time*. Exod. viii. 15, (where *Aquila* ἀναπνοῆς, LXX ἀναψυχῆς) 1 Sam. xvi. 23. (where LXX ἀναψυχῆς, and *Theodotion* ἀναπνοῆς) Esth. iv. 14. It is once used as a V. in Niph. impersonally as it were, like ירח, יחם, &c. Job xxxii. 20, לִי ירח there shall be breathing, refreshment, or relief to me. Vulg. respirabo paululum, *I shall breathe a little*.

IX. As a N. fem. רחבה *A van, or fan for winnowing corn*. occ. Isa. xxx. 24; if רחב in this text should not rather be rendered *the wind*; for it is not interpreted the *fan* either by the LXX or Vulg. and I do not find that the *fan* is mentioned as used by the eastern nations either in ancient or modern times; and Dr. *Shaw*, *Travels*, p. 139, expressly says, "after the grain is trodden out, they winnow it by throwing it up against the wind with a shovel. Comp. under מרח."

X. In Kal and Hiph. *To inspire in smelling, to snuff, sniff, smell*. Gen. viii. 21. xxvii. 27. Exod.* xxx. 38. Lev. xxvi. 31. 1 Sam. xxvi. 19. Amos v. 21. (comp. under קטר I.) & al. Isa. xi. 3, רחמו Infim. *Odorari ejus*, his smelling (*shall be to smell*), or he shall smell בִּירְאָה the fear of *Jehovah* (ב being here prefixed to the N. יראת אֵל to רח Lev. xxvi. 31.), i. e. He shall readily, acutely, and accurately discern those true Israelites in whom is no guile, but whose ruling principle is the fear of *Jehovah*. See the following context. For instances of our blessed

Lord's exercising this *discerning faculty*, see John i. 47—50. Luke vii. 39—48, and consult *Vitrings* on Isa. As a N. רחב *Smell, odour*. Gen. viii. 21. xxvii. 27.

XI. In Hiph. *To inspire, breathe in, admit as by breathing*. It is applied to combustible matter admitting or imbibing the fire. occ. Jud. xvi. 9. Comp. Dan. iii. 17.

XII. As a N. רחב *The † exhalation, rest, or steam of water*, which being greatly rarified by the light or heat, is, by the agency of the air, *breathed*, as it were, into the tubes of plants, which it gradually supplies and dilates, conveying into them at the same time the finest and most nutritive particles of the vegetable mould, and thus causing the plants to shoot or bud. occ. Job xiv. 9.

See *Bate's Crit. Heb.* on this Root.

DER. *To rack*. "To stream as clouds before the wind," *Johnson*. Also, *Reck, reek*, רחב

I. In Kal and Niph. *To be dilated, made broad, or wide*. 1 Sam. ii. 1. Isa. xli. 31. Ezek. xli. 7. In Hiph. *To dilate, extend, make broad or large*. Exod. xxiv. 24. Deut. xii. 20. 2 Sam. xxii. 37, & al. With ל following, *To make room for*. Gen. xxvi. 22. Ps. iv. 2. Prov. xviii. 16. As a N. רחב *Breadth, width*. Gen. vi. 15. Exod. xxv. 10, & al. freq. Also, *Broad, wide, spacious*. Exod. iii. 8, & al.

רחב Broad in sides, i. e. extended in all sides. See Gen. xxxiv. 21. Ps. cix. 25. Isa. xxxiii. 21, and comp. under רחב V. 3.

רחב Dilatation, pride of heart. Prov. xxi. 4. Comp. Ps. ci. 5. Job xxvi. 12. But רחב לבב is also used for *Dilatation of heart* in a good sense, i. e. from joy or pleasure. Isa. lx. 5. Comp. Ps. cxi. 32. It is obvious to remark the philosophical propriety with which this expression is applied; since *the heart is dilated*, and the *pulse* by consequence becomes strong and full, as well from the exultation of joy as of pride. Comp. 2 Cor. vi. 11, 13, and Greek and Eng. Lexicon under ἡδύτης II.

רחב Large or vast in (his) desires. Prov. xxviii. 25; where LXX, according to

† This word, compounded of the Latin *ex*, from, and *halo* to breathe, seems very nearly to answer the Heb. רחב.

‡ See *Holloway's Originals*, vol. ii. p. 315.

* Is not רחב here to make a smell or perfume?

the *Complutensian* and *Aldine* editions, *απληστος insatiabile*. Comp. Hab. ii. 5. Isa. v. 14.

As a participial N. מרחב *A broad or large place*. 2 Sam. xxii. 20, & al. Plur. in Reg. מרחבי *Breadths*. occ. Hab. i. 6.

II. As a N. רחוב and רחב, plur. רחובות *A broad place in a city, a forum, market-place, a broad street or square*. Gen. xix. 2. Deut. xiii. 16. Prov. i. 20. Jer. v. 1, & al. freq. The LXX and Vulg. which generally render it by *πλατεια* and *platea*, from *πλατυς broad*, preserve the idea of the Hebrew.

רחץ

Occurs not as a V. in Heb. nor, so far as I can find, in the dialectical languages, and the radical idea is uncertain. As a N. רחץ. Once, Cant. i. 17, *The rafters of our houses (are) cedar*, רחיצנו *our cieling cypress or fir*. So LXX *φαίνωμεθα ἡμῶν*, and Vulg. *laquearia nostra*. To this day the eastern houses are *cieled with wood*.*

רחל

Occurs not as a V. in Heb. but in Arabic signifies, *To bear patiently, to submit oneself to injuries* (as in this expression רחלת לה נפסי I submitted myself to him) and hence, I think, it is applied to *loading a camel with his pack*, &c. to which these animals, if not loaded beyond their strength, *submit with great patience*†. See *Castell*. As a N. רחל, plur. רחלים, *A female sheep, an ewe*, from their meek submissive temper, which is particularly remarked, not only by the profane (see *Bochart*, vol. ii. 520.), but also by the sacred writers. See Jer. xi. 19. Isa. liii. 7. And this derivation of the name shews the propriety of it's being confined to the ewe, since the ram is often a very fierce and dangerous animal. (See *Dan*. viii. 4.) occ. Gen. xxxi. 38. xxxii. 14. Cant. vi. 5. Isa. liii. 7.

* See *Shaw's Travels*, p. 209; *Russell's Nat. Hist. of Aleppo*, p. 2.

† "When they are to be loaded, they bend their knees at the voice of their driver; but if they delay doing so, they are struck with a stick, or their necks forced downwards, and then, as if constrained and groaning after their way, they bend their knees, put their bellies against the ground, and remain in that posture till after having been loaded they are commanded to rise." *Voyage du P. Philippe*, p. 369, in *Buffon, Hist. Nat. tom. x. p. 21, 18mo.* Comp. *Bochart*, vol. ii. 80.

רחם

To embrace, inclose, surround closely.

I. As a N. רחם *The lower mill-stone*, whose convex surface is *closely embraced* by the concave surface of the upper mill-stone, which being put in motion, the corn is thereby broken or ground. The Rabbins pretend this word is dual, but the LXX and Vulg. constantly render it singular; and that it ought to be so rendered is evident from Deut. xxiv. 6, where, as רכב (*the rider*) denotes the upper mill-stone, so רחם must denote the lower. And thus the Vulg. translates these two words, *inferiorem et superiorem molam*. It occurs also in Exod. xi. 5. Num. xi. 8. Isa. xlvii. 2. Jer. xxv. 10.

"Most families," says Dr. *Shaw*, *Travels*, p. 231, speaking of the *Moors* in *Barbary*, "grind their wheat and barley at home, having two portable mill-stones for that purpose; the uppermost whereof is turned round by a small handle of wood or iron that is placed in the rim †. When this stone is large, or expedition is required, then a second person is called in to assist; and as it is usual for the women alone to be concerned in this employment, who seat themselves over against each other, with the mill-stones between them, we may see not only the propriety of the expression, Exod. xi. 5, of *sitting behind the mill*, but the force of another, Mat. xxiv. 41, that two women shall be grinding at the mill, the one shall be taken, and the other left." Thus the Doctor. I add, that this account of each family's having mill-stones to grind their own corn, well illustrates the law, Deut. xxiv. 6, with the emphatic reason of it. Sir *John Chardin* has remarked, "that they are female slaves who are generally employed in the East at these hand-mills; that this work is § extremely laborious, and

† In *Niebuhr's Voyage en Arabie*, tom i. p. 122, plate xvii. fig. A. the reader may find a representation of one of these hand-mills, as still used in *Egypt*, with the surface of the lower mill-stone convex, and the upper mill-stone furnished with a peg, or pin.

‡ Thus in *Homer*, *Odys. vii. lin. 104*, of the fifty *Δαμναι* or female slaves belonging to *Alcinous* king of *Phæacia*,

Ἄλ' ἄγε μιν ἈΑΕΤΡΕΤΟΤΕΙ ΜΥΑΖΕ ΕΠΙ μύλοισιν ἡραστον.

Some at the mill grind the well-favour'd grain.

§ So *Homer*, *Odys. xx. lin. 105*, &c. introduces a female

and esteemed the *lowest employment* in the house." This observation throws further light on Exod. xi. 5. (comp. Isa. xlvii. 2, where see Bp. Luth's Note): as another made by the same author does on Jer. xxv. 10. (comp. Rev. xviii. 22.), namely, "that in the East they grind their corn *at break of day*: and that when one goes out in the morning, one hears every where the noise of the mill, and that it is the noise that often awakens people." For the publication of these two last remarks the reader is indebted to Mr. Harmer's Observ. vol. i. p. 250—253, where he may find the latter more particularly applied to the illustration of Jer. xxv. 10.

II. As a N. סמ The uterus, matrix, or womb, which closely embraceth the foetus. Gen. xx. 18, & al. freq. The Targ. on Job xxxviii. 8. is remarkable כן כחציה כן כחציה, *in its bursting forth, or, when it burst forth, from the abyss. as if it came of a womb.*

III. As a N. סמ A damsel, a miss, so called either in *levity* (thus Montanus, Amasia), or from the *tenderness* of her age and sex. (See below, Sense V) occ. Jud. v. 30, נבר רחמים רחמים A damsel of damsels for the head (account) of the great man, namely Sincra. So the Vulg. rightly paraphrases it, *Pulcherri-ma feminarum* eleganti, The most beautiful of the women is picked out for him.

IV. As a N. masc. plur. סמ The bowels or intestines, which closely embrace each other. Gen. xliii. 30. 1 K. iii. 26. (Comp. כס I.) So the Vulg. renders it in both passages by viscera, and in the former the LXX by εγκاتا, and two other Hexaplar versions by σπλαγχνα and εντερα. Hence

V. In Kal, *To be affected, move or yearn*, as the bowels in tender affection, as in love or pity. It is construed with the particle *by* upon following, or is more frequently transitive, *To love intimately, tenderly, intensely.* Ps. xviii. 2. ciii. 13. Or in general, *To pity, have pity or mercy upon.* Exod. xxxiii. 19. Deut. xiii. 17, & al. The Greek verb σπλαγχχνίζομαι, derived in like manner from the N. σπλαγχχον a *bowel*, is often used in the same sense

by the writers of the New Testament. As a Participle or participial N. סמ One so affected, pitiful, merciful. Exod. xxxiv. 6, & al. freq. As a N. masc. plur. סמ Bowels of mercy or pity, mercies, Ruth or Ruth (a beautiful old word used in this sense by Shakespeare and Milton). Gen. xliii. 14. 30. (where the LXX εγκاتا, or according to the alexandrian copy, εντερα, entrails) Psal. li. 3. Prov. xii. 10; where the LXX σπλαγχνα, and Vulg. viscera, & al. freq. Comp. Luke i. 78. Phil. ii. 1. Col. iii. 12. 1 John iii. 17, and Greek and Eng. Lexicon in ΣΠΛΑΧΧΝΟΝ and Σπλαγχχνίζομαι. As a N. fem. plur. סמ Tenderly affectionate, Ευσπλαγχνα. occ. Laui. iv. 10. The inhabitants of Ose-heite "have one expression that corresponds exactly with the phraseology of the Scriptures, where we read of the yearning of the bowels. They use it on all occasions, when the passions give them uneasiness; as they constantly refer pain from grief, anxious desire and other affections to the bowels as their seat, where they likewise suppose all operations of the mind to be performed." Captain Cook's Voyage to the Pacific Ocean, vol. ii. p. 152.

VI. As a N. סמ, and fem. סמ, A species of unclean bird. occ. Lev. xi. 18. Deut. xiv. 17. Bockart, vol. iii. 303, has taken great pains to prove that it means a kind of vulture, which the Arabs call by the same names. So Dr. Shaw, Travels, p. 449, takes it for the "Pernapteros or Oripelargos, called by the Turks Ach Bobba, which signifies *White Father*, a name given it, partly out of the reverence they have for it, partly from the colour of it's plumage; though in the other [latter] respect, it differs little from the *stork*, being black in several places. It is as big as a large capon, and exactly like the figure which Gesner, lib. iii. De Avib. hath given us of it.

† Comp. Hasselquist's Travels, p. 194; Buffon's Hist. Nat. des Oiseaux, tom. i. p. 235, 12mo.; and Bruce's Travels, vol. v. p. 163, who has given a print, and a particular description of the *achbobba*; and I sincerely wish he had not at p. 166, sullied his account of this bird by such a criticism on our English Translation of Exod. xix. 4, as an inspection of the original text will immediately shew to be not only erroneous, but totally groundless; since the Hebrew word there used is not סמ but סמ.

These

female slave quite spent with the fatigue of grinding (אפסוסתה δ' ιτιουκτο) and cursing the authors of her toil, lin. 116, &c.

These birds, like the ravens about London, feed upon the carrion and nastiness that is thrown without the city of Cairo in Egypt.* In Lev. רחק is placed between רחק the pelican, and רחק the stork, and in Deut. רחק, between רחק the pelican, and רחק the cataract, which positions would incline one to think it meant some kind of water-fowl. But however this be, this bird seems to be denominated from its remarkable tender affection to its young. Comp. Ps. ciii. 13. Isa. lxiii. 15, 16. Jer. xxxi. 20; and especially 1 K. iii. 26. Isa. xlix. 15. Lam. iv. 10.

רחק

In Kal, *To shake, move tremulously*. It is used for the fluttering of an eagle over her nestlings, Deut. xxxii. 11. (see Bochart, vol. iii. 176, &c.)—for the shaking of the bones in fear, Jer. xxiii. 9. So LXX σαλευθῇ. Comp. under רחק III. In Hiph. *To cause a tremulous motion, as the material spirit or gross air* (comp. Exod. xv. 10. Ps. civ. 30. cxlvii. 18. Isa. xl. 7.) did on the surface of the yet unformed orb of water and earth. Gen. i. 2. Comp. Gen. viii. 1.

The above are all the passages of Scripture wherein the word occurs.

Hence Lat. *Repo* (Gr. ἵπτω) to creep, whence Eng. *reptile*. Also perhaps Eng. *to creep*.

From a corrupt tradition of the fluttering, or tremulous motion caused by the spirit in the primitive chaos, the opinion of several heathen nations concerning the world's being formed from an egg, appears to have arisen*.

רחק

I. In Kal, *To wash or cleanse the surface with water*. It is generally applied to an animal body, or to some part of it; see Gen. xviii. 4. xliii. 30. Exod. ii. 5 f. xxix. 17. xl. 32. Lev. xiv. 9; but in 1 K. xxii. 38, to defensive armour; and this application of the V. is a confirmation that רחק in that passage means not

girdles, but some substance which the water could not penetrate. Comp. Cant. v. 12; where it is spoken of milk; and see under כבש. As a N. fem. רחק *A bath, bathing, or washing*. occ. Exod. xxx. 18. xl. 30. 2 Chron. iv. 6. (twice.) Cant. iv. 2. vi. 6.

Dr. Shaw, Travels, p. 238, observes that "the custom which still continues [in Barbary] of walking either barefoot or with slippers, requires the ancient compliment of bringing water, upon the arrival of a stranger, to wash his feet." See Gen. xviii. 4. Jud. xix. 21. Luke vii. 44. Hence perhaps by inserting n, French *rincer*, and Eng. *To rinse or rinse*.

II. Figuratively, *To wash, wet, as one's steps in strong liquor* (comp. under רחק VI. 1.), Job xxix. 6.—*one's feet in blood*, Ps. lvi. 1.—*one's hands in innocency*, Ps. xxvi. 6.

III. Chald. In Hith. With *by following*. *To trust to, depend upon*. occ. Dan. iii. 28. The Chaldee paraphrasts often use the word in the same sense.

רחק

I. In Kal, *To remove, or be removed to a distance, or far off, to elongate*. See Isa. vi. 12. xxvi. 15. Ps. cxix. 150. Isa. xxix. 13. xlix. 19. lix. 9. In Hiph. The same. Psal. lxxxviii. 9, 19. Gen. xxi. 16. xlv. 4. Exod. viii. 28. As a participial N. רחק and רחק *Far, distant*. Gen. xxii. 4. Ps. xxii. 2, & al. freq. Also, *A distance, space*. Josh. iii. 4. As Ns. רחק *Far, distant*, of place, 2 Sam. xv. 17. Ps. cxxxviii. 6. Isa. xvii. 13. רחק *Distant*, in time, either past, 2 K. xix. 25. Isa. xxxvii. 26; or to come, 2 Sam. vii. 19.

II. In a passive sense, *To be dissolved, loosened, or loosened*. occ. Eccles. xii. 6, *Whilst the silver cord* (the Medulla spinalis, and whole nervous system) רחק לא *is not loosened*. See Solomon's Portrait of Old Age, by Dr. Smith, p. 178—187, 3d edit.

רחק

To boil or bubble, cast or throw up. It occurs not as a V. simply in this sense, but

I. As a Noun fem. רחק *A vessel for boiling, steaming, or frying, a frying-pan*. occ. Lev. ii. 7. vii. 9; in which passages I think this word, and not רחק, denotes what the Arabs call a *taqra*, that is, says Dr. Shaw, Travels, p. 231, note 3,

* See Vossius, De Orig. & Prog. Idol. lib. ii. cap. 2, ad fin. and cap. 5, vers. med.; Grotius, De Verit. Rel. Christ. lib. i. cap. 16, not. 1.; Burnet, Archaeol. Philos. p. 20, 106, 163, 482, 488, edit. 2da; Jones's Physiological Disquisitions, p. 543; Bayle's Pantheon, p. 188, 2d edit.

† See Harmer's Observations, vol. iv. p. 279, &c.

note 3, a shallow earthen vessel, like a frying-pan, made use of not only for this, but for other purposes." This interpretation is confirmed by observing that the מנחה is said to be dressed על upon the מנחה or slice, but כ in מרחשת, Lev. vii. 9. Comp. Harmer's Observations, vol. i. p. 233, 235.

II. In Kal, Applied to the heart, To boil or bubble up, be greatly agitated with. occ. Ps. xlv. 2, My heart רחש boileth or bubbleth up (Eng. marg.) (with) a good matter; it is so full and warmed with the thought of it that it cannot contain. So Targum כעא, LXX εὐχέσαστο, Vulg. eructavit. Comp. Ps. xxxix. 4.

Hence Eng. To retch. Qu?

רדת See under רח IX.

רש

Occurs not in the simple form, but hence in the reduplicate.

רש To tremble, tremble exceedingly. It occurs not as a V. in Heb. though several times in the Chaldee Targums; but as a N. רש Great or excessive tremour, or trembling. So the LXX and another Greek version in the Hexapla Τρομος, and Vulg. Tremor. Once, Jer. xlix. 24. This word, both in sense and sound, appears nearly related to רתה, which see.

רש

To be wet, moist. occ. Job xxiv. 8. So the LXX ὑγραινονται, and Vulg. rigant. As a participial Noun רש Moist, full of juice, or sap. occ. Job viii. 16. So the LXX ὑγρος, Aquila ενυμμος, and Vulg. humectus.

The word is used in the same sense in Chaldee, Syriac, and Arabic. See Castell.

רש

To dash or be dashed. occ. 2 K. viii. 12. Isa. xiii. 16, 18.* Hos. x. 14. xiv. 1. Nah. iii. 10. Comp. Ps. cxxxvii. 9: and observe that in Homer, Il. xxii. lin. 63, 4, we have, in like manner,

— πρὸς τοὺς
βαλλόμενοι πρὸς γᾶν, ἢ αὐτῶν διήστητι.

— infants dash'd
Against the ground, in dire hostility.

COWPER.

Hence Gr. Παῖσσω to strike, smite.

* See Bp. Lowth's Note, who supposes that the Medes might literally use their large bows themselves as offensive weapons against the younger persons. But Qu?

ךך

I. To be or become soft or tender, as words. Ps. lv. 22. As a participial N. ךך Soft, tender, delicate. Gen. xviii. 7. xxxix. 17. xxxiii. 13. Deut. xxviii. 54, 56. Prov. xv. 1. Also, Tenderness. occ. Deut. xxviii. 56. Both the V. and N. are applied to the heart, and that either in the sense of Tenderness, softness, see 2 Kings xxii. 19. 2 Chron. xxxiv. 27; or of faintness, weakness. Deut. xx. 3, 8. 2 Chron. xiii. 7. Job xxiii. 16. Isa. vii. 4. Jer. li. 46. As a N. ךך Faintness, of heart. occ. Lev. xxvi. 36.

II. As a N. fem. in Reg. מרכה. See under ךך III.

ךך To be mollified or supplied, as with oil. occ. Isa. i. 6; where LXX απαλυνόμενη softened. But should not מרכה be rather construed as a N. A softening or mollifying?

רכ

I. To ride, insidere, vehi—on a camel, Gen. xxiv. 61.—on a horse, Ezek. xxi. 6.—on an ass, Num. xxii. 22.—on a mule, 2 Sam. xviii. 9.—in a chariot, Jer. xxii. 4. In Hiph. To cause to ride. Gen. xli. 43. Exod. iv. 20. 1 K. i. 33. 2 Chron. xxxv. 24. Esth. vi. 9, & al. To ride, whether in chariots or on horses, was anciently a mark of power and dignity, as riding on horses still is, in the East. Gen. xli. 43. Pal. xlv. 5. Hos. x. 11. Esth. vi. 9. Eccles. i. 7. Comp. Deut. xxxii. 13. Isa. lviii. 14, &c. See Harmer's Observations, vol. ii. p. 103, and vol. iii. p. 311. Ps. lvi. 18, Thou hast suffered men to ride upon our heads seems an allusion to the extreme insolence with which the eastern princes used to treat their conquered enemies. Comp. Isa. li. 23, and Vitringa and Bp. Lowth's Note there. As a participial N. רכ A rider on horseback. Exod. xv. 1. 2 K. ix. 17. Comp. Ezek. xxxix. 20. A rider or driver in a chariot, a charioteer. 1 K. xxii. 34. 2 Chron. xviii. 33. Comp. Hag. ii. 22. As a participial N. in a passive sense רכ (and once Ps. civ. 3, רכוב) That which is ridden is or upon a vehicle, carriage, chariot. Exod. xiv. 6, & al. Also, collectively, Chariots, q. d. Chariotry, as we use cavalry, infantry. Gen. i. 9. Exod. xiv. 7. 28. Jud. iv. 3, & al. freq. As a N. fem. רכבה A riding. Ezek. xxxvii. 20. See under ךך I, As a N.

- a N. מרכב *A riding seat, a seat to ride on, a sod or pad.* Lev. xv. 9. Comp. under חבש III. Also, *The seat or *couch of a litter or palanquin.* Cant. iii. 10. Also, collectively, *Chariots.* 1 Kings iv. 26, or v. 6. As a N. fem. מרכבה, in Reg. מרכבת, *A chariot or carriage.* See Gen. xli. 43. xlv. 29. 1 K. x. 29. 2 K. v. 26.
- I Chron. xxviii. 18, is rendered, *And gold for the pattern of the chariot of the Cherubims*; but had this been the sense, the N. for chariot would have been in Reg. מרכבת, as in other instances. I would therefore rather translate the Heb. words, *And according to the pattern* (see ver. 11, 19.), חמרכבה of the vehicle, namely, הכרובים of the Cherubim (he gave), gold, למרחש according to them (their) spreading out (i. e. their wings, so LXX διαντασμενων ταις πτερυξι, and Vulg. extenduntum alas), and overshadowing the ark of the purification of Jehovah. I am obliged here to make use of the word *vehicle* for want of a better; but what I mean is, that the Cherubim themselves with their wings spread out are here called the מרכבה of Jehovah, forasmuch as the God-man used to appear in glory above them, and thence give oracular answers. See Exod. xxv. 22. Num. vii. 89. Lev. xvi. 2. Ezek. i. 25.
- In Deut. xxxiii. 26, Jehovah is said רכב to ride upon the heavens (comp. Ps. lxxviii. 5. 18, 34.)—upon a cloud, Isa. xix. 1; and the clouds and whirlwinds are said to be his chariots, Ps. civ. 3. Isa. lxvi. 15, comp. Ps. xlviii. 11; and in Hab. iii. 8, mention is made of his chariots and horses of salvation. And from these tremendous appearances of Jehovah, accompanied with fire, glory, darkness, clouds, and whirlwinds, and the expressions of believers concerning them, we may in part deduce the heathen custom of equipping their idols with chariots and horses. Thus we read of the horses and chariots of the *שמש* or solar light, 2 K. xxiii. 11. (Comp. under סם I.) So the chariot and horses of Apollo or the Sun are famous in the Roman mythology†. Xenophon, Cyropæd. lib. viii. (p. 460, edit. Hutchin-

son, 8vo.) mentions two white chariots, crowned, the one sacred to Jupiter (Διος), the other to the Sun, among the Persians in the time of Cyrus; and Herodotus, lib. vii. cap. 40, speaks of a chariot drawn by eight horses, and consecrated to Jupiter (Διος) among the same people in the reign of Xerxes. So Homer and the Latin poets furnish their gods in general with the like equipage, as Jupiter, Il. viii. lin. 41, &c. Horace, Carm. lib. i. ode xii. lin. 58, ode xxxiv. lin. 5, &c.; Juno, Il. v. lin. 720, &c. 767, &c. Il. viii. lin. 381, &c. Virgil, Æn. i. lin. 21; Neptune, Il. xiii. lin. 23, &c. Virgil, Æn. i. lin. 160. And thus that mad idolater, the Emperour Heliogabalus, used to drive his Phenician god once a year to the magnificent temple he had prepared for him in the suburbs of Rome, ἀρματι, χρυσω τε και θησοισ τιμιωτατοις πεποιδιαμενων in a chariot richly adorned with gold and precious stones." Herodian, lib. v. cap. 16. And the ancient Canaanites appear to have had the same emblems of the Circulation and Motions of the heavens; for in Josh. xix. 5, we read of a place named בית המרכבת The house or temple of the chariot; called, 1 Chron. iv. 31, בית מרכבת.

II. Less properly in Hiph. To cause to ride, i. e. put, as the hand upon a bow. 2 K. xiii. 16. Also, To cause to ride, toss about, as by the wind. Job xxx. 22.

III. As a N. רכב The upper mill-stone, which rides upon the lower, q. d. the rider. occ. Deut. xxiv. 6. Jud. ix. 53. 2 Sam. xi. 21. So in Deut. where it was necessary to make the distinction, the LXX render it επιμυλιον, and Vulg. superiorem molam. Comp. under רדח I.

IV. Chald. As a N. fem. plur. in Reg. מרכבת Thk knees, so called, either because they are supported by, and ride, as it were upon the os tibia, or by transposition, from the Heb. ברכ the knee. occ. Dan. v. 6.

רכל

I. To trade, traffick, merchandise. It occurs in the form of a Participle Benoni in Kal, רוכל A person trading, a merchant, Cant. iii. 6; and frequently as a Participle or participial N. plur. רכלים Merchants, traders. 1 K. x. 15. Ezek. xvii. 4, & al. freq. As a participial N. fem. in Reg.

* See Mr. Harmer's Outlines of a New Commentary on Solomon's Song, p. 126.

† See the story of Phaëton in Ovid's Metam. lib. ii. fab. i. particularly lin. 105, &c. lin. 153, &c.

Reg. רכלת *A female trader*. Ezek. xxvii. 3, 23. Also, *Merchandise*. Ezek. xxviii. 5, 16. As a participial N. fem in Reg. מרכלת *A mart, market*. Ezek. xxvii. 24.
 II. As a N. רכל *A busy body, a trader in slander, a tale-bearer*. occ. Lev. xix. 16. Prov. xi. 13. xx. 19. Also, *Slander, tale-bearing*. occ. Ezek. xxii. 9. Jer. vi. 28. ix. 4. In the two latter passages it is used adverbially, the particle כ being understood, as usual. Comp. 1 Tim. v. 13.

רכב

I. To bind hard or close, to join, connect. So the LXX render it by σφύζω and σφύζω, and Vulg. by stringo. occ. Exod. xxviii. 28. xxxix. 21.

II. As a N. masc. plur. in Reg. רכבים *Combinations, conspiracies*. occ. Ps. xxxi. 21; where the Chaktee Targum גרוי *Troops*.

III. As a N. masc. plur. רכסים, rendered by the LXX τραγασα, and by the Vulg. aspera, rough places, are opposed to בקעה a break between two mountains, a valley, and seem properly to denote the rugged, firm, cohesive parts of which mountains usually consist, such as stones, metals, and minerals. occ. Isa. xl. 4.

רכש

I. To earn, acquire by labour or industry. Gen. xli. 5, & al. As a participial N. רכוש *Substance or wealth so acquired, acquisition*. Gen. xlii. 5. xliii. 6. xiv. 16, & al. freq.

II. As a collective N. רכש *Working cattle*, such as horses, asses, mules, camels, that earn their living by their labour. (See Deut. xxv. 4.) occ. 1 K. iv. 28. Esth. viii. 10, 14. Mic. i. 13. Comp. Gen. xxxi. 18; which last passage the learned Bate, to obviate the objection of tautology, thus renders, "And he drove away all his cattle, and all his beasts which he had earned, כקנה קניו the substance of his own acquiring, which he earned in Mesopotamia." Integrity of the printed Heb. Text, p. 24.

DER. French, Riche, richesse. Eng. Rich, riches.

רם

I. In Kal, To be lifted up, exalted, elevated. Gen. vii. 17. Num. xxiv. 7. Job xxii. 12, & al. freq. In Hiph. To lift up, elevate, erect. Gen. xiv. 22. xxxi. 45. In Huph. To be lifted up, heaved. Exod. xxix. 27. Lev. iv. 10. This word is applied to the

voice, eyes, heart, &c. On Deut. vii. 12. xvii. 20. Ps. xviii. 28. cxxxi. 1, comp. under רם I. As a Participial or participial N. רם *Elevated, high*. Deut. i. 23. xii. 2. xxvii. 14, & al. freq. As N. רם *Elevation, haughtiness*. Prov. xii. 4. (Comp. ch. xxx. 13.) Isa. ii. 11. 12. 13. As a N. fem. רם, plur. רמים *A place*. Ezek. xvi. 25, 31, 39. רם *Height, high*. 2 Sam. xxii. 17. 2 Kgs. xix. 22. Psal. lxxviii. 19. lxxv. 6. & al. Fem. רמה *An heave-offering*. & elevation, which was heaved or lifted up before the Lord. See Exod. xxix. 27, 28. Plur. רמות *Offerings, gifts*, to a prince or great man. Prov. xxix. 4. In the common printed editions is once read רמות *An oblation*. Ezek. xlviii. 12. Dr. Bp. Newcome observes, that three MSS. meaning of De Rossi's, there have been.

Hence the Old Latin *Ruma*, denoting the female breast from it's elevated form: whence their goddess *Rumina* or *Rumia*, whose office it was to make young infants suck. See Montfaucon's *Antiquae Expliquée*, tom. ii. p. 328, and pl. cxi. fig. 3, where this idol is represented with a large breast, suckling an infant. And from this goddess *Rumina*, the famous fig-tree under which Romulus and Remus were suckled, might be called *Ficus Ruminalis*. See Spruce's *Polymetichal* x. p. 156, note 93.

II. In Niph. or Hiph. To rise up, raise oneself. Num. xvi. 45, or xvii. 10.

III. In Hiph. To take off, take away. Lev. iv. 8, 10. Num. xvi. 37, or xvi. 1. Ezek. xxi. 26, or 31. xlv. 9. In Hiph. To be taken away, Dan. vii. 11; where ten of Dr. Kennicott's Codices read רם, and sixteen, together with the LXX. דורם.

IV. In Hiph. To raise, levy (from French lever, or Lat. levo, to raise) as an assessment or tribute. Num. xxxi. 28.

V. As a N. רם, plur. רמים. See under רם II.

VI. As a N. רם, plur. רמים *A raised or lofty building, a turret or tower*. See 1 K. xvi. 18. 2 K. xv. 25. Prov. xviii. 19. Isa. xxviii. 13.

רם In Kal and Hiph. To raise, or lift up, high, to exalt or extol very much. 1 Sam. ii. 7. 2 Sam. xxii. 49. Ezra ix. 9, & al. freq. So רם in Isa. l. 2, is rendered by

by the LXX, *Symmachus*, and *Theodotion* ὑψωσα, and by the Vulg. exaltavi, *I have exalted*; but the V. in this passage seems rather to signify, *to make tall, bring up to tallness*, as it is plainly used Isa. xxxiii. 4, and perhaps the Greek Translators and Vulg. meant to express this sense in the former text, as the LXX and Vulg. plainly did in the latter, where the LXX render it by ὑψωσα, and the Vulg. by ad incrementum perduxi *I have brought to growth*. Comp. Ezek. xxxi. 4, and see *Vitringa* on Isa. i. 2. Also in Kal, *To be extolled or extolled*. occ. Ps. lxi. 17. So *Symmachus* ὑψωθη. But is not רומם in this passage rather a N. signifying *Exaltation, praise*? As a N. fem. in Reg. רממה *Exaltation, lifting or raising up on high*. Isa. xxxiii. 3. So *Symmachus* αἱ ὑψωθησονται, and Vulg. exaltatione. Fem. plur. רוממות *Exaltations, high praises*. Ps. cxlix. 6. Thus *Aquila* ὑμνολογισαι, LXX ὑψωσεις, and Vulg. exaltationes.

DER. Room, roomy. Qu?

רמא See under רמה IV.

רמה

With a radical, but mutable or omissible, ה. In general, *To cast, throw, project*.

I. In Kal, *To cast, project, shoot*, as with a bow. occ. Ps. lxxviii. 9. Jer. iv. 29; in both which texts the particle *with* is, as usual, understood before קשה, and in the former the LXX, according to the *Complutensian* edition, render רומ קשה by βαλλοντες τοξοις *shooting with bows*.

II. In Kal, Transitivity, *To cast or throw into some calamity or evil*. occ. Exod. xv. 1, 21; *The horse and his rider* רמה hath he thrown (namely by emboldening them to pursue; comp. ver. 4, and ch. xiv. 17, 18. and under ירה II.) *into the sea*. LXX, ἐβριχεν εἰς θάλασσαν, he hath cast into the sea; Vulg. deiecit in mare, he hath cast down into the sea.

III. In Kal, Transitivity, *To throw into some disagreeable situation or circumstances by deceit and fraud*, In fraudem impellere, aut injicere, *To deceive, cheat, throw, or fling*, in this sense, according to our vulgar English expression. See Prov. xxvi. 19. Gen. xxix. 25. Josh. ix. 22. 1 Sam. xix. 17. As נס. רמיה, מרמה, חרמה, תרמה *Injurious deceit, mischievous fraud*. See Job xiii. 7.

xxvii. 4. Gen. xxvii. 35. xxxiv. 13. Jud. ix. 31. Jer. viii. 5. Comp. Ps. lxxviii. 57. Hos. vii. 16. The Vulg. in Prov. x. 4. xii. 24, renders רמה by remissa *remiss, slack*; but notwithstanding this version, and what *Schultens* has written on Prov. and *Bate* in Crit. Heb. the word does not appear ever to have this meaning; but *deceit or fraud* makes very good sense in all the texts, where it has been supposed to denote *slackness*, namely, Prov. x. 4. xii. 24, 27. xix. 15. Jer. xlviii. 10.

IV. Chald. As a N. רמה and רמא *To cast, cast down*. Dan. iii. 20, 24. vi. 16, or 17. Also, *To be cast*. Dan. iii. 21. vi. 24. But in both these last cited texts it should be rather rendered actively, *To cast*. In Ith. *To be cast*. Dan. jii. 6, 15, & al. Also in Kal, with the particle על upon following. *To cast or lay, "impose."* (Eng. Translat.) as a tribute, upon. occ. Ezra vii. 24; where Vulg. imponendi of *imposing*.

V. As a N. masc. or fem. רמה *A worm*, so called from the manner of it's motion, which is performed by * *shooting out or projecting* the fore-part of it's body, and drawing the hinder part after it. Exod. xvi. 24. Job vii. 5. Isa. xiv. 11, & al. Comp. Ezek. xxxii. 5. Hence as a V. *To produce worms*, q. d. *To crawl with worms*. occ. Exod. xvi. 20. To illustrate Job xxv. 6, I observe from the learned *Haller*, that "the majority of anatomists have agreed in this hypothesis, that the seminal vermicle is the first rudiments of a man, almost in the same manner, as a caterpillar or grub is the origin of a fly." Physiology, Lect. xxxiii. § 786, edit. *Mihles*, where see more.

VI. It appears from Josh. xiii. 27. that the Canaanites had a temple to דרר The *Projector*, by which they seem to have meant the *material spirit*, or rather *heavens*, considered as a *projecting, impelling, and pushing forwards* the planetary orbs in their courses. The Egyptian and Grecian *Hermes* was originally an idol of the same kind. Hence he was represented with wings on his head and feet, hence in his hand the *Caduceus* or Rod (the emblem of *Power*), encircled with

* See *Nature Displayed*, vol. i. p. 4, and *Darwin's Physico-Theology*, book ix. chap. i. note h.

two

two interwoven serpents, to represent the joint action of the *conflicting ethers* (שורקים) or of the *light and spirit in expansion*, and hence it was reckoned a piece of honour done to him to *throw a stone* at the foot of his statue. By mistaking the meaning of his original name, the latter Greeks and Romans indeed made him the God of *deceit, cheating, and theft* *. "*Vincentius Belovacensis*, makes mention of two *Indian* nations, among whom it was an ancient custom to go round their idols with their hair torn off (*decalvatos*) naked, and howling, and to cast stones on a heap, which was raised to the honour of their gods.—This they did twice a year, namely, at the *vernal and autumnal equinox* †. As this custom descended from the *Indians* to the *Arabs*, and *Mahomet* found, that in his time it was observed in honour of *Venus*, he ordered it to be continued, though he removed other traces of idolatry." Thus *Martinius*, Lexic. Etymol. in *Mercurius* ‡. But whether the *Arabs* derived this idolatrous service of *throwing stones* from the *Indians*, or not, certain it is that the custom itself is still observed by the *Mahometan Hadgees* or pilgrims on their return from *Mecca* §.

VII. As a N. רמז The pomegranate, tree and fruit, Num. xiii. 24. xx. 5. 1 Sam. xiv. 2. Cant. iv. 3, & al. freq. It seems to have its name from the || *strong projection or reflection of light*, either from the fruit, or from the *star-like flower* with six leaves or rays at the top of the fruit. The Greek name *Ροα*, of the tree, and *Ροισκος*, of the fruit, by which the LXX render the Heb. רמז, aim perhaps at the same thing, being derived from *ρῶω* to flow.

* Comp. Senses I. and III. above, and see *Hutchinson's Moses's Princip.* part ii. p. 315, & seq. and *Trin. of Gent.* 426, & seq. and *Greek and Eng. Lexicon* in 'ΕΡΜΗΖ.

† At which seasons (by the way) the earth is pushed to its southern and northern declination.

‡ Comp. *Vulg.* in Prov. xvi. 8; *Selden De Diis Syris*, Syntag. ii. cap. 15; *Maimonides De Idololat.* cap. iii. § 2, and *D. Vossius*, Not. p. 39.

§ See *Pitt's Account of the Mahometan Religion*, ch. vii. p. 139, 4th edit.; *Sale's Prelim. Disc.* to *Koran*, sect. iv. p. 120, 1; *Modern Univ. Hist.* vol. i. p. 215, 216, 356, 1st edit.

|| "A palisade of pomegranate trees must surely appear all in flame in the flowering season." *Nature Displayed*, vol. ii. p. 65.

Cant. viii. 1, or 2, עֵסִים רִמְזִי Wine of my pomegranates, i. e. either wine acidulated with the juice of pomegranates, which the * *Turks* about *Aleppo* still mix with their dishes for this purpose; or rather, wine made of the juice of pomegranates, of which *Sir John Chardin* says they still make considerable quantities in the *East*, particularly in *Permia*. See *Harmer's Observations*, vol. i. p. 377, 8.

The brazen pomegranates which *Solomon* placed in the net-work over the crowns which were on the top of the two brazen pillars, appear plainly intended to represent the *fixed stars strongly reflecting light* on the earth and planets. See 1 K. vii. 18, 20, 42. 2 Chron. iv. 13. Jer. lii. 22, 23, and *Mr. Hutchinson's Columns*, p. 66; and comp. under גִּלְגַּל II. 2. So the artificial pomegranates which were ordered to be fixed on the skirt of *Aaron's robe*, Exod. xxviii. 33, 34, were, I apprehend, to represent those *spiritual stars*, even the children of God, who, by a light derived from their great High-Priest, shine as lights or luminaries (φωσφυρας) in the world. Phil. ii. 15. (comp. Mat. v. 14, 16. Eph. v. 8. 1 Thess. v. 5. Rev. i. 16, 20.) and who, like the bells which accompanied the pomegranates, are continually to proclaim the perfections (ras ἀπερας ἐξαγγελῶν) of him who called them out of darkness into his marvellous light. See 1 Pet. ii. 9.

VIII. As a N. רמז and רמז Rimmon. A Syrian idol, mentioned 2 K. v. 18. *Mr. Hutchinson*, *Trin. of Gent.* p. 305, thinks it collectively expresses the *fixed stars*, and the *reflection or streams of light from them*. To confirm this opinion we may observe, that the clear unclouded sky of *Syria*, where the stars shine with peculiar and amazing beauty and lustre, and the immemorial custom of the inhabitants passing the nights in summer on the house-tops, without any other covering than the canopy of heaven—that these circumstances must greatly contribute to an enthusiastic, and in consequence an idolatrous admiration of those splendid orbs among the *Syrians* †. "*Achilles Tatius* mentions an ancient temple at

* See *Russell's Nat. Hist. of Aleppo*, p. 107.

† See *Mr. Wood's excellent Observations* on this subject in his *Ruin of Balbec*.

Pelusion

Pelusium [in Egypt] in which was a statue of the deity styled *Zeus* [i. e. *Jupiter*] *Casius*, * holding this mysterious fruit [the pomegranate] in his hand. We may from hence infer that he was upon mount *Casius* worshipped in the same attitude: and the god *Rimmon*, mentioned in the sacred writers, was probably represented in the like manner." Thus Mr. Bryant, *New System*, vol. ii. p. 381. I add, that it is not improbable that the idol *Rimmon*, whatever it was, might, as in other instances (comp. under מלך VI. VII.), be denominated from the mystical insignie which he bore.

רמח

Occurs not as a V. in Heb. but in Arabic denotes *To stab*, as with a spear, "confodit hastâ." *Castell.* As a N. רמח *A spear, lance, or pike.* Num. xxv. 7. Joel iii. 15, or iv. 10, & al. freq.

Hence perhaps Lat. *rumex* a spear.

רמך

Occurs not as a V. in Heb. but as a N. fem. plur. with a masculine termination (like מלכים, נשים, עוֹרִים, &c.) מרכים *Mares.* Once, Esth. viii. 10, מרכי הרמכים בני הרמכים. Comp. Note under מרכה, where may be seen Mons. *Buffon's* testimony, that "there are two sorts of mules; the first, the great mule, which is produced from the coupling of the he-ass with the mare; the second, the little mule, produced from the horse and the she-ass."

מרכים as well as the preceding מרכה seems a foreign, i. e. an Assyrian or Persian word. So מרכה in Arabic signifies a mare, particularly a brood one. See *Bochart*, vol. ii. p. 101, 2.

Hence perhaps by transposition the old Gaulish *marc*, the British or Welsh *march*, and the old German *merch* and *mare*, all denoting a horse, as mare still does in English the female of that species. From *maere* and *schalck* skilful, or an attendant, may be derived the word *Mareschal* (now *Marshal*) an officer whose business anciently was to take care of the horse. See *Martinii Lexic.* Etymol. in *Mareschalckus*, and *Bochart*, vol. i. 674, 5.

רמן See under רמח VII. VIII.

רמס

In Kal, *To tread, trample.* 2 K. vii. 17. Isa. i. 12, & al. freq. On Nah. iii. 14, observe, that at this day in Persia "the brickmakers tread the clay with their feet." *Complete Syst. of Geography*, vol. ii. p. 177, col. 1. In Niph. *To be trodden, trampled.* Isa. xxviii. 3. As a N. רמס *A treading, trampling, conculcation, place of treading.* Isa. v. 5, vii. 25, x. 6, & al.

רמש

I. *To move, move along, move itself.* Gen. i. 21, 30. ix. 2. Ps. civ. 20.

II. *To move in a particular manner, without rising from the ground, to creep, crawl, to move as reptiles on the ground,* Lev. xi. 44. Deut. iv. 18.—or as fishes in the waters, Lev. xi. 46. Ps. lxxix. 35. As a N. רמש *A creeping or crawling animal, a reptile.* It is distinguished from בהמה a large tame animal, and from חיה the wild beast, Gen. i. 24, 25, & al. and applied to the aquatic tribes, Ps. civ. 25.

I. *To vibrate freely, move to and fro, or up and down, with quickness and freedom.* Is. xxxv. 6, ותרץ לשון אדם And the tongue of the dumb shall move freely; where LXX *ῥαγὴν ἑσται* shall be clear, Vulg. *aperta erit* shall be loosed. Comp. Psal. li. 16. lxxi. 23.

Job xxxix. 23, Against him (i. e. the Arabian war-horse) הרמה אשפה the quiver (i. e. the arrows in, or from, the quiver, of the enemy namely) may shake (LXX *ῥαγὴν ἔκλυθ'*), the head of the spear and the javelin. See *Scott's* Note.

II. As a N. רמן *A species of pine-tree.* Isa. xlv. 14, where LXX *Πινυς*, and Vulg. *Pinum*, perhaps thus named from it's vibratory or waving motion by reason of it's height and pliability, according to that of *Horace*, *Carm. lib. ii. ode x. lin. 9, 10,*

Sepius ventis agitatur ingens

Pinus—

The lofty pine by storms is often tost.

So the Lat. name *pinus*, whence Eng. *pine*, may be from Heb. פנה *to turn.* Comp. רן II.

III. In Kal, *To move to and fro, or leap for joy, to exult.* So the LXX in Psal. xxxv. 27. Isa. lxv. 14, render the simple word, as they frequently do the reduplicate רן, by *αγαλλασθαι*, and the N.

Y y

רמח

* "Προβόληται δὲ τῇ χειρὶ, καὶ ἔχει ῥοιαν ὡς αὐτῇ. Τῆς δὲ ῥοίας ὁ λόγος μυστικός." *Achil. Tab. lib. iii. p. 167.*

רנן by *αγαλλιαμα*, and *αλλυλίσσις*; but indeed there are many passages where it may be dubious whether this or the following sense of the Root be preferable.

IV. In Kal, *To cause a brisk vibration in the air by sound, to shout, cry aloud, in order to make others hear*, Prov. i. 20. —for joy and praise, Lev. ix. 24. Isa. xii. 6. Job xxxviii. 7. —for sorrow, Lam. ii. 19. As a N. fem. רננה, and in Reg. רנן, *A shouting, crying out, proclamation*. See 1 K. viii. 28. xxii. 36. Psal. xlii. 5. lxi. 2. lxxxviii. 3. On Isa. xliii. 14. see under רנן I. As a N. masc. plur., in Reg. רנן *Shoutings*. occ. Ps. xxxii. 7.

V. As a N. נר, In general, *An ark or chest*, so called perhaps from its *reverberation of sound*, or *hollow sounding*, as we speak. Comp. נרד II.

1. *A chest or coffer to receive and hold money*. occ. 2 K. xii. 9, 10. 2 Chron. xxiv. 8, 10, 11.

2. *A coffin or chest to put a dead corpse in for burial*. occ. Gen. i. 26. Comp. under נרד.

3. And most generally, *The chest or ark of the testimony on which the Cherubim stood in the Holy of Holies*. As there was a sacred tabernacle before that erected by Moses (see Exod. xxxiii. 7—10), and the Cherubim were instituted even from the fall of man (see Gen. iii. 24. and under נרד V.) so doubtless the *Ark of the Testimony* also was of the same antiquity, and from the beginning represented to believers Christ God-man, raised from the dead, no more to die, but exalted to heaven with *triumph and great glory*, and invested with *all power both in heaven and in earth*. (Comp. Psal. xvi. 10. Acts ii. 27. xiii. 35. Rom. vi. 9. Matt. xxviii. 18. Rev. xi. 19.) Hence we see the reason why this sacred and highly important emblem was ordered to be made of *Shittim*, i. e. a kind of *incorruptible** wood, to be overlaid with *gold* within and without, and to be surrounded with a *crown*. See Exod. xxv. 10, 11. xxxvii. 1, 2.

We meet with imitations of this divinely instituted emblem among several heathen nations, both in ancient and modern times. Thus Tacitus (*De Mor. German.* cap. 40.) informs us, that “the

* So LXX ἀσφύτων.

inhabitants of the north of Germany, our Saxon ancestors, in general, worshipped *Herthum* or *Hertham*†, that is, the *Mother Earth* (*Terram Matrem*), and believed her to interpose in the affairs of men, and to visit nations; that to her, within a sacred grove, in a certain island of the ocean, a *vehicle*, covered with a vestment, was consecrated, and *allowed to be touched by the priest alone*, who perceived when the goddess entered into this her *secret place* (*penetrali*) and with profound veneration attended her vehicle, which was drawn by *|| cows*. While the goddess was on her progress, days of rejoicing were kept in every place which she vouchsafed to visit. They engaged in no war, they meddled not with arms, they locked up their weapons; peace and quietness only were then known, these only relished, till the same priest reconducted the goddess, satiated with the conversation of mortals, to her temple. Then the vehicle and vestment, and, if you will believe it, the goddess herself was washed in a secret lake.”

Among the *Mexicans*, *Vitzpaztli*, their supreme god, was represented in a human shape, sitting on a throne, supported by an *azure globe*, which they called *heaven*. Four *poles or sticks* came out from two sides of this globe, at the ends of which serpents heads were carved, the whole making a *litter*, which the priests carried on their shoulders whenever the idol was shewed in public.” *Picart's Ceremonies and Religious Customs*, vol. iii. p. 146.

In *Lieutenant Cook's Voyage round the World*, published by Dr. *Hawksworth*, vol. ii. p. 252, we find that the inhabitants of *Huachina*, one of the islands lately discovered in the South Sea, had “a kind of *chest or ark*, the lid of which was nicely sewed on, and thatched very neatly with palm-nut leaves: it was fixed upon two poles, and supported on little arches of wood, very neatly carved: the use of the poles seemed to be to remove it from place to place, in the manner of

† *Herthim* seems plainly derived from the Heb. נר (x being, as usual, changed into n) *Earth*, and נר *Mother*.

‡ Comp. 2 Sam. vi. 6, 7. 1 Chron. xiii. 9, 10. || Comp. 1 Sam. vi. 7, 10.

our sedan-chairs: in one end of it was a square hole, in the middle of which was a ring touching the sides, and leaving the angles open, so as to form a round hole within, a square one without. The first time Mr. Banks saw this *coffer*, the aperture at the end was stopped with a piece of cloth, which, lest he should give offence, he left untouched. *Probably there was then something within; but now the cloth was taken away, and upon looking into it, it was found empty. The general resemblance between this repository and the ark of the Lord among the Jews is remarkable; but it is still more remarkable, that upon enquiring of the [Indian] boy what it was called, he said, Ewharre no Eatua The House of God; he could however give no account of its signification or use.* In the neighbouring island of *Ulitea* "were also four or five Ewharre no Eatua or Houses of God, like that we had seen at *Huahine*." p. 257.

רנ I. To vibrate briskly, to move backwards and forwards, or up and down quickly and repeatedly. Spoken of the lips, Ps. lxxi. 23.—of the tongue, Ps. li. 16. It occurs in a Hiph. sense, and is applied to the heart. Job xxix. 13, *And the widow's heart* רננ. I caused to leap or palpitate, namely with joy. In Hith. To exult, occ. Psal. lxxviii. 65, *As a strong man* מררננ exulting with wine.

II To wave to and fro, as trees. Ps. xcvi. 12.

III. As a N. fem. רננה The vibration of light. occ. Job iii. 7. Comp. under נגסור.

IV. I. Kal and Hiph. To shout aloud or intensely, to cry or proclaim aloud. Ps. lix. 17. lxxxi. 2. xcv. 1. Comp. Isa. xxxv. 2. As a N. fem. רננה Loud or repeated shouting, occasion, triumph. occ. Job xx. 5. Ps. lxiii. 6. c. 2. But quere whether in the first and last of these texts it should, not rather be rendered *Exultation* (so LXX in the latter *Αγαλλιασις*), and whether in Ps. lxiii. 6, it does not denote the free and repeated motion of the lips?

V. As a N. masc. plur. רננים *Ostriches* (thus Vulg. *Struthionis the ostrich*), occ. Job xxxix. 13, so called, according to Bochart, vol. iii. 245, from their cry; but I rather apprehend, from their peculiar and swift motion, which, by the length of their legs, and quivering of their wings,

is somewhat between running and flying. Comp. רמ I. and רע II.

DER. *Rant, run*, the old Eng. *Rane* a song, and to *rane* sing. Also the rein-deer, from his swiftness*.

רנב

As a N. fem. רנבת The hare. See among the Pluriliterals in א.

רס

To moisten, temper with moisture. occ. Ezek. xlv. 14.

רס It occurs not as a V. in this form, but as a N. masc. plur. רסס Droppings or drops, of water. occ. Amos vi. 11. Cant. v. 2. So in the latter text the LXX, *Aquila*, and *Symmachus* ψεαδων. and Vulg. guttis, drops. See under רפל I. and Harmer's Observations, vol. i. p. 178.

רסן

Occurs not as a V. in Heb. but in Arabic signifies, To bind with a rope, particularly a head stall (capistro). to bind tight, and so manage a horse. See Castell. As a N. רסן A bridle, the reins or head-stall of a bridle, which are fixed to the beast's head, and by which the rider or driver manages or guides him. occ. Job xxx. 11. xli. 4, or 13. Ps. xxxii. 9. Isa. xxx. 28, *And a misguiding* רסן על לחי עמים bridle upon the jaws or cheeks of the nations.

רע

I. In Kal, To break, break off, break in pieces, rend, destroy. Ps. ii. 9. Jer. ii. 16. xi. 16. xv. 12. xxii. 22. Job xxxiv. 24, & al. So in Chald. Dan. ii. 40.

II. In Kal, To break, afflict. Job xxiv. 21, רעה (Particip. fem. agreeing with the preceding עליו Insolence) Afflicting the barren who beareth not. Also, In Kal, To be broken, ruined, afflicted. Prov. xi. 15. xiii. 20. Isa. viii. 9. As a N. fem. רעה, joined with רח, Breaking, contrition, affliction of spirit. Eccles. i. 14, & al. רען The same. Eccles. i. 17. ii. 22, & al.

III. In Kal, it denotes the breaking some established order, or preconceived design, plan, or the like, so, To be evil, wrong, disordered. Gen. xxi. 11, 12. Deut. xv. 10. Neh. ii. 3, & al. freq. In Hiph. To do

* These animals are so fleet, that they will with ease draw the Laplanders sledges thirty leagues or ninety miles a day. See Buffon, Hist. Nat. tom. x. p. 29, 12mo. and Travels through the Northern Parts of Europe, passim.

Y y 2

evil,

evil, wrong. Gen. xliii. 5. xlv. 5. Exod. v. 21, & al. freq. As a N. רע *Evil, wrong*, both as a Substantive and an Adjective. See Gen. ii. 9, 17. viii. 21. xiii. 13. xl. 7. xli. 21. freq. occ. As a N. fem. רעה, and in Reg. רעת, *Evil, mischief, wickedness.* Gen. vi. 5. xix. 19. Jer. iv. 14. ix. 3, & al.

IV. In Hiph. *To break the order of the air by a loud sound, clangere, vociferari, to cause to resound, to make a loud sound as with the voice, to shout.* Josh. vi. 4, 9, 15, 19, or 5, 10, 16, 20. Job xxx. 5. Ps. xli. 12, & al.—*To clang, as with trumpets.* Num. x. 9. 2 Chron. xiii. 12. As Ns. רע and רעה *Vociferation, shouting.* Mic. iv. 9. Exod. xxxii. 17. As a N. fem. חורעה *A loud sound, a shouting with the voice.* Josh. vi. 4. Ezra iii. 11, 12, 13, & al. Also, *A clangour of trumpets.* Lev. xxv. 9. Num. x. 5, & al. Comp. Ps. cl. 5.

Though *sound* in general might, with philosophical propriety, be denominated from this Root רע, because it *breaks the order of the air* (for what is all kind of sound but a *peculiar vibration* thereof?) yet as the above words are appropriated to signify *loud or shrill sounds*, I submit it to the reader's judgement, whether they are not so applied by an onomatopoeia, as *ring, clang, clink, tingle, tink, tinkle*, in English. Comp. לר III. And though it seems certain that the Heb. ע had anciently the power of a vowel, namely, that of *a long, or of the Greek ω*, yet I make little doubt but it had also frequently somewhat of a *nasal or guttural sound*, like the French *on*, an obscure *n*, or *ng**, being included in it (comp. ענר); and thus the Heb. רע might be pronounced very nearly as the Eng. *ring*, and רע as *wrong*.

V. As a N. fem. ירעה *A curtain.* See under רע.

VI. Chald. ארע *Below.* See ארע.

רעע I. In Hith. *To break, or be broken in pieces.* See רע I. occ. Isa. xxiv. 19. (So Theodotion Σεσσημέναις, and Vulg. confingetur) Prov. xviii. 24, and רעע אים לחברועם *A man of friends, i. e. who hath*

many intimate companions or friends (as they will call themselves) is wont or ready (comp. under ל 21. and Amos viii. 4.) to be ruined, but there is אהב א רעו (as opposed to רעו) *who sticketh closer than a brother.* See Schul-tens on the text, who observes that we have a similar Paronomasia in Prov. xiii. 20. Comp. under רע III.

II. Chald. In Aph. or Hiph. *To break in pieces.* occ. Dan. ii. 40.

III. *To make a very loud or repeated noise or shouting.* occ. Isa. xvi. 10. In Hith. *To sound, resound with a very loud noise, to ring again, as we say.* occ. Ps. lx. 10. lxxv. 14. cviii. 10.

DER. Ring, wrong, wrangle, wring, wrench, range, rend, rent. Old Eng. ran, seize. Also, rough, ruffle, rugged, rogue, Qu? Welsh rhwygo to rend, Eng. rag, ragged.

רעב

To hunger, be hungry. Gen. xli. 55, & al. freq. In Hiph. *To make hungry, cause to hunger.* Deut. viii. 3. Prov. x. 3. As a N. רעב *Hunger, famine.* Gen. xli. 10. Exod. xvi. 3. Deut. xxviii. 48, & al. freq. Also, *Hungry.* 2 Sam. xvii. 29. Job v. 5, & al. freq. As a N. רעבון *famine.* occ. Gen. xlii. 19, 33. Ps. xxxvii. 19.

DER. Lat. Rabies, rabidus, whence Eng. Rabid.

רעד

In Kal and Hiph. *To tremble, shake.* occ. Ezra x. 9. Ps. civ. 32. Dan. x. 11. As Ns. רעד, and fem. רעדה, *Tremour, trembling.* Exod. xv. 15. Ps. ii. 11, & al.

DER. *A reed*, which is so easily shaken by the wind. (See Matt. xi. 7.) Also, *To ride, rid, a riddle, coarse sieve. A rod.* Qu? Perhaps Lat. rideo, risum, to laugh, whence Eng. risible, risibility. Comp. under רחץ I.

רעה

With a radical, but mutable or omissible, ר. Like the Latin pascio, and Eng. *to feed*, it is spoken both of the flock and of the shepherd.

I. In Kal and Hiph. Absolutely, *To feed, feed itself*, as a beast does. See Gen. xli. 2, 18. Isa. v. 17. xi. 7. lxxv. 25.—as men. Isa. xiv. 30.

II. Figuratively and Transitively, *To feed upon*, as ashes. Isa. xlv. 20; where there seems an allusion to the eastern method of baking their cakes of bread under the ashes,

* The LXX have sometimes substituted Ϝ (g) for γ, as in Παῖς for עַד, Gen. x. 19. Ιουδα for עֵד, Exod. xvi. 36. Παροισα for עֵד, Gen. xviii. 20, & al. freq.

ashes, comp. under ער.—the wind. Hos. xii. 2.—truth. Psal. xxxvii. 3.—as death does upon the deceased. Ps. xlix. 15.

III. In Kal, *To feed, lead to, or supply with, food*, as shepherds do their cattle. Gen. xlix. 9. xxx. 31, 36. 1 Sam. xvii. 15, & al. freq. As a participial N. רעה, plur. רעים *A shepherd, a herdsman*. Gen. iv. 2. xiii. 7. Exod. ii. 17, & al. freq. As a N. רעי *A shepherd*. occ. Isa. xxxviii. 12. Also, *A pasture*. occ. 1 K. iv. 23. As a N. מרעה, plur. in Reg. מרעי, *A pasture*. Gen. xlviii. 4. Ezek. xxxiv. 18. Fem. מרעית The same. Ps. lxxix. 13. xcv. 7. Hence

IV. In Kal, *To feed, nourish, take care of, tend*, as Jehovah doth his people. See Gen. xlviii. 15. Psal. xxiii. 1. lxxx. 2. Isa. xl. 11.—as a good prince or ruler, his subjects. See 2 Sam. v. 2. vii. 7. Ps. lxxviii. 71, 72. Mic. vii. 14. Ezek. ch. xxxiv. throughout.—as a spiritual pastor, his flock. See Isa. lvi. 11. Jer. iii. 15. It is also applied to the persons *fed, nourished, or tended*. Num. xiv. 33. *And your children shall be רעים feeding in the wilderness forty years*. So LXX *νεμουνενοι*. As a N. masc. plur. in Reg. רעי *Pastoral cares, cares and attentions, as of a shepherd for his flock*. occ. Psal. cxxxix. 17. Also, *Feedings, i. e. proceedings, behaviour, as of one of God's flock*. occ. Ps. cxxxix. 2. See Bate's Crit. Heb. p. 599.

V. In Kal, *To feed or nourish spiritually, to teach*. Prov. x. 21, *The lips of the righteous feed* (Vulg. *erudiunt teach*) *many*. Prov. xv. 14, *The heart of the discreet seeketh knowledge, but the mouth* (ר, for so read the Keri, Targum, LXX, Syriac, and Vulg. versions, and more than twenty of Dr. Kennicott's Codices) *of the stupid feedeth, nourisheth, folly, or* (which seems to be better contrasted with the former hemistich) *feedeth on folly*; so Vulg. Os stultorum pascitur imperitiâ. *Fools take nothing but folly in, and therefore nothing but folly can come out*.

VI. As Na. רע, רעה, plur. רעים *A messmate, convictor* (as Prov. xxviii. 7.), hence *a companion, friend, neighbour*. It is sometimes used for an intimate or special friend or companion, necessarius, as Deut. xiii. 6. Jud. xiv. 20. Job ii. 11. Prov. xxix. 3. Hos. iii. 1. (where as

likewise in Jer. iii. 20. Cant. v. 16, it denotes *a husband*), but most commonly for *a companion or neighbour in general*, as Gen. xi. 3. Exod. xx. 16, 17. Lev. xix. 18. מרעה and מרעי, plur. מרעים. Nearly the same. See Gen. xxvi. 26. 2 Sam. iii. 8. Jud. xiv. 11. xv. 2. As a N. fem. רעות *A female companion or friend*. Exod. xi. 2, & al. Once, plur. Jud. xi. 38. So רעית *A female friend*. Cant. i. 9, 15, & al.

The Ns. רעה and רעות are applied to *animals*, and even to *things inanimate*, as well as to *men*. See Isa. xxxiv. 14, 15, 16.

From this sense of the N. it is once used as a V. in Hith. *To make oneself a companion, to associate oneself with*. occ. Prov. xxii. 24. So LXX *ἐταίρος* bc *a companion*. And, perhaps, in Kal, Isa. viii. 9, where Eng. Translat. *Associate yourselves*, so Targ. אתחברו, Vulg. congregamini, *be ye gathered together*.

VII. Chald. רעה *To will, desire, affect*. It occurs not as a V. in the Heb. Bible, but frequently in the Targums, and is plainly corrupted from the Heb. רצה of the same import, by substituting ע for צ, as in ארע, from ארץ, &c. &c. As a N. fem. רעות *Will, pleasure*. occ. Ezra v. 17. vii. 18. Hence

VIII. Chald. As a N. masc. plur. in Reg. רעיות *Thoughts, cogitations*. Dan. ii. 29, 30, & al.

רעל

L. In Hiph. or Huph. *To be violently agitated or shaken*. occ. Nah. ii. 4. הרעלו *The fir- (spears) are shaken, or brandished*. As a N. רעל *Agitation, vertigo, confusion*, like that occasioned by drinking intoxicating liquor. occ. Zech. xii. 2. As a N. fem. תרעלה. Nearly the same. occ. Ps. lx. 5. Isa. li. 17, 22. Comp. under חמר II and כסה IV.

II. As a N. fem. plur. רעלות *Spangles, little thin plates of gold or silver, with which the women adorned themselves, &c. so called, because continually agitated by a tremulous motion*. occ. Isa. iii. 19; where the Eng. margin renders it *spangled ornaments*.

DER. Koll, réel, rül. Qu? Also, ע being transposed, *hurl, whirl*, and being changed into ג, *wriggle*. Qu? From רעל, compounded with תר, *troll, twirl*.

רעם

denotes violent commotion or concussion.

I. In Kal, *To be violently moved, disturbed, or troubled, as with horror.* occ. Ezek. xxvii. 35. In Hiph. *To put into commotion, agitate, as with anger or vexation.* occ. 1 Sam. i. 6.

II. As a N fem. רעם. *The mane of a horse shaking and waving in the wind.* How much this adds to the stateliness and beauty of the animal every one is sensible; and how frequently the Greek and Latin poets, in their descriptions of the horse, take notice of it, may be seen in *Bochart*, vol. ii. 117, &c. who defends the interpretation of the word רעם here given. occ. Job xxxix. 19. So *Homer*, Il. vi. lin. 509,

Ἄμμι δὲ χεῖρας
ἀμμοῖς ἀίσσονται.

His mane disbreath'd o'er his shoulders flies.

POPE.

And *Virgil*, Æn. xi. lin. 497,

—luduntque jubæ per colla, per armos.

III. In Kal and Hiph. *To thunder, to cause the violent agitation or concussion of the air in thunder.* 1 Sam. ii. 10. vii. 10. Ps. xxix. 3. And as in the just cited, and other passages of Scripture, that most dreadful meteor *thunder* (including lightning) is mentioned as the instrument with which *Jehovah* punished or destroyed his enemies, so the heathen deriving, as usual, their notions from believers, armed their *Zeus* or *Jove* in the same tremendous manner. The reader may find two remarkable hymns among those ascribed to *Orpheus*, one addressed to *Jupiter the Thunderer*, the other to *Jupiter the Lightning*; agreeably to which *Homer* describes *Jupiter* interposing in a battle, Il. viii. lin. 75, &c.

Αὐτὸς δ' ἐξ Ἰδῆς μαγνὰ κτύπη δαιμόνιον δι-
'ἧκε σείας· μετὰ λαὸν Ἀχαιῶν δ' ἐπ' ἰδόντες
Θεομήχαν' καὶ Πάριον, ὑπὸ χλωροῖο διὸς κίλιν.

Then *Jove* from *Ida's* tops his horrors spreads;
The cloudshurst dreadful o'er the Grecian heads;
Thick lightning's flash; the "deafening" thunder
rolls;

Their strength he withers, and unman their souls.

POPE.

"Muttering," *Pope*. But I shall hope to be forgiven by the candid reader for substituting the other epithet, as better answering to *Homer's* μαγνὰ κτύπη.

Comp. lin. 132. And again, Il. xvii. lin. 594, &c.

Ἰδὺν δὲ κατὰ νεφέσσι καλυφθε-
ν Ἀσπελὸς ἐν μακρᾷ μεγάλῃ· τρυφεροῖσι δ' ὀρεσίν,
Νικητὴ δὲ Τρώεσσι δίδυ, ἰφθίμῃ δ' Ἀχαιῶν.

—A rolling cloud

Involv'd the *mount*; the *thunder* roar'd aloud,
The affrighted hills from their foundations nod,
And blaz'd beneath the *lightnings* of the god;

The vanquish'd triumph, and the victors fly.

POPE.

"That *Jupiter* often assisted their armies by storms of rain and *thunder*, was a notion received very early among the Romans. I remember there is an instance of this sort recorded by *Livy*, towards the beginning of the republic; and there is another in the second Punic war, which was much more cried up among them, as it was exerted at so critical a time, against *Hannibal*, the most formidable of all their enemies, when he had drawn up his army just before the gates of Rome. Some of their historians speak of this as *supernatural*, and *Silius Italicus* (who himself is more of an historian than a poet) attributes it expressly to the *Jupiter Capitolinus*." Thus the learned *Mr. Spruce*, in his *Polymetis*, dial. xiii. p. 211, where see more.

As a N. רעם *Thunder*. Job xxvi. 14. Comp. Job xxxix. 25.

V. *To roar, like thunder.* occ. 1 Chron. xvi. 32. Ps. xcvi. 11. xcvi. 7; but perhaps in these three passages the word may rather denote the violent agitation of the sea by tides and storms, than it's roaring, which is but the effect of the former. So in the two latter texts the LXX render it σαλευθῆναι, and Vulg. commoveatur, let it be agitated.

DER. Gr. *ῥεμῶω* to whirl round, whence *ῥομφός*, &c. Eng. *roam*, Lat. *rumor*, Eng. *rumour*. With *η* prefixed, Greek *Σπαρμῶς*, Lat. *triumphus*, Eng. *triumph*, and perhaps *trump*, *trumpet*. With the Æolic B prefixed, Gr. *βρεμῶω* to roar, whence not only Lat. *fremitu*, but Saxon *breman* of the same import, and Old Eng. *bræm*

† *Ida*.

† "Lib. ii. § 62."

§ "Livy, lib. xxi. § 11; Florus, lib. ii. § 6."

|| "Silius Ital. xii. lin. 625, &c. 725, &c."

¶ See *Junius*, Etymol. Anglican.

ferocious,

ferocious, savage. Also, compounded with רע, *rumble*, Qu?

From this Root (compounded perhaps with רע to melt, dissolve) the ancient Gauls seem to have had their god *Taramis* (תרעמיס), i. e. *Zeus ó Bρονταϊος*, *Jove the Thunderer*. This was one of the idols to whom the Gauls offered human sacrifices, as we learn from *Lucan*, *Pharsal*. lib. i. lin. 446,

Et Taramis Scythicæ non mitior ara Dianæ.

But * some for *Taramis* here read *Taranis*, which may be a corruption of the other word; and in the Welsh language *Taran* still signifies thunder, *taranu* to thunder.

רע

To thrive, flourish, as a tree or plant. It occurs not however in the simple form, but hence in the reduplicate,

רענן I. In Kal, *To flourish very much, be vigorous and flourishing*, as a branch; so *Symmachus* εὐθαλῆσαι. occ. Job xv. 32. As a Participle or participial N. רענן *Flourishing*, as a tree or plant. Deut. xii. 2. Ps. xxxvii. 35. lii. 10. Cant. i. 16, & al. freq. So *Aquila* and *Symmachus* several times explain it by εὐθαλής, but Vulg. in Hos. xiv. 9, by *virentem green*; and thus our Translators render it in other passages; but strictly speaking רענן does not denote a colour; but *vigorous, thriving* †, or the like. It seems necessary to observe this in order to vindicate the inspired Psalmist from an objection founded on our Translation of Ps. lii. 10, —a green olive-tree (where however the LXX more properly κατακαρπός, and Vulg. fructifera *fruitful*); for the colour of the leaves of this tree is not a bright lively green, but a ‡ dark disagreeable or yellowish one. See more in Mr. Harmer's Observations, vol. ii. p. 203, &c. and comp. Hos. xiv. 6. Eccles. i. 10, Greek.

* See Camden's *Britannia*, Introduction, col. xviii. edit. *Gibson*, 1695, and Note there.

† So *Homer*, Il xvii. lin. 53, mentions εὐθάλεις ὄκυνες the luxuriant olive-plant, and *Odys.* viii. lin. 116, styles Ἐλαιῦν Olive-trees, τηλεθώσας *flourishing*. So *Ovid*, *Metam.* lib. viii. lin. 295, *semper frondentis olivæ*, the ever-flourishing olive-tree.

‡ "Folia—supernè colorisatrovirentis, vel in viridi flavescentis—" *Scheuchzer* *Phy. Sacra* on Exod. xxvii. 20.

II. As a participial N. רענן is applied in a transitive sense to oil, which makes the person fresh. occ. Ps. xcii. 11. Comp. Ps. civ. 15. But observe, that as in the former of these texts the Psalmist is speaking in the person of the Messiah, so the refreshing oil there mentioned must be referred to that unction of the Holy One, that oil of gladness with which he was anointed above his fellows, Comp. Ps. xlv. 8. Heb. i. 9. *John* iii. 34.

III. Chald. As a participial N. רענן *Flourishing prosperous*, as a prince; so *Theodotion* εὐθαλῶν, and Vulg. *florens*. occ. Dan. iv. 1, or 4. The metaphor here used by *Nebuchadnezzar* is obvious, and common, I believe, to all languages; but what seems particularly to have suggested it to him, was the dream he had seen of a great and flourishing tree.

DER. Greek βωννυμι to strengthen, make strong, Saxon *gnoen*, Eng. *green*.

רענ

In Kal and Hiph. *To distil, drop, or let fall in drops*. occ. Job xxxvi. 28. Psal. lxx. 12, 13. Prov. iii. 20. Isa. xlv. 8. So the LXX in Prov. ἐρρυσαν *flowed*, and Vulg. in Isa. *rorate, drop down as dew*.

DER. Latin *Rivus*, *derivo*, whence Eng. *River*, *rivulet*, *derive*, *derivation*, &c. But comp. under רחל.

רעש

To crush, break by crushing. So the LXX render it by θραύω and θάλλω. occ. Exod. xv. 6. Jud. x. 8.

DER. *Crush*. Qu?

רעש

Denotes quick or alternate motion.

I. In Kal, *To tremble, shake, quake*, as the earth, Jud. v. 4. 2 Sam. xxii. 8. Psal. xviii. 8. lxviii. 9.—as corn in the ear, Ps. lxxii. 16.—as posts, Amos ix. 1.—as walls, Ezek. xxvi. 10.

On Jud. v. 4. Ps. lxviii. 9, comp. *Homer*, Il. xiii. lin. 19, 20,

— τρεψε δ' ὤρεα μακρὰ καὶ ὄλη
Ποσειδῶν' ἀβυσσάτοισι Ποσειδῶνος ἱκντο.

—The lofty mountains nod,
The forests shake, earth trembled as he trod,
And felt the footsteps of th' immortal God.

POPE.

In Hiph. *To shake, cause to shake, quake, or tremble*. Ps. lx. 4. Ezek. xxxi. 16. רעש is properly to reel, stagger, (see Jer. xxv. 16.) רעש to shake. As a N. רעש

Y y 4

A shaking,

A shaking, rushing, or rush. Jer. x. 22. xlvii. 3. Ezek. iii. 12, 13. xxxvii. 7. Nah. iii. 2. *A shaking or brandishing*, as of a spear. occ. Job xli. 21, or 29. *An earthquake.* 1 K. xix. 11, 12. Amos i. 1. Zech. xiv. 5.

- II. In Hiph. *To cause to move nimbly, make to leap or bound.* occ. Job xxxix. 20.* As a N. רעש *A bounding.* Job xxxix. 24. This text shows the distinction between רעש and רנן; the former strictly denotes a vibratory or bounding motion in a place, the latter a shifting from it, according to that of Virgil, speaking of the horse, Georg. iii. lin. 84,

Stare loco nescit. —

DER. *To rush, rash, &c.* Also a *rush*, from it's waving motion. Qu? Comp. under רשע.

רפא

In general, † *To restore or reduce to a former state or condition*, restaurare, restituere, reducere.

- I. *To restore*, as water to it's natural sweetness and wholesomeness, which had been corrupted by running through saline or bitter earth. (Comp. under טהר II.) 2 K. ii. 21. Comp. Ezek. xlvii. 8, 9, 11.

II. As a N. masc. plur. רפאים *Dead bodies reduced or resolved into their original dust.* (See Gen. iii. 19. Eccles. xii. 7.) I know not of any one English word that will express it; *remains or relicks* come as near to it as any I can recollect. It is several times put after מות the *dead*, as of more intense signification. occ. Ps. lxxxviii. 11. Prov. ii. 18. ix. 18. xxi. 16. Isa. xiv. 9. xxvi. 14, 19. Job xxvi. 5, רפאים The mouldering dead, the dead though reduced to their original dust, *are in anguish, or tremble* (i. e. tremiscunt, *Schultens*) *from beneath: the waters, and the inhabitants thereof.* (Comp. Rev. xx. 13.) *Hell* (Hades, עמול which see) *is naked before him, and destruction, or dissolution,*

* See Bochart's excellent Illustration and Defense of this interpretation, vol. ii. 121; Dr. Shaw's Travels, p. 420, concerning the *locus* of bounding, and Mr. Scott's Note on the text.

† In the explanation of this Root I am indebted to Mr. Aboab's Remarks on Dr. Sharp's Two Dissertations on Aleim and Berith, p. 36, &c. and after mature consideration I think his exposition is, in general, right, notwithstanding the Doctor's objections to it in the 2d part of his Reply, p. 257, &c.

hath no coterling. Comp. Isa. xiv. 9, and see the learned Bp. Lowth De Sacra Poesi Heb. Prælect. vii. p. 86—89, edit. Oxon. 8vo, and p. 132—137, edit. Gotting.

- III. And most generally, *To restore to health and soundness, to heal*, as opposed to being sick, wounded, or disordered. It is applied to individuals, Gen. xx. 17. Exod. xv. 26. xvi. 19. Deut. xxxii. 39. 2 K. xx. 5. Ps. ciii. 3, & al. freq.—*to weak or distressed nations*, Isa. xix. 22. Lam. ii. 13. Hos. v. 13.—*to bad, unwholesome waters*, 2 K. ii. 21. Ezek. xlvii. 8.—*in a spiritual sense*, Isa. liii. 5. lvii. 19. In Niph. *To be healed, cured.* Lev. xiii. 18. Deut. xxviii. 27, & al. freq. In Hith. *To heal oneself, get healed.* 2 K. viii. 29. ix. 15. 2 Chron. xxii. 6. As a participial N. רפא † *A healer, a physician.* Gen. i. 2. Jer. viii. 22. As a N. fem. plur. רפאות *Healing medicines.* occ. Jer. xxx. 13. xvi. 11. Ezek. xxx. 21. Prov. iii. 8. As a N. כרם *A healing or being healed.* 2 Chron. xxi. 18. Jer. xiv. 19. Prov. xiv. 30, *A heart כרם of healing, or (as a Particip. Hiph.) a healing heart, i. e. a heart that wishes all health and prosperity to others (is), the life, health, and vigour, of the flesh; but envy, the rottenness of the bones.* See *Schultens'* Comment on the text, and comp. Prov. xv. 4.

- IV. *To restore, rebuild, repair*, as an altar which had been broken down. occ. 1 K. xviii. 30. Comp. Jer. vi. 14. viii. 11.
- V. In Hiph. *To restore, invigorate*, as the hands, which had been weakened. occ. Jer. xxxviii. 4, *We beseech thee let this man be put to death כרם חמא or atone for great sins or offenses.* Thus *Bale*, Crit. Heb.

- VI. As a N. masc. plur. רפאים *Raphaim*, the name of a people in Canaan, first mentioned Gen. xiv. 5, and described as *being great, and numerous, and tall as the*

† *Raphao* is a Surgeon, *ῥαφω*, in the language of Onanite. See Capt. Cook's Voyage to the Pacific Ocean, vol. ii. p. 152.

Anakim,

Anakim, and called by the Mosabites *Amin*, i. e. *Terrible ones*, and by the Ammonites *Zamzumim* or *Imaginers*, (see Deut. ii. 10, 11, 20, 21.) But whence they had their name רפאים I know not; perhaps from being the *restorers* of the *antediluvian* idolatry of the moon, whence they called their principal city עשתרת קרית *Astaroth the horned*. Comp. under עשתרת II. However this be, some of the *Rephaim* were left in Canaan in the time of Joshua, Josh. xii. 4. xiii. 12. xvii. 15; and we find one of these gigantic Canaanites mentioned so late as the days of David, 1 Chron. xx. 4, 6, 8.

רפד

I. *To strew, spread*, as a bed or mattress to lie on. occ. Job xvii. 13. xli. 21, or 30. So the LXX render it in the former passage by *εσπυραι* is *spread*, and the Vulg. in both by *sterno* to *strew*. As a N. fem. in Reg. רפידת *A carpet*. occ. Cant. iii. 10. The carpet of (cloth of) gold.

II. *To strew round*, as a person with citrons. occ. Cant. ii. 5. So *Symmachus* *περιχυλασας*, and nearly to the same purpose the LXX *σπινδασατε*, and Vulg. *stipate*. The odour of citrons, like that of lemons and oranges, is wonderfully refreshing and exhilarating.

רפה

With a radical, but mutable or omissible, ה. *To give way, relax, slacken, abate, assuage*.

I. In Kal, Intransitively, *To give way, yield*. occ. Jud. xix. 9, *Behold now the day or day-light* רפה giveth way, yieldeth to the evening; where LXX (Vatic.) *ησθενησεν εις ην εσπεραν* is *weakened to the evening*; *Montanus*, *remisit se hath yielded*. Prov. xxiv. 16, *התרפית* Wilt thou, or dost thou give way, faint, fail (making the ה interrogative) *in the day of distress? narrow*, i. e. *small (is) thy strength*.

II. As a N. fem. plur. רפות. occ. 2 Sam. xvii. 19, which see. It is rendered in our Translation *ground corn*, but as we do not find that it was ever *usual* in the East to spread corn abroad after it was *ground*, it should seem that spreading this over the covering of the well would rather excite, than lull, suspicion. *Montanus* comes nearer the truth in rendering it *grana confusa pounded corn*. The Vulg. appear to have given the true explanation, though not a literal version, of the

text; *Et expandit velamen super os putei quasi siccans ptisanas* (so *Aquila* and *Symmachus* *πρωσπας*) *And she spread a cloth-covering over the mouth of the well, as if drying ptisanas*. * *Ptisana*, in Greek *πρωσπη* or *πρωσπασπη*, is from the V. *πρωσσω* to pound or husk in a mortar, and signifies corn, particularly barley, which after having been soaked in water, was dried in the sun, and then pounded in a mortar with a wooden pestle, till the husks came off, and so kept for use. This method of preparing corn was well known to the ancient Greeks and Romans†, and we find similar preparations among the eastern people to this day, under the names of *;* *burgle* and *sawik*. The Heb. name רפות seems evidently taken from the corn's yielding (it's husk) to the stroke of the pestle. As a N. fem. רפות either *Corn pounded* as above, so Vulg. *ptisanas*, or in general things pounded, as *Aquila* and *Theodotion* *εμπρωσσομενων*. occ. Prov. xxvii. 24.

III. In Kal, Transitivity, *To relax, slacken*, as a girdle or strength. occ. Job xii. 21.

IV. *To be dissolved*, as chaff on fire. occ. Isa. v. 24. See *Cocceius* and *Vitranga*.

V. In Kal, *To remit, let go*, as opposed to חזק *laying hold on*. occ. Cant. iii. 4.

VI. *To let down*, as the cherubim did their wings. occ. Ezek. i. 24, 25.

VII. In Kal and Hiph. Intransitively, *To slacken, be relaxed, or feeble*, as the hands. 2 Sam. iv. 1. 2 Chron. xv. 7. Neh. vi. 9. Isa. xiii. 7. Jer. vi. 24, & al.—as a city or people. Jer. xlix. 24. In Hiph. *To relax, slacken*. Josh. x. 6. 2 Sam. xxiv. 16. Ezra iv. 4. As a participial N. רפח *Relaxed, feeble*. See Num. xiii. 18, or 19. 2 Sam. xvii. 2. Job iv. 3. As a N. רפין *Feebleness, relaxation*; so the LXX *αλωσεως*. occ. Jer. xlvii. 3.

VIII. In Niph. *To be slack, remiss, idle*. occ. Exod. v. 8, 17. In Hith. *To behave oneself slackly, remissly, idly*. occ. Josh. xviii. 3. Prov. xviii. 9.

IX. In Kal, Transitivity, *To slacken or be slack* with regard to another, *to fail him*. Deut. iv. 31. xxxi. 6, 8.

* See *Martinii* Lexic. Etymol. in *Ptisana*.

† See *Pliny*, Nat. Hist. lib. xviii. cap. 7, ad fin.

‡ See *Russell's* Nat. Hist. of Aleppo, p. 123; *Harmer's* Observations, vol. i. p. 271; *Modern Univ. Hist.* vol. i. p. 425, 6.

X. In Hiph. Absolutely, *To be slack, stay*.
 1 Sam. xv. 16. With ל following, *To be slack towards, to forbear*. 1 Sam. xi. 3.
 2 K. iv. 27. With כ following, *To forbear, let alone, q. d. To relax from*. Deut. ix. 14. Jud. xi. 37.

XI. In Kal, *To slacken, be abated, assuaged, or appeased, as passion*. occ. Jud. viii. 3. So LXX ἀνεῖν was remitted. In Niph. or Hiph. with כ following, *To be assuaged or appeased, as from anger*. occ. Ps. xxxvii. 8.

XII. *To be assuaged, as unwholesome waters*. 2 K. ii. 21, 22, — *Thus, saith Jehovah, I have healed these waters — and the waters ירפו were assuaged, i. e. of their noxious or poisonous qualities, unto this day*. There are several other texts in which this Root according to the common printed editions is joined with רפא *to restore*, where however the reading may seem dubious.

Jer. li. 9. רפאנו We would have healed Babylon, ולא נרפאה but she is not assuaged, i. e. her sore, mentioned in the preceding verse. Comp. Deut. xxxii. 39. Jer. viii. 11. (Comp. Jer. vi. 14.) Jer. iii. 22. (Comp. Hos. xiv. 5.) And observe, that in Jer. li. 9, seven of Dr. Kennicott's Codices, in Jer. viii. 11, five, and in Jer. iii. 22, thirty two read the Verb with an א; and in Jer. xix. 11, the Complutensian edition and thirty-three of the Doctor's Codices have ארפה which seems the true reading; because the word is there applied to *repairing, mending, or making whole* a potter's broken vessel. Comp. רפה IV. As נס. fem. מרפה *An assuaging, as of a hurt*. occ. Jer. viii. 15; but no fewer than forty-nine of Dr. Kennicott's Codices read מרפה *An assuaging, as of a wound or sore, or a lenitive plaster*. occ. Ezek. xlvii. 12.

XIII. As a N. masc. רפה *An appaller, one who makes others faint or fail*. 2 Sam. xxi. 16, 18, 20, 22; where it is applied to Goliath, the gigantic champion of Gath (as well it might be, see 1 Sam. xvii. 11, 24), who for another reason is called רפה, 1 Chron. xx. 4, 6, 8. Comp. under רפה VI.

XIV. In Niph. or Hiph. *To yield, submit, be still, as from awe or reverence*. occ. Ps. xlvii. 11. Hence,

XV. As a N. masc. plur. with a forma-

tive ת, תרפים Teraphim (Targ. Onk. תרפין Images), i. e. *Representative image of the object of religious awe and veneration*. So Jehovah is called, Gen. xxxi. 42, 53, פחד Fear of Isaac, i. e. the object of his religious fear or awe; and the Jews are commanded, Isa. viii. 13, to have Jehovah of Hosts for their פחד, Fear, and for their פחד Dread. And as the Philistines, 1 Sam. iv. 7, 8, call the ark with the Cherubim, Aleim, and mighty Aleim, so the Teraphim of Laban and of Micah are recalled respectively their Aleim. See Gen. xxxi. 30, 32. (Comp. ver. 19, 34.) Jud. xviii. 24. But there is not the least reason to think, that either Laban or Micah had any other Aleim than Jehovah. (See inter al. Gen. xxxi. 24, 49, 50, 53. Jud. xviii. 3—5, 13, xviii. 5, 6.) Their Teraphim therefore could only be intended to represent Jehovah; and though spoken of in the plural number, Gen. xxxi. 34, yet possibly there was but one compound or plural image in this instance, as in 1 Sam. xix. 13, 16, where מראשו his or its pillows, is applied to Michal's Teraphim. But however this be, there is little room to doubt but that each Teraphim was a compound image with several heads joined to one body, * like the Cherubim in form, but for more private purposes. And as under כרב V. we may see many compound images among the heathen, both in more ancient and modern times, so we find that the Teraphim by name were in use both among believers, Gen. xxxi. 19, 34, 35. Jud. xvii. 5. xviii. 14, 18, 20. 1 Sam. xix. 13, 16; and unbelievers, 2 K. xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hos. iii. 4. The texts just cited are all wherein the word תרפים occurs; but I must add, that from the Teraphim the heathen of various nations appear to have had their Penates (as Qu?) or household-gods; as the Tyrians, Virgil, Æn. iv. lin. 21, who burned incense to them, Æn. i. lin. 708; the Arcadians, Æn. viii. lin. 123; the Trojans, Æn. i.

* "Credo Cherubinos fuisse, I believe they were Cherubim," says Cocceius, Lexic. under תרפים. See more in the late Lord President Forbe's Thoughts on Religion, Tracts, vol. i. p. 230—239, and in Bate's Enquiry into the Similitudes, p. 222—223.

dered the V. by *καταπαύω*, and the Vulg. by *conculco*, to trample, this Root has been confounded with רָסַס to trample; but though this sense would agree with the passages in Ezek. it seems not to correspond very well with Prov. xxv. 26, and to be utterly irreconcilable with Isa. lvii. 20. It appears best therefore to consider רָסַס as having no more connexion in sense with רָסַס than פָּרַשׁ with פָּרַם.

Hence perhaps Gr. *ῥυτος*, *filth*.

רָפַת

Occurs not as a V. but as a N. masc. plur.

רָפָתִים *Stalls* for oxen. Once, Hab. iii. 17. This word may perhaps be best deduced from רָפַח to relax, remit (as שָׁוַת from קָשָׁה, שָׁוַת from שָׁמַח), because in those places oxen have remission from their labours.

רָץ

I. In Kal, To run, move or ride swiftly. Gen. xviii. 2, 7. 2 K. iv. 22. Ps. cxlvii. 15. & al. freq. In Hiph. To cause to run, put to flight, fugo. occ. Jer. xlix. 19. l. 44. To move or cause to move hastily or swiftly. occ. Gen. xli. 14. 2 Chron. xxxv. 13. Ps. lxxviii. 32. Also, To carry quickly. occ. 1 Sam. xvii. 17. So *Montanus*, currendo defer. As a participial N. masc. plur. רָצִים *Runners*, running attendants, light-armed guards, cursores. So the LXX *παράρηχοι*. 1 Sam. xxii. 17. 1 K. xiv. 27, 28. 2 K. x. 25. Comp. 2 Sam. xv. 1. 1 K. i. 5. But in Esth. iii. 13, 15. viii. 10, 14, רָצִים denotes the Persian letter-carriers, and is very properly rendered in the LXX *βιβλιοφοροι*, and in our Translation, *posts*. These were no other than the *Angari*, instituted by Cyrus, for the purpose of speedily conveying letters and intelligence. See *Xenophon*, *Cyropæd.* lib. viii. p. 496, edit. *Hutchinson*, 8vo.; *Herodotus*, lib. viii. cap. 98; and *Greek and Eng. Lexicon* in *Αγσαγεω*. As Nouns מָרָץ *A running, a race*. occ. Eccles. ix. 11. Fem. in Reg. מָרָצָה *A running, course*. occ. 2 Sam. xviii. 27. *Course of action*. Jer. viii. 6. Fem. מָרָצָה *IncurSION, invasion*. occ. Jer. xxii. 17. Comp. Jer. xxiii. 10. Or, *Force, violence*. Comp. מָרָץ.

II. Transitivity, To run, to cause to run, to drive or force one thing against another, to dash, crush. occ. Jud. ix. 53, מָרָץ And

she dashed his skull. In Niph. To be dashed, broken. occ. Eccles. xii. 6, twice. Ezek. xxix. 7. Comp. Isa. xlii. 4. As a N. masc. plur. in Reg. מָרָץ *Broken pieces, fragments*. occ. Ps. lxxviii. 31. Comp. under רָסַס I.

III. As a N. with a formative מ, מָרָץ, sometimes masc. (see Psal. cv. 30. Isa. ix. 18, or 19. lxxvi. 8.) but much more frequently fem.

1. The earth or earthy matter, as distinguished from the waters. Gen. i. 10. Comp. ver. 11, 12. Various etymologies have been by learned men proposed of this word; the most probable seems to be that which derives it from רָץ breaking in pieces, crumbling. "The matter of (pure) earth," says the great *Boerhaave*, "appears friable (i. e. crumbling) so long as it continues under the observation of our senses, as it always readily suffers itself to be reduced to a finer powder." And it is manifest, that on this remarkable property of earth, it's answering the end of it's creation, or it's usefulness in continually supplying the waste of vegetable and animal bodies, must depend; and it is not improbable that the † Greek name *χθων*, from Heb. כָּרַח to pound, beat to pieces, the Lat. terra, from tero to wear away, and the Eng. ground from grind, all aimed at the same etymological reason.

2. The compounded chaotic globe of earth and waters, as distinguished from the heavens, Gen. i. 1, 2. Comp. Job xxvi. 7.

3. A particular part of the earth, a land, or country. Gen. ii. 11, 12, 13. xi. 31. Eccles. x. 16.

4. The ground, in opposition to somewhat elevated above it. Ezek. xli. 16, 20. So LXX *εδάφος*.

Hence German *Erde*, Saxon *Eorðe*, and Eng. *Earth*, and perhaps Gr. *Εἰς* the same.

רָץ I. In Kal, To run here and there, or with swiftness and violence. occ. Nah. ii. 4, or 5, As lightnings יָרָצוּ run; so LXX *ὡς ἀστραὶ διατρέχουσας*, and Vulg. quasi fulgura discurrentia.

II. In Hith. To run or dash one against another. occ. Gen. xxv. 22.

III. Transitivity, To dash, break, or bruise

* Chemistry by *Dalton*, vol. i. p. 365.

† Comp. *Greek and Eng. Lexicon*. under *Χθων*.

by collision. Ps. lxxiv. 14. Isa. xxxvi. 6. xlii. 3.

IV. In a metaphorical sense, *To break, crush, oppress greatly*. Deut. xxviii. 33. Jud. x. 8. 1 Sam. xii. 3, & al.

DER. Gr. *ῥασσω* to dash, *ῥήσσω* to break. *To rush*, Qu? Comp. under רעש. German *Risch*, quickly, Sax. *Rauf*, and Eng. *Race*. Also, *Risk*. Qu?

רצא

I. *To run*. occ. Ezek. i. 14. רצוּת רצוא. And the animals ran. So LXX (Alexand. and Complut.) *ῥετρεχον* ran, Vulg. *ibant went*, as if the word were רצו. Comp. under רצו among the Pluriliterals in ר. II. From רצה, in a Chaldee form, *To be pleased with, accept*. occ. Ezek. xliii. 27; but here twenty-three of Dr. Kennicott's Codices read רצתי.

רצד

To leap, exult; thus the Chaldee Targum, שפון. Once, Ps. lxxviii. 17, *Why תרצדון leap or exult ye, ye high hills?* So our Translation. But it must be remarked, that the V. in Arabic signifies *to observe or view attentively*, and accordingly the LXX render it here by *ὀρῶντες*, and the Vulg. by *suspicamini*, and make (at least the Vulg.) the words *high hills* or *mountains*, not the Nominative, but the Accusative case, in this sense; *Why do ye (people) look at the high hills*, as expecting aid or assistance from thence, or the idols there worshipped? For it is well known that *hills* and *high places* were anciently the places of religious worship, both to *believers* and *idolaters*. This latter interpretation being thus confirmed by the LXX, Vulg. and by the sense of the V. in Arabic, seems justly preferable to the former. But the best exposition of all appears to be that which is embraced by Dr. Chandler, in his *Life of K. David*, vol. ii. p. 72, and by Dr. Horne, in his *Commentary*, *Why look ye askance, as with envy, ye high hills?* i. e. on mount Sion for the honour of being made the fixt residence of God. And thus both Michaelis and Schultens have observed, that the V. רצד peculiarly imports in Arabic. *Nusquam recta Acies, and With jealous ier. malign eyeing askance*, are the characteristics of envy given by Ovid* and Milton†.

* Metamorph. lib. ii. lin 776.

† Paradise Lost, book iv. lin. 602, 3.

רצה

With a radical, but mutable or omissible, ר.

I. In Kal, Transitivity, *To be pleased with, to like, affect*. Gen. xxxiii. 10. Prov. iii. 12. Jer. xiv. 10, 12. Comp. Isa. xlii. 1. So with the Particle כ prefixed to the object. 1 Chron. xxviii. 4. Psal. cxlix. 4. With ל and an Infinitive. Ps. xl. 14. As a N. רצון, and in Reg. רצו, *Will, delight*. Prov. xvi. 13. *Favour, affection*. Deut. xxxii. 23. Psal. v. 13. xxx. 6. Prov. xiv. 35. *Desire*. Ps. cxlv. 19. *Will, pleasure*. Ps. xl. 9. Neh. ix. 24, 37. Esth. i. 8. *Wilfulness, self-will*. Gen. xlix. 6; where the LXX *ἐπιθυμία* and Vulg. *concupiscentia, lust*.

II. In Kal, *To be pleased with, enjoy*. Lev. xxvi. 34, 43. 2 Chron. xxxvi. 21. Job xiv. 6; where Schultens, *acquiescat acquiesce in*—

III. In Kal, Transitivity, *To be pleased with, accept kindly or graciously*. Deut. xxxiii. 11. Eccles. ix. 7. Job xxxiii. 26. Psal. cxix. 108.—particularly *sacrifices*. Hos. viii. 13. Comp. Ezek. xx. 40, 41. In Niph. *To be graciously accepted, as sacrifices*. Lev. i. 4. vii. 18, & al. *To be satisfactorily expiated, as sin*. Isa. xl. 2; where see Vitranga. In Hith. *To make oneself accepted or acceptable*. occ. 1 Sam. xxix. 4. As a N. רצון, and in Reg. רצו, *Acceptableness, acceptance*. Psal. xix. 15. Spoken particularly of sacrifices, Exod. xxviii. 38. Lev. xxii. 20, 21. Isa. lvi. 7. Comp. Lev. xxii. 19. xix. 5.

IV. In Kal, *To accept with complacence and patience, as punishment for sin, to acquiesce in*. Lev. xxvi. 41, 43.

V. In Kal, Transitivity, *To please, conciliate the affections of*. 2 Chron. x. 7. Job xx. 10, "His children shall seek to please the poor." Eng. Translat. "This is much stronger than if he had said, *they shall become poor*. It is placing them below poverty itself. They shall court the goodwill and assistance of the most destitute and abject." Scott's Note.

VI. With עו following. *To agree or consent with, consentire cum*. Psal. i. 18. But observe, that both the LXX and Vulg. refer the V. in this text to רץ *run*, the former rendering ערו רץ by *συνοτρехες αυτω*, and the latter, by *currebas cum eo, thou didst run, or concurre with him*.

רצה

רצח

Denotes *manslaughter* or *murder*, i. e. either the accidental or wilful taking away of a man's life. *To kill, slay, murder*. Exod. xx. 13. Deut. iv. 42. 1 K. xxi. 19. In Niph. *To be slain, murdered*. Jud. xx. 4. Ps. lxii. 4. Prov. xxii. 13. As participial Ns. רצח and רצח *A manslayer* or *murderer*, homicida. Num. xxxv. 6, 11, 16. Deut. iv. 42. xix. 3, 4, & al. freq. *A murdering instrument, a sword, or the like*. occ. Ps. xlii. 11; where see Mr. Merrick's Annotation. *Slaughter*. Ezek. xxi. 22, or 27. מרצח *A murderer*. occ. 2 K. vi. 32. Isa. i. 21.

DER. *Massacre*, by transposition from רצח. Qu?

רצח

To pierce through, perforate, bore. So the LXX *περσσειν*, and Vulg. *perforabit*. occ. Exod. xxi. 6. As a N. מרצע *A piercing instrument, an awl, a piercer*. occ. Exod. xxi. 6. Deut. xv. 17. So the LXX *Ορησσειν*, and Vulg. *Subulam*.

רצח

I. *To strow or spread, sterner*, as a coverlet or the like. So the Vulg. *constravit*. It occurs in the form of a Participle masc. paoul, Cant. iii. 10; *The middle of it* (i. e. *the couch of the palanquin or litter*) רצח *spread with love by the daughters of Jerusalem*, i. e. with needle- or loom-work wrought by the daughters of Jerusalem, in token of their love and regard to Solomon. The Jewish women were famous for these curious works (see Jud. v. 30. Prov. xxxi. 22, 24.), and our English ladies, when in mourning, wear a kind of ribband they call *love*, as testifying, I suppose, their affection for the deceased. Or perhaps the words in Canticles may import that the *coverlet* was wrought with little sentences or mottos expressive of the amiable qualities of the bride, and of Solomon's love to her. See Harmer's Outlines of a New Commentary, p. 126, 177. And to illustrate, if not confirm, this latter exposition, I observe from Lady M. W. Montague, Letter xxv. vol. i. p. 158, that "the inside of the Turkish coaches is (in our times) painted with baskets and nosegays of flowers, intermixed commonly with little poetical mottos."

II. As a N. fem. רצח, and in Reg. רצח,

A pavement composed of stones spread out, stratum. occ. 2 Chron. vii. 3. Ezek. xi. 17, 18. xlii. 3. Esth. i. 6; on which last cited passage see Harmer's Observations, vol. i. p. 188. As a N. fem. in Reg. רצח The same. occ. 2 K. xvi. 17; where Vulg. *pavimentum stratum lapide, a pavement spread or laid with stone*.

III. As a N. masc. plur. רצח *Like coals or embers spread out, as for baking a cake*. occ. 1 K. xix. 6. Comp. under ער. Fem. רצח *A live coal spread out, on the altar*. So LXX, *Aquila, Symmachus*, and Theodotion *Ἀνθραξ*. occ. Isa. vi. 6.

רן *To evacuate, exhaust, draw forth, extenuate, attenuate*.

I. In Hiph. *To evacuate, empty, empty out*. Gen. xlii. 35. Eccles. xi. 3. Isa. xxxii. 6. Mal. iii. 10, & al. In Huph. *To be emptied out*. occ. Jer. xlviii. 11*. Comp. Cant. i. 3. As a participial N. רן *Empty*. Gen. xxxvii. 24. 2 K. iv. 3. Neh. v. 13. רן The same. Jud. vii. 16. Isa. xlix. 8. As a particle, formed with a final ם, as חם from חן, and others, רן *Emptily, empty*. Gen. xxxi. 42. Exod. xxiii. 15. Deut. xv. 13. xvi. 16. Ruth i. 21.

II. In a figurative sense, As Ns. רן and רן *Vain, empty, worthless*. See Deut. xxxii. 47. Psal. iv. 3. Jud. iv. 4. 2 Sam. vi. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxxviii. 19. Hence the Syriac *Raca*, Mat. v. 22†. As Particles רן *In ruin, to no purpose*. occ. Ps. lxxiii. 13. Isa. xli. 7. רן The same. Lev. xxvi. 16, 20. Isa. lxxv. 23. רן *Vainly, without cause*. Ps. vii. 5. xxv. 3.

III. In Hiph. *To draw, draw forth, as a sword or lance*. Exod. xv. 9. Lev. xxvi. 33. Ps. xxxv. 3. It is once used, in the form of Kal, for *drawing out a small number of men to battle or pursuit*. Gen. xiv. 14; where LXX *ἡρμυσε*, and Vulg. *numravit, be numbered*.

IV. In Hiph. *To extenuate, attenuate, make thin or small*. Psal. xviii. 43; so LXX *λεπτυνω* *I will comminute*. Hence as a N. רן *Thin, attenuated*. Gen. xli. 19, 20; 27.

V. רן A Particle of extenuation.
1. Only. Gen. vi. 5. Deut. ii. 28.

* See Harmer's Observations, vol. i. p. 392.
† Comp. *Greek and Eng. Lexicon* in PAKA.
2. Er.

2. *Except.* Gen. xiv. 24. 2 Chron. v. 10.

3. *But, yet.* 1 K. xv. 14. xxi. 25.

VI. As a N. fem. in Reg. רקח *The temple of the head, or more strictly the os temporis, or bone of the temple; so called with great propriety from it's * tenuity or thinness.* occ. Jud. iv. 21, 22. v. 26. Cant. iv. 3. vi. 6. So in Jud. the LXX Κροταφος, and Vulg. Tempus, the temple.

VII. As a N. רק Spitule. See under קר I. רקק occurs not as a V. but hence as a N. רקק *A very thin cake, Eng. Translat. a wafer.* Exod. xxix. 2, 23, & al. freq.

DER. Wreck, rack, rake.

רקב

To rot, become rotten or putrid. occ. Prov. x. 7. Isa. xl. 20. So Aquila and Symmachus in Prov. σαπνσται shall rot, and in Isa. for לא ירקב the LXX has ασπνρον, and Vulg. imputribile, not subject to rot. As Ns. רקב *Rottenness, putrefaction, a rotten thing.* Job xiii. 28. (where Symmachus σαπνσται). Prov. xii. 4, & al. רקב *Rottenness* occ. Job xli. 18, or 27. So the LXX σαπνσ or σαπρον rotten.

רקר

In Kal and Hiph. *To leap, skip, bound.* 1 Chron. xv. 29. Ps. cxiv. 4. Eccles. iii. 4. Joel ii. 5, *Like the noise of chariots (which) bound on the tops of mountains.* Comp. Nah. iii. 2. Also, In Hiph. *To cause to leap or skip.* Psal. xxix. 6. The LXX render it by σαιπταν and σπρσισθσαι, and the Chaldee and Syriac use the word in the same sense as the Hebrew.

DER. Rucket. Qu? Rigadoon, a kind of dance.

רקח

I. In Kal and Hiph. *To make a composition of various spices, to compound several aromatics or perfumes, according to the art of the apothecary or confectioner.* Exod. xxx. 25, 35. The Vulg. renders it several times by componere, to compose, compound. As a N. רקח *A composition of aromatics, a perfumed unguent.* Exod. xxx. 25, 35. As a participial N. רקח

* Tho. Bartholin, speaking of the ossa temporis, or temp'e-bones, Anatom. p. 489. "Parte superiore paulatim attenuantur ut transparent. In the upper part they by degrees grow so thin as to be transparent." And Blancard, Anatom. p. 717, says of them, "Ob tenuitatem circa medium admoto lumine transparentia. If one holds them against a candle they are so thin towards the middle as to be transparent."

or רקח, fem. plur. רקחות, *An apothecary, confectioner, or perfumer.* Exod. xxx. 25, 35. 1 Sam. viii. 13. Eccles. x. 1. As a N. masc. plur. מרקחים *Perfumes.* occ. Cant. v. 13. Comp. under דבל IV. As a N. fem. מרקחה *An instrument used in confectionary, a confectioner's vessel or pot, or the confection itself.* Job xli. 22, or 31. Comp. 1 Chron. ix. 30. 2 Chron. xvi. 14. In Job there seems an allusion to the musky or perfumed smell of the crocodile, which is mentioned by many writers. See Scheuchzer, Phys. Sacr. in Job; Brookes, Nat. Hist. vol. i. p. 336, 338; Hasselquist, Travels, p. 215.

II. In Hiph. *To spice or season, as victuals.* occ. Ezek. xxiv. 10. As a N. fem. מרקחה *A seasoning, or seasoned dish.* occ. Ezek. xxiv. 10. הרקח *Spiced or perfumed wine.* occ. Cant. viii. 2, where observe, that though the drinking of wine is, as every one knows, forbidden to the Mahometans, yet the Turks and Egyptians, in our days, use sugar made with the sweet-scented violet in their sherbets, especially when they intend to entertain their guests in an elegant manner, and the grandees even sometimes add ambergrease, a very rich perfume, "which is the highest pitch" of luxury and indulgence of their appetite." Thus Hasselquist, Travels, p. 254.

רקם

It denotes variety of colour or figure; to be variegated, diversified. See Sense III.

I. As a N. fem. רקמה *The variegation or variety of colours in an eagle's feathers.* occ. Ezek. xvii. 3.—in variegated marble. occ. 1 Chron. xxix. 2.

II. *To be variegated or worked, as cloth, with various colours and figures; either with the shuttle or the needle, to be brocaded or embroidered.* It occurs not however as a V. in this sense, but as a participial N. רקם *Brocade or embroidery, brocaded or embroidered work.* Exod. xxvi. 36. xxvii. 16, & al. freq. So fem. רקמה, plur. רקמים and רקמים *Brocade, embroidery, variegated work.* See Jud. v. 30. Psal. xlv. 15. Ezek. xvi. 10. It appears from Homer, Il. vi. lin. 289, &c. that the women of Sidon were famous for such kind of variegated works before the Trojan war. And in Il. iii. lin. 125, &c. Il. xxii. lin. 441, we find Helen and

and Andromache employed on such at their looms.

From this Heb. Root are manifestly derived the Latin (of the middle ages) *recamare*, Ital. *racamare*, Spanish *recamar*, and French *recamer*, all signifying, to *embroider*.

III. As a V. in Kal, *To be variegated, diversified*; so *Aquila* *εποικιλβην*. occ. Ps. cxxxix. 15; where it is applied to the wonderful *contexture* of the human embryo in the womb, which from a formless mass is gradually *diversified* with the various limbs and lineaments of a man; the *texture* of whose body consisting of nerves, veins, arteries, bones, muscles, membranes and skin, *variously interwoven* and *connected* with each other, may well be compared to a curious piece of *brocade* or *embroidery*. Comp. Job x. 11, and see Bp. *Lewth* De Sacra Roesi Heb. Prælect. viii. p. 95, edit. Oxon. 8vo. and p. 148, edit. Gotting. and Dr. *Horne's* Commentary on the Psalm. Even a *heathen writer has remarked concerning the *veins* and *arteries* only of the human body. "*Utæque crebræ multæque toto corpore intextæ vim quandam incredibilem artificiosi operis diviniq; testantur.*" And I cannot forbear adding that the 22d plate in *Eustachius's* Anatomy, which exhibits only the cutaneous blood-vessels of the back part of the human body, actually *strikes the eye* like a piece of *embroidery*; as the reader may be convinced by inspection.

רָקַע

I. "It expresses *motion* of different parts of the same thing, at the same time, one part the one way, and the other the other way, with force." In Kal. and Hiph. *To stretch forth, extend, distend, expand*. It is used for Jehovah's *stretching forth* the שָׁחֵק or conflicting ethers, Job xxxvii. 18;—for *extending* plates of gold by *beating*, Exod. xxxix. 3, & al. Comp. Num. xvi. 38. Jer. x. 9. So for *plating* over with gold, Isa. xl. 19; where LXX *περικτυπώσας*;—for *stamping* on the ground with the foot, and so *beating out* the part on which one stamps *flatter* and *wider*, an action similar to the last. occ. Ezek. vi. 11. xxv. 6. Comp. 2 Sam.

xxii. 43.—for the *expanding* or *stretching forth* the earth and its produce, Isa. xlii. 5. Comp. ch. xlv. 24. Ps. cxxxvi. 6.

II. As a N. רָקַע *An expansion, the celestial fluid* or *heavens* in a state of *expansion*, *The expanse*. Gen. i. 6, 7 †. "Plato, in his *Timæus*, makes mention of the ethereal heaven under the notion of *τάνος*, which from [*tau* or *τείνω* to extend, expand] is of the same import"; as the Heb. רָקַע. And the great Boerhaave expressly observes, "§ common air is every way expanded by the least increase of fire, in its whole bulk, and in all its parts. This the philosophers were long ago acquainted with."

רָר

To excern, ooze with, as the flesh in a gonorrhœa. occ. Lev. xv. 3; where *Mosis* spumat. As a N. רָר *Slatter, drain, from the mouth*. occ. 1 Sam. xxi. 13. Job vi. 6. Comp. under הָלַם III. The Arabic N. רָר is used for the *slatter* from a child's mouth.

Hence Saxon *hnepe*, and Eng. *rear, raw*. Also, a *rear* or *reer* (i. e. a soft) egg.

רָר

I. In Kal, *To lack, be in want, be poor, destitute or desolate*. occ. Ps. xxxiv. 11. So the LXX *ἐπιπλεονεξω*, and Val. *eguerunt*. In Huph. *To become poor, be reduced to poverty or distress*. occ. Gen. xlv. 11. Prov. xx. 13. xxxiii. 21. xlv. 6. Comp. under רָר II. As a participial N. רָר *Poor, destitute*. 1 Sam. xviii. 21. 2 Sam. xii. 3, & al. As a N. רָר *Poverty*. Prov. x. 15. xiii. 18. xxxv. 13, & al.

II. As a N. רָר may be a general name for the *acrid poisons*, so called from their well-known effects of *exhausting* and *desolating* the animal frame. occ. Deut. xxxii. 32; where however the Samaritan Pentateuch and six of Dr. Kennicott's Hebrew Codices read רָרָר.

רָרָר *To reduce or be reduced to extreme poverty or desolation*. occ. Jer. v. 17. Mal. i. 4. In Hith. *To make oneself poor*. occ. Prov. xiii. 7. So *Symmachus*, *ἐλπίσσομενοι* making themselves poor.

† See *Hutchinson's* *Moses's Princip.* pt. ii. p. 34—6, and *Pike's* *Philosophia Sacra*, p. 69.

‡ *Gale's* *Court of Gent.* pt. ii. book ii. ch. 2, § 2, p. 347.

§ *Chemistry by Dalroux*, vol. i. p. 24.

* *Cicero*, De Nat. Deor. lib. ii. cap. 55.

and Bishop Newcome), or for a N. or V. indefinite, *When Ephraim spake* (there was) trembling, or, they trembled. *he was exalted in Israel*: so Diodati, Quando Efraim parlava, si tremava: egli s'era innalzato in Israel; and Martin's French Translat. Si-tôt qu'Ephraïm eût parlé, on trembla—

תתק

I. In Kal and Hiph. Transitivity, *To boil, cause to boil or bubble*. So the LXX ζω and αναζω, and Vulg. fervescere facio, efferveo. occ. Job xli. 22, or 31. Ezek. xxiv. 5. As a N. masc. plur. in Reg. תתק Bubbles, ebullitions. occ. Ezek. xxiv. 5.

II. Intransitively, *To boil, more like boiling water*. So the LXX ἐβέβησε, and Vulg. efferverunt. occ. Job xxx. 27.

Hence perhaps the Saxon putran to putrefy, whence Eng. rot, rotten, &c. for all putrefaction is attended with a kind of fermentation.

תתק

I. *To bind, tie, fasten by binding*. occ. Micah i. 13.

II. As a N. תתק, plur. תתקים, *The genista or Spanish broom*, so called from the toughness or tenacity of it's twigs, which, as * Pliny long ago observed, is so great that they were used for withes to bind; and † the Italians, in our days, weave baskets of it's slender branches. The Arabians still call the genista תתק (see Castell), and probably from them (i. e. from the Saracens who over-ran Spain) the Spaniards, *Retama*. occ. 1 K. xix. 4, 5. Job xxx. 4. Psal. cxx. 4. If it be objected that this cannot be the sense of the N. in 1 K. xix. because the broom affords but a very poor shade, I would observe that the text rather implies than contradicts this circumstance (comp. Jonah iv. 8), and imports that the prophet took up with the shelter of a genista, which Bellonius mentions as growing in the desert, for want of a better.

As to Job xxx. 4, I cannot find any modern instance of the root of the genista being eaten for food; but it is certain that the shoots, leaves, barks, and roots of other shrubs and trees have been eaten among

many nations in times and places of famine and scarcity. Thus, for instance, Herodotus informs us, lib. viii. cap. 115, that when the routed army of Xerxes was fleeing from Greece, such of them as could not meet with better provision, των δένδρων τον φλοιον περιλεποντες, και τα φυλλα καταδρεποντες κ. τησθιον, ομοιως των τε ημερων και των αγριων, και ελιπον υδεν ταυτα δεποιουν υπο λιμης, were compelled by hunger to eat the bark and leaves which they stripped off all kinds of trees. And during the siege of Ispahan by Mughmad, in the year 1722, "the people fed on the bark of trees and leaves." And we are told, that in Lapland the tops and bark of the pine serve the people for bread, salt, and spices; and even in Sweden, "the poorest sort in many places remote from traffick, are obliged to grind the bark of birch trees to mix with their corn, and make bread, of which they have not always plenty." The coats of תתק in Ps. cxx. 4, are mentioned either as affording the fiercest fire of any fuel (such as camel's dung, &c.) that the Psalmist met with in the desert, or because, according to Geierus the Spanish genista or rethama "lignis aliis vehementius scintillet, ardeat ac strideat, sparkles, burns and crackles, more vehemently than other wood." There was a place in the wilderness called תתק, probably from the quantity of תתק growing there, Num. xxxiii. 18, 19.

See more in Scott's Note on Job xxx. 4, in Harmer's Observations, vol. ii. p. 422, &c. and in Merrick's Annotation on Ps. cxx. 4.

תתק

I. Properly, *To swathe, gird round*, as with a chain. occ. Nah. iii. 10; where both the LXX and Vulg. render the word passively, the former by δεθυσεται shall be bound, the latter by confixi sunt, are fastened, confined. As a N. תתק A girding chain, a chain girt round. occ. Ezek. vii. 23; where Vulg. conclusionem a confining.

As Ns. fem. plur. תתקות and תתקות occ. 1 K. vi. 21, And he did cover or overlaid

† Hanway's Revolutions of Persia, vol. iii. p. 143.
§ Schaffer Lappoon. p. 247, 252, cited in Schenker's Phys. Sacr. on Job xxx. 4.

‡ Complete System of Geography, vol. i. p. 390.

* "Genista quoque vinculi usum præbet." Nat. Hist. lib. xxiv. cap. 9.

† Martyn's Note on Virgil, Georg. 4. l. 12.

the fore front of the oracle with swathes or sheets of gold. Isa. 60. 19; where Vulg. rightly laminis plates.

PLURILITERALS in ר

רט seems a compound of רטב to be wet, moist, and פשו to spread, extend, the labial ב in רטב being dropped in the composition, on account of the other labial פ following.

To be moist on account, and in a state of growth, as the flesh of a young person; to spread or grow by a constant supply of nutritious moisture. Once, Job xxxv. 25. Comp. 2 K. v. 14.

רפסר

It may be derived from רפס to tread, trample, and כר to confine, fasten. As a N. fem. plur. רפסרות Timbers fastened together as a floor to tread on, rafts; so LXX Σχεδιας. Once, 2 Chron. ii. 16.

ש

ש

שאב

used in the same senses as אשר III. of which word, or of ש is, it seems an abbreviation.

Prefix to a Verb or Pronoun,

Who? which? Lam. ii. 16. Eccles. ii. 8, 19.

The person or thing, that, Who? which? ant. i. 7. Eccles. i. 9.

The Conjunction, That. Eccles. ii. 24. i. 14.

For, because. Eccles. ii. 18, (שאנחנו). am. iv. 9.

The time that, When. Jud. v. 7. Eccles. i. 10. Cant. ii. 17.

omp. under אשר III.

Prefix to another particle, Cant. i. 6, 2, which (belongs) to me. Cant. iii. 7, שלש which (belongs) to Solomon. Cant.

7, שלמה, compounded of ש for because for, and מה what, literally For, for hat? For why? Eccles. i. 17, שגם hat even.

Postfixed to another particle, Eccles. i. 7, כשהיה according to that which it is. Comp. Eccles. v. 15, or 14. ix. 12.

3.

IV. Postfixed to one particle, and prefixed to another, as in Eccles. viii. 17, בעל, compounded of ב in, ש that which, and ל for, may be rendered, in all that for—“In quocunque parte ejus, quod homo laboraverit querere.” Cocceii Lex. in בש. Jon. i. 12, בשלי, literally, for that which to (i. e. respects) me, i. e. on my account, for my sake.—So Jon. i. 7, בשלי on account of whom, thus LXX τινος ἀνεκα. 2 K. vi. 11, משלנו of those who (belong) to us, ex nostris.

בשנכם, and בשכבר, see under גם, and כדו. שאב

To draw, as water. Gen. xxiv. 11, 13, 19. 1 Sam. ix. 11, & al.

Homer mentions the same custom of women's being employed in drawing water as prevailing among the Phæacians and Lestrigons. See Odys. vii. lll. 20, and x. lin. 105, 6; in the former of which passages Παρθενική—νεῖκεν καλπὴν ἔχουσα a youthful virgin bearing a pitcher, might even serve as a description of Rebekah. Gen. xxiv. 15, 16; and in the latter we find, agreeably to the simplicity of those times, even a king's daughter employed in this business of drawing water.

Z 22

water. And the same makes part of the employment of the eastern females to this day. Thus Dr. Shaw, *Travels*, p. 421, speaking of the occupations of the Moorish women in Barbary, "To finish the day, at the time of the evening, even at the time that the women go out to draw water (Gen. xxiv. 11.), they are still to sit themselves with a pitcher or goat's skin, and tying their sucking children behind them, trudge it in this manner two or three miles to fetch water." Comp. *Harmer's Observations*, vol. i. p. 178, Note; and on Josh. ix. 21, *Observations*, vol. ii. p. 368, &c. Comp. *Homer*, II. vi. lin. 457, &c.

As a N. masc. plur. מַשְׁמָחִים *Places of drawing water*. occ. Jud. v. 11. So during the Crusades in the Holy Land the Saracens used to plant ambuscades near all the fountains and places of water. See *Harmer's Observations*, vol. ii. p. 234, &c. And *Homer*, II. xviii. lin. 521, describes an ambuscade as placed by a river, where all the flocks were watered,

Ἰν ποταμῷ, ὅτε τ' ἀφ' ἡμῶν οὐκ ἔσονται βοτάνηται.

רָעַם

To roar, properly as a lion. See Jud. xiv. 5. Jer. ii. 15. Amos iii. 8; and on this last text observe, that the roaring of a lion in his unconfined state is one of the "most horrid sounds in nature, which the stoutest man can scarcely hear without trembling; but it becomes still more dreadful when it is known to be a sure prelude of destruction to whatever living creature comes in his way. Comp. *Bochart*, vol. ii. 729, and *Greek and English Lexic.* in *Αἰών*. It is also applied to God, Jer. xxv. 30. Joel iii. 21, or iv. 16. Amos i. 2. Comp. Job xxxvii. 4.—and to man, whether in grief, Ps. xxxviii. 9; or in rage, Ps. lxxiv. 4. Comp. Isa. v. 29, where for רָעַם eleven of Dr. Kennicott's Codices read רָעַם. As a N. fem. רָעָמָה and in Reg. רָעָמָה *A roaring*. Isa. v. 29. Job iv. 10. Ps. xxii. 2. & al.

רָעַם

With a radical, but mutable or omissible, ר. I. In Kal, To be confounded, confused, destroyed, or desolate by confusion. occ. Isa.

* This *Kalhen*, who says he had often heard it, particularly remarks in his *Nat. Hist. of the Cape of Good Hope*.

vi. 11. Comp. Nah. i. 2. In Hiph. To lay waste, demolish, destroy by confusion. occ. Isa. xxxvii. 26. As a N. masc. plur. רָעָמָה *Destructions*. occ. Ps. xxxv. 17. As Ns. fem. רָעָמָה *Confusion, desolation*. Ps. xxxv. 8. Prov. i. 27, & al. freq. So רָעַם, and רָעָמָה, Isa. xlviii. 11. Lam. iii. 47. רָעָמָה Nearly the same. Job xxx. 3. xxxviii. 27. Zeph. i. 15. In which three texts it is joined with רָעַם or רָעָמָה, but I know not the precise distinction between these words. As a N. רָעָמָה *Desolation, destruction*. Psal. xl. 3. Fem. רָעָמָה The same, or tumultuous noise. Isa. xxiv. 12.

II. To tumultuate, be tumultuous, like waters. occ. Isa. xvii. 13. As a N. רָעָמָה *Tumult, tumultuous noise*. Isa. xlii. 4. xvii. 12, 13. lxxvi. 6. Jer. xxv. 31. & al. freq. As a N. רָעָמָה, *Tumultuous noise, vociferation, acclamation*. occ. Prov. xxvi. 26, *Envy may cloak itself with acclamation, it's malice will appear in the congregation or judicial assembly*. See *Schultens*, and comp. Prov. xxvii. 14. As a N. fem. plur. רָעָמָה *Tumultuous noises*. Job xxxvii. 29. Zech. iv. 7. Comp. under רָעַם XVIII. XIX.

III. In Hith. To be confounded in mind, astonished. occ. Gen. xxiv. 21.

רָעַם

To despise, insult. So the LXX render it by αἰμαρῆσαι and εἰσχαρῆσαι. occ. Ezek. xvi. 57. xxxviii. 24, 26. As a N. רָעָם *Contempt, insult*. occ. Ezek. xxv. 6, 15. xxxvi. 5.

רָעַם

To ask.

I. In Kal, To ask, interrogate. Gen. xxiv. 47. xxvi. 7. xxxii. 17, & al.

II. In Kal, To ask, demand, require. Exod. iii. 22. xi. 2. xii. 35, 36. Deut. x. 12. So in the three first texts the LXX render it by αἰτέω, and in the two first the Vulg. by postulo.

III. In Kal, To ask, consult. Num. xxvii. 21. Deut. xviii. 11. Ezek. xxi. 21.

IV. In Kal, To ask, request, beg, crave. Josh. xv. 18. Jud. v. 25. 1 Sam. i. 20. & al. freq. On 1 K. x. 13, observe, that to this day it is not unusual, in the eastern countries, for persons of very considerable rank to ask others for what they like. See *Harmer's Observations*, vol. iv. p. 422. In Niph. To be desirous, be a suppliant. occ.

occ. 1 Sam. xx. 6, 28. Neh. xiii. 6. In Hiph. *To cause to ask, petition, or supplicate.* 1 Sam. i. 28, *And I also* וְהוֹדִיתִי ה' *have made him supplicate the Lord always, because he was* הוא *desired for the Lord.* Comp. ver. 11. As a N. fem. וְהוֹדִיתִי and in Reg. וְהוֹדִיתִי *A petition, request.* Jud. viii. 24. 1 Sam. i. 27. & al. req. As a N. fem. plur. כְּשֶׁאֵלֶּם *Petitions.* occ. Ps. xx. 6. xxxvii. 4.

To ask as a loan, to borrow. Exod. xxii. 13, or 14. 2 K. vi. 5.
As a N. masc. or fem. (see Job xxvi. 6. Isa. v. 14. xiv. 9.) הוא *The invisible state of the dead, "the place and state of those qui in quæstione sunt (Cocceius) who are out of the way and to be sought for."* Bate. See inter al. Gen. xlii. 38. xliv. 31. 1 K. ii. 9. Num. xvi. 30, 33. Job xvii. 13, 14. Ps. xlix. 15. lxxxix. 46. cxli. 7. Isa. xiv. 9, 11. In this view it seems nearly to answer to the Greek Ἅδης, *Hades* (by which the LXX almost constantly render it), i. e. ὁ αἰὼς τῆς ἀόρατης *the invisible place*, and to our Old English word *Hell**, which though now scarcely used but for the *place of torment*, yet being a derivative from the Saxon hillan or helan *to hide*, or from holl a *cavern*, anciently denoted the *concealed or unseen place* of the dead in general, as is manifest from the version of Psal. xlix. 14. lv. 16. lxxxviii. 9. lxxxix. 44, in K. Henry VIII's Great Bible, which is retained in our Liturgy; and so it ought to be understood in other places of that Translation. denotes the *grave or sepulchre*, properly so called; הוא signifies that which is common to all, the common receptacle of the dead. Comp. Eccles. iii. 20. Eccles. cl. 11. xli. 10. Thus Leigh in his Crit. Sacra well remarks, that "Jacob, Gen. xxxvii. 35, would go down mourning into Sheol (שְׁאוֹל) to his son; not into Hell (the place of the damned), for he never thought his son to be gone thither, nor into the grave properly so named, for he thought his son had been devoured by a wild beast; but into the receptacle of the dead†."

See Lord King's History of the Apostles' Creed, 92, &c. and Greek and English Lexicon in Adv. Comp. Gen. xlii. 38; Wetstein's Note on Adv. c. xvi. 23; and Campbell's Prelim. Dissertat. to Isops, p. 207, &c.

Is not הוא sometimes used for a great "Depth under ground, out of sight, and so to be sought for" (Bate), without any reference to the dead? See Deut. xxxii. 22. Job xi. 8. Ps. cxxxix. 8. Ezek. xxxi. 17. Amos ix. 2.

As a N. הוא The same as הוא. 1 K. ii. 6. (comp. ver. 9.) Job xvii. 16. (comp. ver. 13.) In both texts many of Dr. Kennicott's Codices read הוא.

הוא

To be tranquil, quiet. It occurs not in the simple form, unless in the name of a place in Canaan, Josh. xvii. 11, הוא הר, probably so called from a temple there dedicated to the heavens, considered as being in a state of serenity and tranquillity. So in after times the Romans had their mild, as well as terrible, Jupiter. Virgil describes him under the former character, where he receives *Pæus* with so much paternal tenderness; Æn. i. lin. 258, &c.

Oli subridens Hominum Sator atque Deorum,
Vultu quo cælum tempestatesque serenas,
Oscula libavit nata: debuit talia fateri.

*To whom the Father of th' immortal Race,
Smiling with that serene indulgent face,
With which he drives the clouds, and clears the skies,*

First gave a holy kiss, then thus replied—
DAYS.

I. הוא *To be tranquil, quiet, secure, to be at rest or in tranquillity and security.* Job iii. 18. Jer. xxx. 10. xlii. 27, & al. The LXX render it by ἀναπαύεσθαι, and ἀναπαύεσθαι, *to be at rest*, Aquila and Symmachus by εὐφραίνεσθαι *to prosper, be prosperous.* As a participial N. הוא *Quiet, being at ease or rest, secure, prosperous.* Job xii. 5. Isa. xxxii. 9, & al.

II. As a N. הוא *Security, insolent security, confidence.* occ. 2 K. xix. 28. Isa. xxxvii. 29. So Symmachus Ἀλαζονεία, and Vulg. Superbia, *Pride, insolence.* Comp. Ps. cxliii. 4.

הוא

To spoil, plunder. Once, Jer. xxi. 16. It may be a Chaldee variation from הָרָה (as הוא from הָרָה, הָרָה from הָרָה), used by the prophet here threatening the Chaldeans. But seven of Dr. Kennicott's Codices read הָרָה, and eight, הָרָה.

הוא

To draw, suck or sup in.

† See Spaner's Polymetia, Dial. vi. p. 58.
Z z 3 I. To

I. *To sup in, swallow up, absorb.* Job v. 5. Ps. lvi. 2, 3. Amos viii. 4.

II. *To inspire, i. e. to draw in, or snuff up, as the air.* See Isa. xlii. 14. Jer. ii. 24. xiv. 6. Eccles. i. 5; which passage, I apprehend with several learned men, contains a description of the diurnal and annual motions of the שמש or solar light on the earth's surface, and by consequence of the earth itself. Solomon having observed at ver. 4, that *one generation (of men) goeth off and another cometh, but that the earth abideth for ever, or continueth to be supported in all its conditions, motions, courses, &c. till the consummation of this system, proceeds, ver. 5, And the solar light is diffused (i. e. in the morning of each day), and the solar light goeth off (in the evening), and at its seat or station (near the earth's equator, namely) שואף is drawing in (the spirit), diffusing itself there, going to the south (or southern tropic), and circuiting to the north (or northern tropic). Circuiting around the spirit is continually proceeding (viz. while it pursues and presses upon the שמש), and the spirit returns upon it's circuits, or perpetually repeats it's circuitous course on the surface of the earth.* Comp. under עטה VI.

III. *To draw in the breath, to gasp, pant, or aspire after, as from eager desire.* It is used absolutely, as Ps. cxix. 131; or transitively, as Job vii. 2. xxxvi. 20. Do not pant after the night, of death namely, which Job had passionately wished for;—or with על following. Amos ii. 7, על הכסא *Who pant after the dust of the earth on the head of the poor, i. e. who long to see the poor and miserable still more wretched.* A most diabolical character surely! See 1 Sam. iv. 12. 2 Sam. xiii. 19. Job ii. 12. Comp. Ps. lxi. 27. cix. 16.

DER. *To sup, sip, sup, sob.* French *souper*. whence *soup, supper.* Also *sap* of a tree.

שאר
I. In Kal and Niph. *To remain, be left as a residue.* Gen. vii. 23. xiv. 10. xlviii. 18. 1 Sam. xvi. 11, & al. On Ezek. ix. 8, observe, that instead of the very irregular word שריש of the common printed editions, eleven of Dr Kennicott's Codices read שריש. In Hiph. *To leave, cause*

or *suffer to remain.* Exod. x. 12. Num. ix. 12. Deut. ii. 34. iii. 3, & al. As a N. שאר *Residue, remainder.* 1 Chron. xi. 8. 2 Chron. ix. 29. xxiv. 14, & al. freq. Fem. שריש *A residue, remnant.* Gen. xlv. 7. 1 Chron. iv. 43. 2 Sam. xiv. 7, & al. freq. In 1 Chron. xii. 38, where the common printed editions have שריש, six or seven of Dr Kennicott's Codices read שריש, and so does M. de Caserio's Concordance, edit. Romaine; and thus the LXX render it καὶ ἀλοις, and Vulg. reliqui the rest. Fem. שריש, *A remainder.* occ. Deut. xxviii. 5, 17. *The basket (of first-fruits namely) and thy remainder, or store which was left after the former was presented.* So the LXX εκλειμμενία, and Vulg. reliqua. Hence

II. As a N. שאר denotes *consanguinity*; every near relation being, as it were, a remnant, or remainder of the same flesh and blood of which we ourselves consist. In this sense it is sometimes joined with בשר *Flesh* (as Lev. xviii. 6. *None of you shall approach to any בשר שאר remainder of his flesh, i. e. any one that remained of the same flesh and blood with himself.* Comp. Lev. xxv. 49.)—sometimes with קר, *near, nearly related*, as Lev. xxi. 2. Num. xxvii. 11.—sometimes with words expressive of relation, as Lev. xviii. 12, 13. xx. 19.

III. As a N. שאר *Flesh*, of an animal, which usually remaineth, namely visible and palpable, after life is extinguished. So Leigh, "*Caro animalis, post vitam ipsius reliqua.*" Psal. lxxiii. 26. lxxviii. 20, 27. Mic. iii. 2, 3, & al. Thus in English we call a *dead body the remains* of a person; by which word Dr. Hodgson spiritedly renders שאר, Prov. v. 11; where it is applied to a *breathing carcase, rotten with disease.* Exod. xxi. 10, שאר *her flesh-meat, i. e. her more agreeable and nourishing food, shall he not diminish.* The easterns eat *flesh*, though not so much as we do, and are fond of it. Comp. Exod. xvi. 3, and see Harmer's Observations, vol. iii. p. 146, 7.

IV. As a N. שאר *Leaven*, properly a piece of dough remaining from the lump, and which becoming sour is used to ferment, and render light a much larger quantity of dough or paste. occ. Exod. xii. 15, 19. xiii. 7. Lev. ii. 11. Deut. xvi. 4. Hence

V. As

V. As a N. fem. plur. **משורות** and **משורת** *Kneading* or *leavening-vessels*, where the dough is mixed with the *leaven*. **occ.** Exod. viii. 3. xii. 34. The **משורות** here mentioned seem to have been such *wooden bowls* as the Arabs still use to *knead* their bread in, and travellers provide for themselves when journeying in the Arabian deserts. See *Shaw's Travels*, p. 231, and Preface, p. xi. xii. Or, else, considering that the Israelites appear to have carried with them dough enough to serve them a month (comp. Exod. xvi.), **משורות** in Exod. xii. 34, may denote a kind of *leathern utensil*, such as the Arabs still use, when spread out for a table-cloth, and which, when contracted like a *bag*, serves them to carry the remnants of their victuals, and particularly sometimes their *meal made into dough*. See *Harmer's Observations*, vol. ii. p. 447, &c. So *Niebuhr*, speaking of the manner in which the Bedoween Arabs near mount Sinai live, says, "Un rond morceau de cuir leur tient lieu de nappe, & ils y gardent les restes du repas. A round piece of leather serves them for a table-cloth, and they keep in it the remains of their victuals."

DER. Share. Qu? Greek **Σαρξ** Flesh, whence *sarcoma*, *sarcocoele*, *sarcophagy*, *sarcotic*.

שבת See under **שבת** XVIII.

שב

To turn, from one place or state to another. The place, state, or person to which the *turning* is made, is denoted by **ל**, **אל** or **אחרי**; *from* which, by **מ**, **מן** or **מאחרי**, preceding

I. In Kal, Intransitively, *To turn, to turn back or away*. Josh. xix. 12, 27. 1 Sam. xv. 11. Num. xxxii. 15. Deut. xxiii. 14. Jer. ii. 35. Ezek. iii. 19, 20, & al. In Hiph. Transitively, *To turn, or cause to turn back or away*. Psal. lxxviii. 38. lxxxix. 44. Prov. xv. 1. Isa. lviii. 13. Jer. ii. 24, & al.

a K. ii. 16, **אל תשוב את פני** Turn *not away* (or *cause not me to turn away*) *my face*, i. e. *repulse or reject me not*; for a repulse makes a suiter *turn away* his face, and depart sadly and heavily. Comp. ver. 30. 2 Chron. vi. 42. As Ns. fem. **משובה** *A turning away, backsliding*. Prov. i. 32. Jer. ii. 19. iii. 22, & al.

II. And most generally spoken of a thing with respect to its original or former place or state, 1. In Kal, Intransitively, *To return, revert*. Gen. iii. 19. viii. 1, 7, 9, & al. freq. Intransitively, Ps. lxxxv. 5. Isa. lii. 8. In Hiph. *To cause to return, bring back*. Gen. xiv. 16. Exod. iv. 7. *To return, restore*. Gen. xxx. 7, 14. xl. 13, & al. As a N. fem. **שובה** *A returning*. **occ.** Isa. xxx. 15. **שובה** Ns. fem. in Reg. **השובה** *Return*. 1 Sam. vii. 17. **תשובה השנה** *The return of the year*, the time when the year being ended *returns* upon itself; the *beginning of the year*, which according to Exod. xii. 2. xiii. 4, was in the month Abib; **occ.** 2 Sam. xi. i. 1 K. xi. 22, 26. 2 Chron. xxxvi. 10.

III. *To render, repay; recompense*. See Psal. liv. 7. Isa. lxvi. 15. **חשב** xii. 34, or 15. Comp. Nali. ii. 2, and see *Louth's Note* there.

IV. In Kal, followed by another Verb, it denotes *to do again what is expressed by the latter Verb*, as Josh. v. 2. Ps. lxxxv. 7. Jer. xxxvi. 28. Ezek. viii. 6, 13. Zech. viii. 15; and to such latter V. **ל** is sometimes, as in Deut. xxx. 9, and 1 more frequently, prefixed, as Gen. xxvi. 18. Deut. xxx. 3. Jud. ii. 19. 2 K. i. 11, 13. Eccles. iv. 1, 7. Zech. v. 1.

V. In Hiph. *To return, bring or carry back*, as a word or answer. Num. xxii. 8. Deut. i. 22, 25. 2 Sam. xxiv. 13, & al. As a N. fem. plur. **תשובות** *Replies, answers*. **occ.** Job xxi. 34. xxxiv. 36.

VI. In Kal, Intransitively, *To turn, be turned, or changed*. So Vulg. *convertetur*. Isa. xxix. 17.

VII. *To reverse, repeal*. Esth. viii. 5, 8.

VIII. The word is used to denote *old age*, when man, according to the original sentence after the fall, is *returning*, and indeed *turning or changing*, into the dust whence he was taken; when, to use the words of a learned physician*, "the bones petrify, the cartilages and tendons turn into bones, and the muscles and nerves into cartilages and tendons; and all the solids lose their elasticity, and *turn*, in a great measure, into that earth they are going to be dissolved into." See Gen. iii. 19. Job i. 21. xxxiv. 15. Ps. civ. 29.

* Dr. Cheyne, Essay on Health and Long Life, p. 205, 6, 3d edit. Comp. *Haller's Physiology*. Lect. viii. § 256, &c. edit. *Mibler*.

Z z 4

cxlvi. 4.

exlvi. 4. Eccles. xii. 7; in all which texts the word שנ or שני is used.

In Kal. *To be old*, i. e. *returning to the dust*, or, as it is elsewhere expressed, *going the way of all the earth*. occ. 1 Sam. xii. 2. Comp. Josh. xxi. 14. 1 K. ii. 8. As a Participle or participial N. שנ *Old*. occ. Job xv. 10. So Chald. Plur. in Reg. שני *Olders*. Ezra v. 5, & al. As a N. שנ *Old age*, *time of turning or returning to the earth*. occ. 1 Kings xiv. 4. Fem. שנת The same. Gen. xv. 15. xiv. 8. Also in Reg. שנת means used for *an old decaying body*. Gen. xlv. 31. So שנת Gen. xlii. 31. xlv. 29. Ruth iv. 15. When this word שנ is used for *old age*, it is plain from 1 Sam. xii. 2. Ps. lxxi. 18. Isa. xvi. 4, that it is more than קט, and from Job xv. 10, that it is less than שיש.

IX. As a N. fem. שנת *Hoariness, grey hairs, Canities*, so called either as being * a most eminent sign or symptom of man's *returning to his earth*, or from the remarkable *turning or change* itself of the colour of his hair, when old age approaches. Comp. Sense VI. See Lev. xix. 32. Job xli. 23, or 32. (so *Moschus*, Idyll. v. lin. 4, Πόλις βύβης the hoary deep) Hos. vii. 9: in which last text the LXX render ὡλεως and Vulg. cani, *grey hairs*.

X. As a N. שני Some kind of precious stone, the *achates* or *agat*. So the LXX Ἀχάτης, and Vulg. Achates. occ. Exod. xxvii. 19, xxxix. 12. It is well known that *agats vary or change* their appearance without end, Might not שני therefore be a name of the species from this circumstance, q. d. *The variegated*? And might not *Thomson's* Description of the *opal* correspond with the Hebrew name?

—But all combin'd

Thick thro' the whit'ning opal play thy † beams;
Or flying several from it's surface, form
A trembling variances of revolving hues,
As the site varies in the gazer's hand,

SUMMER, lin. 154, &c

שנ I. *To turn or be turned backward*. Isa. xlvii. 10. Jer. viii. 5. Ezek. xxxix. 2. Comp. Ps. lxxxv. 4.
II. *To bring back, cause to return*. Isa. xlix. 5. Jer. I. 19.

* See K. Solomon's P. rtraiture of Old Age, by Dr. Smith, p. 47, 3d ed.,
† The sun's

III. *To restore, return*. Isa. lviii. 12. Comp. Ps. cxlii. 3.

IV. As a N. שני, and Chald. emphat. שניא, plur. שניין seems properly to denote the *stream or blast of hot or ignited air, returned from the fire*. "Vivida vis ignis exstantis," says Schultens on Job. occ. Job xviii. 5. Dan. iii. 22. vii. 9. The LXX in the first and last texts render it by πλεξ Flame, an another Greek version likewise does in Dan. iii. 22. So Vulg. in all by *Flamma*.

And in this sense we may perhaps best understand שניא Hos. vii. 6, literally, *For the calf of Samaria shall be flames*. And it is highly probable from Isa. xxxvi. 19, 20. compared with Isa. xxxvii. 19, that this calf after it was sent to Assyria (see Hos. x. 6.) was burnt with fire. As to the phraseology in Hos. vii. 6, comp. Josh. v. 9, 12.

שנ

With a radical, but mutable or omissible, ה.
To lead, or carry away captive, captivum agere. Jer. xli. 14, *Whom Ishmael שנת had carried away captive*. Here שנת being the third Pers. masc. preter in Kal, the final ה must be radical. freq. occ. In Niph. *To be carried away captive*. Gen. xiv. 14, *That his brother נשנת was carried away captive*. Here likewise the ה must be radical. So Exod. xxii. 10, where it is applied to a *beast driven away*. Comp. Jer. xlii. 17. As a N. שני *A captive*. Exod. xii. 29. *Captivity, state of captivity*. Deut. xxi. 13. Isa. xli. 2. Jer. xv. 2. Also, *A captive multitude*. Num. xxxi. 12, 19. Isa. xx. 4. As Na. fem. שנת *A captive multitude*. Deut. xxi. 11. 2 Chron. xxviii. 5, & al. שנת *Captivity*. Ps. xiv. 7, & al. freq. So in Reg. שנת. Ps. cxxvi. 1. And שנת Num. xxi. 29. See Ezek. xvi. 53.

Hence we have the phrase שנת which signifies *to carry away captive*. See Num. xxi. 1. Deut. xxi. 10. Jud. v. 12. Ps. lxxviii. 19. But שנת or שנת joined with שנת, שנת or שנת means *to turn or bring back the captivity, or those who had been carried away captive*. See Deut. xxx. 3. Ps. xiv. 7. liii. 7. Ezek. xvi. 53. Ps. cxxvi. 1, 4; in which last cited verse observe, that the ה in שנת is not radical but paragogic.

שנת is applied figuratively to *restoration*

ion from great affliction and misery to a happy state. Job xlii. 10. Comp. Jer. lxx. 18.

sooth. So in Arabic the cognate **شوك** signifies to stroke gently, sooth, mulcere, per mulcere. See Schultens De Defect. Mod. ling. Heb. § civ. &c.
n Kal and Hiph. To sooth, assuage, calm, & the raging of the sea. occ. Ps. lxxv. 8. lxxix. 9, or 10; in which latter text he LXX **ναρσισσιν**; then **assuagat**, has Virgil, *Æn.* i. lin. 70,

Et mulcere dedit fluctus, & tollere ventos.

To sooth, calm, as an angry spirit. occ. Prov. xxix. 11; where **Symmachus** **ναρσισσιν** will assuage. "Pectora mulcet." *En.* i. lin. 157. Comp. Prov. xli. 16. xv. 28.

In Kal, To sooth or gratify with praises, praise, laud, *Μοῦσα ἰαυτῆς* (H. l. n. 472.) Psal. lxxii. 4. cxvii. 1, & al. Comp. Eccles. iv. 2. viii. 15. So in Chaldee. Dan. ii. 23. v. 4, & al. In Hith. **שכב** To sooth, gratify, or please oneself, cc. 1 Chron. xvi. 35. Ps. cvi. 47. Hence perhaps Greek **σεσω**, **σεσωμαι** to worship, adore.

urs not as a V. in Heb. but in Syriac signifies, To extend, draw out in length, comp. **שכב**.

a N. **שכב** A rod, a longish rod or staff. xod. xxi. 20. Isa. x. 15. xxviii. 27. Mic. i. 14. Lev. xxvii. 32, Every thing that useth under the rod or staff "which the artisan or shepherd carried in his hand, and kept his cattle in order with, Jer. xliii. 13."* Comp. Ps. xxiii. 4. Ezek. i. 37. Mic. vii. 14.

A sceptre, the ensign of authority. Psal. v. 7. Isa. xiv. 5. Ezek. xix. 11, 14. Comp. Ps. ii. 9, and see נשׂה XV. 6, and IV. under **נשׂה**.

A tribe, a branch of a family or nation, outg from one common stock. Gen. ix. 28. Num. xviii. 2, & al. freq. comp. Num. xvii. 2, 3, or 17, 18, &c. and under נשׂה XVI.

A staff, the ensign, not of regal authority, but of tribunal jurisdiction, or of that exercised by the head of a tribe. Gen. xxi. 28. See Note in his *New and Literal Translation*.

xlix. 10. Hence used for the ruler or judge of the tribe himself, Gen. xlix. 16; from which passage it appears that each tribe of Israel had this ensign of authority belonging to them†. Comp. ver. 28, and 2 Sam. vii. 7, with 1 Chron. xvii. 6.

V. A pen or style, used to write with, and resembling a small rod. occ. Jud. v. 14; where the LXX **Symmachus** and **Theodotion** render it by **ῥαβδος** a rod. But it probably is used as a name for the calamus scriptorius or reed with which the Orientals still write. See Harmer's Observations, vol. ii. p. 175; Harmer's Travels, vol. i. p. 317; and Niebuhr's Voyage en Arabie, tom. i. p. 118.

VI. As a N. masc. plur. **שכב** Spears, or javelins, i. e. staves headed with iron. 2 Sam. xviii. 14.

VII. As a N. **שכב** Shebat, the name of the eleventh month, nearly answering to our January O. S. I take it to be a foreign and probably a Persian name; but I know not it's ideal meaning. occ. Zech. i. 7. This month is mentioned also, 1 Mac. xvi. 14.

DER. Greek **σκηπτω** to lean, whence the N. **σκηπτρον**, Lat. *sceptrum*, and Eng. sceptre. Also Eng. shaft, and **שכב** and **שכב** being transposed, and perhaps **שכב**.

Occurs not as a V. in Heb. but seems related to שכב (which see), and signifies, To implicate, complicate, entangle, or the like.

I. As a N. **שכב** The complication or entanglement of boughs crossing each other. occ. 2 Sam. xviii. 9. To this purpose the LXX **δαρος**, and Vulg. *condensam*.

II. As a N. fem. **שכב** Job xviii. 8, may mean either the sticks laid across each other over a pit-fall to catch wild beasts, or rather, that it may correspond with **שכב** in the preceding hemistich, the reticulated work or meshes of the snare.

III. As a N. fem. **שכב**, plur. **שכב** Complicated work, net- or checker work. 1 K. vii. 17, 18, & al. "This (net-work) cover was an emblem of the circumference of the heaven, and so of the parts of this system that stop the course of the light and

† See Bp. Storr's 3d Dissertat. at the end of his Discourses on Prophecy, and Bp. Newton's Dissertations on the Prophecies, vol. i. p. 94, 96, 1st edit. 8vo.

condense

condense it into spirit." Thus *Hutchinson* in *Columna*, p. 48, 49. Comp. *Bate* in *Crit. Heb.*

IV. As a N. fem. שִׁבְכָה *A reticulated window, a lattice**, such as are still usual in the chambers of the eastern houses. So LXX διχρωμα, and Vulg. cancella. occ. 2 K. i. 2.

V. Chald. As a N. שִׁבְכָה *A sambuke, a kind of harp*, probably so called, by a dialectical deviation from the idea of the Hebrew, from it's *many strings*. occ. Dan. iii. 7, 10, 15; in which verses it evidently answers to סִבְכָה in ver. 5; comp. therefore under סִבְכָה II.

שבל

Occurs not as a V. in Heb. but the idea appears to be, *To impel, thrust forward*. The LXX seem to have given nearly the true meaning of the word in Psal. lxi. 3, 16, where they tender it by καταγίγισ *a storm, tempest*, from καταγίγισω *to rush with force*.

I. As a N. masc. plur. שְׂבִלִים *Ears of corn, thrust or shot forth from the stalk*. Gen. xli. 5, 7, & al. freq. Gen. xli. 5, *And behold seven שְׂבִלִים ears coming up on one קֶה stalk*. There is a species of *wheat* called *Egyptian*, which, having had some of it in my own garden, I have often seen and examined, and which bears *six or seven ears* shooting from the main ear in the middle. But had this been represented in Pharaoh's dream, the Heb. expression I think would have been *seven ears coming up or growing* (not on one stalk but) on one ear; and therefore I rather regard the object of Pharaoh's dream as an instance of one of those discordant images which never existed in nature. Comp. under חֶלֶם III. As a N. fem. in Reg. שְׂבִלָה *An ear of corn*. occ. Job xxiv. 24.

II. As a N. masc. plur. in Reg. שְׂבִלִים *Shots or branches of an olive-tree*. occ. Zech. iv. 12. So LXX Κλάδοι *Branches*.

III. As a N. fem. שְׂבִלָה *A current or stream of water*. occ. Ps. lxi. 3, 16. Isa. xxvii. 12.

IV. As a N. שְׂבִלָה *The leg and foot by which one is impelled† in walking*. occ. Isa. xlvi. 2.

V. As a N. masc. plur. in Reg. שְׂבִלִים *Paths*,

* See *Show's Travels*, p. 307.

† See *Bordii De Motu Animalium*, P. L. c. 12.

against which the foot is impelled in walking. occ. Ps. lxxviii. 20. Jer. xviii. 15.

שְׂבִלָה occurs not as a V. but as a N. שְׂבִלָה *A snail*. occ. Ps. lviii. 9. *Bochart*, vol. ii. p. 616, proposes two derivations of the word, one from שְׂבִלָה *a path*, because the snail marks out his path with his slime, and so is called שְׂבִלָה. q. d. *The path-maker, Seminator*; the other, from שְׂבִלָה *to dwell*, שְׂבִלָה in and שְׂבִלָה *a winding shell, cochlea*, which every one knows is the habitation this animal carries about with him. Perhaps a better account of the name may be deduced from the peculiar manner in which snails thrust themselves forward in moving, and from the force with which they adhere to, or indeed are impelled against, any substance they light on. I shall explain my meaning in the words of an eminent naturalist. "The wise Author of nature having denied feet and claws to enable snails to creep and climb, hath made them amends, in a way more commodious for their state of life, by the broad skin along each side of the belly, and the undulating motion observable there. By this latter 'tis they creep; by the former, assisted by the glutinous slime emitted from the snail's body, they adhere firmly and securely to all kinds of superficies, partly by the tenacity of their slime and partly by the pressure of the atmosphere." *Deiham's Physico-Theology*, book ix. ch. i. not. 4.

DER. *Shovel*, Qu?

שִׁבְכָה

Occurs not as a V. in Heb. and the ideal meaning is uncertain (comp. however שִׁבְכָה and שִׁבְכָה); but as a N. masc. plur. שִׁבְכָה are mentioned among the female ornaments, and probably mean certain *cauls or kerchiefs* which the women bind upon their heads; so LXX Κορυμβες, and *Montanus*, *Reticula cauls of net-work*. Perhaps the שִׁבְכָה were not unlike the rich embroidered handkerchiefs with which Lady M. W. Montague informs us (*Letter xxix*, vol. ii, p. 14.) the Turkish ladies bind on their *talpoeks* or caps. Once, Isa. iii. 18; where see Bp. *Lovth*.

שָׂבַע

Denotes *efficiency, satisfaction, saturation*.

I. In Kal, *To have enough, to be satisfied, saturated, cloyed*. Deut. vi. 11. xxxi. 20. Ps. lxxxviii. 4. Isa. i. 11. Jer. xli. 19. Lam.

Sam. iii. 15, 30, & al. freq. Also in **Kal** and **Hiph.** To satisfy, saturate. **Psal.** xc. 14. **Ezek.** vii. 9. **Job** xxxviii. 27. **Ps.** evii. 9. cxxxii. 15, & al. As a Participle or participial N. שבע Satisfied, satiated, full, having enough. See **1 Sam.** ii. 5. **Deut.** xxxiii. 23. **Job** x. 15. xiv. 1. **Prov.** xix. 23. שבע יסוד Satisfied with days or living, Conviva satur, as *Horace* expresses it, and before him *Lucretius*, lib. iii. lin. 951, Plenus vitæ conviva*. **Gen.** xxxv. 29. **Job** xlii. 17. **1 Chron.** xxiii. 1. **1 Sam.** ii. 5. **Comp.** **Gen.** xxv. 8. As a N. שבע Sufficiency, plenty, saturation. **Gen.** xli. 29, 30, & al. Fem. שבעה, and in **Reg.** שבעה, Saturity, fulness. **Isa.** xxiii. 18. **Ezek.** xvi. 49. & al.

II. As Ns. of number שבעה, and in **Reg.** שבעה, Seven. **Gen.** v. 7. **Exod.** xxv. 37. **Isa.** xxx. 26, & al. freq. **Plur. masc.** שבעים Seventy. freq. occ.

By 2 K. x. 1, *Ahab had seventy sons in Samaria.* This sounds a very extraordinary number to a western reader, unaccustomed to the effects of polygamy and concubinage (comp. **Jud.** viii. 30, and under פלגש, and yet in *Homer*, **Il.** vi. lin. 244, &c. (comp. **Il.** xxiv. lin. 495—7.) old king *Priam* is represented as having fifty sons and twelve daughters. *Artaxerxes Macmon*, king of Persia, had by his concubines, who, according to *Plutarch*†, amounted to three hundred and sixty, no fewer than one hundred and fifteen sons, besides three by his queen‡. And in our days *Muley Abdallah*, who was emperor of Morocco, when Mr. *Stewart* was there in 1720, "is said by his four wives, and the many thousand women § he had in his Seraglio during his long reign, to have had seven hundred sons able to mount a horse; but the number of his daughters is not known||." As a N. plur. שבעים Seven times, seven-fold. **Gen.** iv. 15, 24. **Ps.** xii. 7. **Isa.** xxx. 26, & al. As a N. שביעי Seventh. **Gen.** ii. 2, 3, & al. freq. Fem. שבעית and שבעה **Jos.** vi. 16. **Lev.** xxiii. 16, & al.

* So *Seneca*, **Epist.** lxi. Vixi, Lucili charissime, quantum satis est, moritum plenus expecto.

† In *Artaxerx.* tom. i. p. 125, B. edit. *Xylandr.*

‡ *Justin*, lib. x. cap. 1, and *Prideaux*, **Connect.** part i. book vii. An. 360.

§ **Comp.** under שבעה.

|| *Stewart's Journey to Mequinez*, in *Newbery's Collection*, vol. xvii. p. 171.

The number seven was denominated from this Root, because on that day *Jehovah* כל **Gen.** ii. 2, completed or finished all his work, or made it sufficient for the purposes intended by it. The seventh day was also sanctified or set apart, from the beginning, as a religious Sabbath or rest, to remind believers of that rest which God then entered into, and of that שבע (Ps. xvi. 11.) completion, or fulness of joy which is in his presence for evermore. Hence the very early and general division of time into weeks, or periods of seven days*. Hence the sacredness of the seventh day, not only among believers before the giving of the law, but also among the Heathen, † for which they give the very same reason as *Moses* doth, **Gen.** ii. 2, namely, that on it all things were ended or completed. **Comp.** **Gen.** vii. 4, 10. viii. 10, 12. xxix. 27. **Exod.** xvi. 22—30. **Ps.** xvi. 11. **Heb.** iv. 1—11. Hence also seven was, both among believers and heathen, the number of sufficiency or completion‡, whence in **Heb.** שבע is used indefinitely

* "We find, from time immemorial, says the learned President *Goguet*, the use of this period among all nations without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week consisting of seven days. See *Scaliger De Emendat. Temporum*, *Selden De Jure Nat. & Gent.* lib. iii. cap. 17; *Mémoires de l'Académie des Inscriptions*, tom. iv. p. 65.) We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North and of America. (See *Le Spectacle de la Nature*, tom. viii. p. 53.) Many vain conjectures have been formed concerning the reasons and motives which determined all mankind to agree in this primitive division of their time. Nothing but tradition concerning the space of time employed in the Creation [Formation] of the world could give rise to this universal immemorial practice." *Origin of Languages*, &c. vol. i. book iii. ch. ii. art. ii. p. 230, edit. *Edinburgh*. "The months (of the ancient Scandinavians) were divided into weeks of seven days, a division which hath prevailed among almost all the nations we have any knowledge of from the extremity of Asia to that of Europe." *Mallet's Northern Antiquities*, vol. i. p. 357.

† See *Gratius*, **De Verit. Relig. Christ.** lib. i. cap. 16, note 23, and following; and Mr. *Cook's* Enquiry into the Patriarchal and Druidical Religion, p. 4, 5, 2d edit. and the authors there quoted; *Boyle's* Pantheon, p. 168, 2d edit.; *Leland's* Advantage and Necessity of Christian Revelation, part i. ch. ii. p. 74, 8vo. edit.; and Dr. *Waterland's* Charge, &c. May 19, 1731, p. 41, 58.

‡ See inter al. **Josh.** vi. 3, or 4, &c.—to 15, or 16,

indefinitely for *many*, a *good many*, a *sufficient number*. See Lev. xxvi. 18. Deut. xxviii. 7. 25. Ruth iv. 15. 1 Sam. ii. 5. Jer. xv. 9. Isa. xxx. 26. Prov. xxiv. 16. xxvi. 16, 25. So שבעות *Seven-fold*, indefinitely for *many-fold*, multoties. Prov. vi. 31; where see *Schultens*, and comp. Exod. xxii. 1, 4.

HI. As N. שבע, fem שבועה, in Reg. שבעה, *A week*, a period of *seven days*. ἑβδομας *Septimana*. Gen. xxix. 27, 28. vii. 10. viii. 4, 10. Deut. xvi. 9, 10. plur. masc. שבועות *Weeks*. Dan. x. 2. As a N. שבעה, plur. שבועות, *A week of years*, a *period of seven years*. Dan. ix. 24, 25, 26, 27. Comp. Lev. xxv. 8.

IV. It denotes the *sufficiency*, or *sufficient security* of an *oath*.

In Niph. *To be made sufficient security by an oath*, to be made sufficiently credible or sufficient to be believed by this mean, to swear. Gen. xxi. 31. xxii. 16, & al. freq. In Hiph. *To cause to give such security*, to cause to swear, adjure. Gen. i. 5, 6. Exod. xiii. 19, & al. Joined with the N. שבעה Num. xxx. 3, *To give the security of an oath*.

Thus the Verb, whether in Niph. or Hiph. generally refers to an *oath*, but in Isa. liv. 9, God says נשבעתי I have been made sufficient security that the waters of *Nah* should no more go over the earth, though by the history, Gen. ix. 8, &c. there was no *oath* of God in this case, but only a *promise confirmed by a sign*. As a N. fem. שבעה שבעה *Sufficient security given by oath*, an *oath*. Gen. xxvi. 3. 1 Sam. xiv. 26. Num. v. 21. Neh. x. 29, or 30, & al. freq. As a Participle or participial N. masc. plur. in Reg. שבעי *Swearers* or *persons giving the security of an oath* to others. occ. Ezek. xxi. 23.

Though the Rabbins by their pointing have presumed to split this Root into two, yet the sameness of the Root שבע as signifying *seven*, and as denoting the *sufficient security* of an *oath*, is evident by the instance of *brahum's* שבע *seven lambs*, when he and Abimelech נשבעו *swore* to each other, Gen. xxi. 28—31.*

16, and Mr. Holloway's *Originale*, vol. ii. p. 58; *Beausobre's* Introduction to the New Testament, in Bishop Watson's *Theological Tracts*, vol. iii. p. 236.

* So the ancient *Arabians*, according to *Herodotus*, lib. iii. cap. 8, in making their solemn covenants used *seven stones* smeared with human blood.

DER. Goth. *Sibuk*, Saxon *ȝespon*, and Eng. *seven*.

שבע

To close, inclose, straiten. Comp. שבע and שבוש. The LXX render it, inter al. by περικαλύπτω *to cover round*, συνδω *to bind together*, and the Vulg. several times by includere *to inclose*.

I. *To inclose or set*, as *precious stones* in metal. It occurs not as a V. in Kal in this sense, but as a Participle masc. plur. in Huph. שבעים *Inclosed, set*. occ. Exod. xxviii. 20. As a N. fem. plur. שבעות or שבעות *Ouches* or *sockets* of metal, which *inclose* and hold fast a seal or the like, palm. occ. Exod. xxviii. 11, 13, 14, 25. xxxix. 13, 16. Psal. xlv. 14; in which last text it is rendered by the LXX Κροσσωνας, and by the Vulg. *Embruis*, *Fringes*, but rather seems to signify *embroidery* or *brocade* work, resembling *ouches* of gold.

II. *To close, draw close, or strait*, as a garment. occ. Exod. xxviii. 39. So the Vulg. *stringes thou shalt make strait or close*, and *Aquila*, *Symmachus*, and *Theodotion* preserve the idea, though they change the form of the word, in rendering it αὐστηρίαις *the strictures*; thus likewise LXX κοσμηῶν or κοσμησάν. As a N. שבעה *An inclosing*. occ. Exod. xxviii. 4. כֹּתֶנֶת חֶשֶׁבֶן *A coat of inclosing*, i. e. a *close, strait coat* or garment. So *Aquila* and *Symmachus* αὐστηρίων, Vulg. *strictam strait*, and to the same purpose the LXX κοσμησάντων. Comp. under כֶּתֶן.

In the two last-cited passages many of the lexicon-writers and translators render the words, *embroider* and *embroidery*, or the like; but this does not seem so easy and natural a sense of the word as that just proposed; nor do the ancient versions, as already cited, favour this interpretation, but concur with that above given.

III. As a N. שבע *A strait* or *strait* in a mental sense, *distress*. So Vulg. *anguis*, and Eng. Translation *anguish*, which perhaps had anciently the same sense, for so the very learned F. Junius explains it in his *Etymol. Anglican*. by the Latin. *Augustia*. occ. 2 Sam. i. 9.

שבע

In Kal, *To leave, let alone*. occ. Ezra vi. 7. Dan. iv. 12, 20, 23. In lith. שבעה *To be left*. occ. Dan. ii. 44.

שבע

a Kal, *To separate contiguous parts, to break, break or tear in pieces*, as a door, Gen. xix. 9.—a tree, Exod. ix. 25.—a bone, Exod. xii. 46.—an animal, 1 K. iii. 26, 28, &c. *To break up*, as God hid the great abyss, his decreed place, for the reception of the waters of the deluge. Job xxxviii. 10. Comp. Prov. iii. 20, under בקע II. In Niph. *To be broken, torn, hurt*. Exod. xxii. 9, or 10. 1 Kings xii. 49, & al. As N. שבר *A breaking or breach*. Lev. xxiv. 20, & al. שברון *breaking, destruction*. occ. Jer. xvii. 18. Ezek. xxi. 6; where it denotes acute pain of the loins, as if they were breaking. Comp. Isa. xxi. 3. Nah. ii. 10, or 11, in חלל under חלל.

ence Eng. *To shiver, sever*. Also, *A sare*. Qu?

To break, i. e. *slack, assuage, or quench*, a thirst. Ps. civ. 17.

To break the heart or spirits, make contrite or sorrowful. See Psal. xxxiv. 19. i. 19. lxix. 21. cxlvii. 3. Prov. xv. 4. sa. lxi. 1. lxx. 14. Jer. viii. 21. On Job xli. 17, or 25, see under חטא IV.

As a N. masc. plur. שברים *Billows, surge waves, breakers* *. Jon. ii. 4. Psal. ciii. 4. Comp. 2 Sam. xxii. 5. Psal. liii. 8.

In Hiph. *To break, cause to break or burst*, as the involucra in parturition. occ. sa. lxxi. 9. As a N. שבר *The act or lace of children's breaking forth*. 2 K. ix. 3. Isa. xxxvii. 3. Hos. xiii. 13.

As a N. שבר *The exucleation, solution, or interpretation of a dream*, Eng. *warg. the breaking*. occ. Jud. vii. 15.

To break or separate into small portions. So in Kal, *To retail, to sell or buy by retail*. See Gen. xli. 56, 57. xlii. 2, 5. Deut. ii. 28. Isa. lv. 1. In Hiph. *To retail, sell by retail*. See Gen. xlii. 6. Prov. xi. 26. Amos viii. 5, 6. In all which, and several other texts, it is applied to *retailing of corn or food* ("de magno tollere acervo"), which is indeed eminently sold and bought in this manner, a little for one, and a little for another. Hence as a N. שבר *Corn, victuals retail*. See Gen. xlii. 1, 2, 26. liii. 1. xlvii. 14.

Comp. *Virgil*, *Æn.* i. lin. 164, 5; *Horat.* ii. ode xiv. lin. 14.

VIII. With the particle ב prefixed to the object, *To break out upon*, as the sight, or a person in seeing, *to view, look at*. occ. Neh. ii. 13, 15. Comp. Ps. cxlv. 15.

IX. With אל or ל prefixed to the object, *To break out towards, look unto, look at*, as the eyes. occ. Ps. cxlv. 15. Hence, *To look unto or for*, with expectation or hope. So LXX render it by προσδεσθαι and προσδεχσθαι. occ. Ruth i. 13. Esth. ix. 1. Ps. civ. 27. cxix. 166. Isa. xxxviii. 18. As a N. שבר *A looking for, expectation*. occ. Psal. cxix. 116. cxlvi. 5. So the LXX in the former text προσδεσθαι.

Hence perhaps Latin *spero* to hope, whence *despero*; and Eng. *despair, desperate, desperation*.

שבר Chald.

To implicate, entangle, twist or wreath together. The Targum use it in a natural sense, Job xl. 12, or 17. Lam. i. 14; but in the Bible it is applied only to the mind. *To perplex, confound*. Once, Dan. v. 9. Comp. שבב and שבו.

שבת

In Kal, *to cease, leave off, or rest from work*. It is opposed not to weariness, but to work or action. Gen. ii. 2, 3. viii. 22. Exod. xxxiv. 21.

From Gen. ii. 2, 3, (*In the seventh day the Aleim rested, ceased, from all his work which he created לעשות to act*.) it is most evident, that, though God can do whatsoever pleaseth him in the armies of heaven above, and in the earth beneath; and though he undoubtedly often hath miraculously interposed, and still doth sometimes so interpose, to over-rule the mechanism of nature, for the protection of his servants, and the destruction of his enemies; yet that He is *not constantly and immediately* acting in and upon matter as a kind of *Anima Mundi, the Cause of Attraction*, or the like, as some vainly talk †.

In Niph. *To cease, be abolished*. Isa. xvii. 3. Ezek. xxx. 18, & al. In Hiph. *To cause to cease, take off or away*. See Exod. v. 5.

† Comp. under שבב, and see the Rev. William Jones's excellent Essay on the First Principles of Natural Philosophy, book ii. ch. iii. and his Physiological Disquisitions, Disc ii.; and comp. Dr. Clarke's Note 6, on *Rebault*, Physic. pars i. cap. xi. § 15, p. 52, edit. 4; and *Rowning's* Preface to his *Compendious System*, p. 7, 8, 41.

zii. 15. & Kings xxiii. 5, 11. In 2 Sam. xliii. 7, שנה may be considered either as a N. *An abolishing, an entire stop*, or as a V. Infinitive in Kal, בשנה *in or for putting a stop*, to the wicked, namely, here compared to thorns. Burning thorns with fire destroys them; which cutting them up does not. The Vulg. *comburentur usque ad nihilum*, they shall be burnt *even to nothing*, gives the general sense, but not the precise idea of שנה. For this interpretation I am indebted to Bate's Crit. Heb. and New and Literal Translation. As Ns. שנה *A cessation or ceasing from work*. Exod. xxi. 19. שבת, plur. שבתות *Rest from work, Sabbath*, whether that of the seventh day, Exod. xvi. 25, 26, 29. xx. 8. Lev. xix. 3, & al. freq. or of the feast of unleavened bread, Lev. xxiii. 15. (comp. ver. 7, 11.); or of the tenth day of the seventh month, Lev. xxiii. 32. (comp. Lev. xxiii. 39); or that of the seventh year. See Lev. xxv. 2, 4, 5, 6, 8; and in Lev. xix. 30. xxvi. 2. שבתות *my sabbaths include all the sabbaths or times of sacred rest ordained by God under the Mosaic dispensation*. שבת *Rest, cessation*. Exod. xvi. 23, & al. משבתה, Lam. i. 7, is rendered *Her sabbaths*, but seems rather to mean *Her being carried into captivity*, from Root שבה, so the LXX, according to the *Alexandrian* copy, Μετοικισμας, and according to the *Complutensian* edition Μετοικισμα; or perhaps *Her being put down, caused to cease*. See Targ.

שנה

This Root is nearly related to שנה *to expatiate, luxuriate, &c.* below, as בשנה *to prosper*, חבה *to be dear*, &c.

I. *To expatiate, luxuriate, grow, increase*. occ. (Chald.) Ezra iv. 22. Dan. iii. 31, or iv. 1. vi. 25, or 26. In Hiph. *To increase, cause to increase or multiply*. occ. Job xii. 23. Also, *To magnify, exalt with praises, celebrate*. occ. Job xxxvi. 24. As a N. שנה *Great, magnificent*. Job xxxvi. 26. xxxvii. 23. So in Chald. Dan. ii. 6, 31, & al. Also plur. *Many*. occ. Ezra v. 11. Dan. ii. 48. Also, adverbially, *Much, very much, exceedingly*. Dan. ii. 12. v. 9, & al.

II. As a N. fem. plur. שנות *Deviations, errors, q. d. expatiations*; so LXX Παπαρμαται. Jerome *Errores*, Vulg. De-

licta. occ. Psal. xix. 13. But Bate observes, that there is nothing in the Heb. for "*His*," before "*Errors*," and that שנות may as well be referred to the *judgments of God* before mentioned — *Who can understand שנות the great things, of them namely, i. e. without God's teaching or help?* So Ps. cxix. 18. *Open thou mine eyes that I may see שנות the wondrous things out of thy law.*"

שנה

In Kal, *To lift or be lifted up, to elevate or be elevated, to exalt, be exalted, or above reach*. Deut. ii. 36. Job v. 11. Psal. cvii. 41. Isa. ix. 11, & al. freq. In Niph. *To be exalted; high, above reach*. Psal. cxxxix. 6. Prov. xviii. 10. Isa. ii. 11, 17, & al. In Hiph. *To exalt or be exalted*. occ. Job xxxvi. 22. As a N. שנה *An elevation, height, high or secure place*. Ps. ix. 10. Isa. xlv. 12. xxxiii. 16.

שנה

With a radical, but mutable or omissible, n. *To expatiate, luxuriate, run wild*.

I. *To luxuriate, grow, thrive, as a plant or tree*. occ. Ps. xcii. 13. Job viii. 11; where LXX ὑψωσεναι *shall grow tall*, Vulg. *crescere grow*. Comp. Job viii. 7.

II. *To expatiate, run wild, or out of the way, to wander, as sheep*. Ezek. xxxiv. 6. In Hiph. *To cause to go out of the way, lead to wander, as a blind man*. occ. Deut. xxvii. 18. Comp. Prov. xxviii. 10. As a N. שנה rendered *pursuing*, from Root שנה, but may perhaps from this Root be better translated *wandering*. occ. 1 K. xviii. 27.

III. As a N. שנה *A wandering song, a song of wanderings*; probably composed by David in his wanderings, when persecuted by Saul and his servants; in which the Psalmist was an eminent type of Christ and his church persecuted by Satan and his adherents*. occ. Ps. vii. 1. As a N. fem. plur. שנות *Wanderings*. occ. Hab. iii. 1. This word of the prophet seems to relate both to the *deviations* of the Jewish people from God's law, and also their *wanderings*, or being removed from their land on that account. See ch. i. v. & seq. *Aquila, Symmachus, and Theodotion* render the word by ἁγνοια *Ignorances*, so the Vulg. *Ignorantia*.

* See Fox's Thoughts on the Heb. Titles of the Psalms, p. 24.

IV. In

IV. In a spiritual sense, In Kal, *To wander, err, deviate, transgress through ignorance or mistake.* Num. xv. 22. Job vi. 24. Prov. v. 23. Isa. xxviii. 7. In Hiph. *To cause or suffer to err.* Job xii. 16. Ps. cxix. 10. As a N. *שגה* and *שגות* *An error, a mistake.* Gen. xlii. 12. Job xix. 4.

V. *To expatiate, give a loose, indulge or lose oneself, as it were, in love, "Iuciere tanquam sui oblitum, et amore quasi vagari."* occ. Prov. v. 19. Comp. ver. 20. Prov. xxi. 1.

שגג *To err, transgress through mere mistake, ignorance or inadvertency.* Lev. v. 18. Job xii. 16, & al. As a N. fem. *שגגה* *Mere error, mistake, or inadvertency.* Lev. iv. 2, 22, & al. freq.

שגשג *To make to grow continually, to use repeated and continual endeavours to cause growth.* occ. Isa. xlvii. 11. Comp. above *שגה* I.

שגח
In Hiph. *To view attentively or accurately, to pry.* So the LXX by *ἐπισκεπτομαι* to look upon, and by *πατακνέω* to stoop down in order to view attentively. Thus it seems a word of gesture. occ. Psal. xxxiii. 14. Cant. ii. 9. Isa. xiv. 16.

Hence Lat. *sagio* to perceive quickly, *saga* a witch, *sagar* quick-scented, also *sagacitas*, præsagium, &c. whence Eng. *sage*, *sagacious*, *sagacity*, *presage*. Also Gothic *solgan*, Sax. *secan*, and Eng. *seek*.

שנע

In Kal, *To lie carnally with a woman.* occ. Deut. xxvii. 30. In Kal or Niph. *To be lain or lēn with as a woman, to be violated, ravished.* occ. Isa. xlii. 16. Jer. iii. 2. Zech. xiv. 2. As a N. *שנע* *A wife, spouse.* occ. Neh. ii. 6. Ps. xlv. 10. So *Aquila*, in the latter passage, *συγκαίτης*. So Chald. As a N. fem. plur. in Reg. *שנע* *Wives.* occ. Dan. v. 2, 3, 23.

DER. By transposition, Greek *σαλαγω*, to violate, debauch, *ασεληγης* and *ασεληγια* *lascivious, lasciviousness*, Lat. *salax*, whence Eng. *salacious, salacity*.

שנע

*To be distracted, mad, beside oneself, or out of one's senses or right mind, *εσθῆναι*.* It seems to be related to *שנע* to deviate, go out of the way, as *קנע* to *קצה*, *שנע* to *עדה*.

* See Cicero, De Divinat. lib. i. cap. 31,

It occurs not as a V. in Kal, but in the form of a Participle Hiph. or Huph. *שנע* *Distracted, mad.* Deut. xxviii. 34. 1 Sam. xxi. 15, or 16. 2 K. ix. 11. In Hith. *והשנע* *To behave distractedly or madly.* occ. 1 Sam. xxi. 14, 15, or 16. The LXX render the word in Sam. and Kings by *ἐπιληπτος* *mad*, *ἐπιληπτευεσθαι* *to play the madman*. As a N. *שנע* *Distraction, madness, fury.* occ. Deut. xxviii. 28. 2 K. ix. 20. Zech. xii. 4. The word is particularly applied to the prophets, whether true or false, doubtless from their ecstatic raptures, resembling madness. 2 Kings ix. 11. Jer. xxix. 26. Hos. ix. 7. Comp. Greek and Eng. Lexicon under *Μαντευμας*.

The above cited are all the texts wherein the Root occurs.

DER. *Skew, askew.* Qu?

שד

Occurs not as a V. in Heb. but in Chaldee signifies, *To emit, send forth, break forth.* As a N. *שדר* *Issue, offspring.* occ. Exod. xiii. 12. Deut. vii. 13. xxviii. 4, 18, 51.

DER. Islandic *Skara*, and Old Eng. *Skere* a multitude. Qu?

שד

I. *To shatter, demolish, destroy, waste.* occ. Ps. xvii. 9. xci. 6. Prov. xi. 3. In Niph. *To be destroyed, wasted.* occ. Mic. ii. 4. In Huph. The same. occ. Isa. xxxiii. 1. Hos. x. 14. As Ns. *שד* and *שד* *Destruction, devastation.* Joh v. 21, 22. Ps. xii. 6, & al. freq.

II. As a N. *שד* *Lime, calx, "a soft friable (i. e. crumbling or shattering) substance, obtained by calcining or burning stones, shells, or the like."* occ. Deut. xxvii. 2, 4. Isa. xxxiii. 12. Amos ii. 1; where the Targum *בכרם שד* *and smeared them, as lime, on his house.* Hence as a V. *שד* *To lime, smear over with lime.* So LXX *κονιασεις—κονια.* occ. Deut. xxvii. 2, 4.

שד I. *To shatter to pieces, break all to pieces, as we say.* occ. Hos. x. 2.

II. *To break, or shatter to pieces the clods of ploughed ground.* occ. Job xxxix. 10. I-a. xxviii. 24. Hos. x. 11. So Symmachus excellently in Job *βωλοκοπησει*, and Vulg. in Job *confringet glebas* *will he break the clods*, in Hos. *confringet sulcos* *will*

† New and Complete Dictionary of Arts, &c. in LIMB.

break

break the furrows, and in Isa. *farriet will harrow*. But in Job *Schultens* renders it by the term of art, *offringet*, observing in a note that the countrymen call the first ploughing of the ground *proscindere*, the second, *offringere**; and indeed it does not appear that the ancient inhabitants of Palestine and the neighbouring countries used to *harrow* their land; and *Russell* expressly remarks concerning the modern manner of cultivation near *Meppo*, that "no harrow is used, but the ground is ploughed a second time after it is sown, to cover the grain." *Nat. Hist.* p. 16. In Isa. xxviii. 24. *רָרַר* seems to answer to the first ploughing (*proscindet*); *רָרַר* to the second (*offringet*.) It is evident that the second ploughing must be easier work than the first, but even this the question in Job implies that the *רָרַר* would not perform.

- III. To demolish, destroy, waste. See *Jud.* v. 27. *Prov.* xix. 26. *Jer.* li. 55. *Rak.* xxxii. 12. *Joel* i. 10. *Nah.* iii. 7. As a Participle or participial N. *רָרַר* or *רָרַר* A destroyer, waster. *Job.* xv. 21. *Isa.* xvi. 4. xxi. 2. *Jer.* xv. 8, & al. freq.

רָרַר

With a radical, but mutable or omissible, *רָ*. To pour out or forth, to SHED. It occurs not as a V. in Heb. but the idea evidently appears from the following derivative Nouns.

- I. As a N. *masc.* *רָרַר* (the *רָ* being radical as in the next word) plur. fem. *רָרַר* A cup-bearer, who pours out wine at feasts. So the LXX, preserving the idea, *οὐροχαὶος καὶ οὐροχαῖος*, from *οὐρος* wine, and *χαῖω* to pour out. *occ.* *Eccles.* ii. 8. It appears from *Gen.* xl. 9, 11, that the kings of Egypt, and from *Neh.* i. 11, that the kings of Persia had one chief male cup-bearer, and so likewise might Solomon, with a number of females under him. But *Aquila* in *Eccles.* renders the Heb. word *רָרַר* καὶ οὐροχαῖος a cup and (smaller) cups. *Jerome* *Scyphos* et *urceolos* (*Vulg.* *urceos*) *Goblets and pots*. See *Jerome* and *Montfaucon's* *Hexapla* on the text.

- II. As a N. *masc.* *רָרַר* A field or ground, which being opened or ploughed pours forth part of itself, water, &c. into the

* See *Varro De Re Rustic.* i. 19, and *Ainsworth's* Dictionary in *Proscindere* and *Offringere*.

tubes of seeds, plants, and trees, and so yields nutriment to men and animals. See *Gen.* xlii. 17, 30. *Lev.* xxvii. 21, 24. *Rak.* xvii. 8. *Joel* i. 10; in all which texts *רָרַר* is construed as a masculine N. and consequently the final *רָ* is radical. *Comp.* *Gen.* xiv. 7. xlii. 17, 19. xxv. 9. 1 *K.* ii. 25. 1 *Chron.* i. 46; where the *רָ* is retained in *Regimine*, and must consequently be radical. In the plur. this, like many other Na. forms both *masc.* *רָרַר*, in *Reg.* *רָרַר*, and fem. *רָרַר*. See *Isa.* xxxii. 12, (*For the lamented רָרַר* fields, for the רָרַר fields of desire.) 1 *Chron.* xxxi. 19. *Neh.* xii. 44. 1 *Sam.* xxii. 7. *Ps.* cvii. 37. As a N. *masc.* *רָרַר* (the *רָ* being substituted for *רָ* as in *רָרַר* for *רָרַר* *Isa.* xxxviii. 12.) A field. See *Psalm.* xvi. 12. viii. 8. l. 11. *Deut.* xxxii. 13. *Isa.* lvi. 9. To which I think may be added some other passages where *רָרַר* is commonly taken for a plural N. as *Ruth* i. 1, 2, 6, 22; *Jer.* iv. 17; on which last text *Sir John Clark's* remarks, that "as in the East pulse, roots, &c. grow in open and uninclosed fields, when they begin to be fit to gather, they place guards, if near a great road, more, if distant, fewer, who place themselves in a round about these grounds, as is practised in Arabia†." Also, as a N. in *Reg.* *רָרַר* A field. *Lev.* xix. 9, 10. *Jer.* xxxii. 7, 8, & al.

- III. As a N. *masc.* *רָרַר* One of the divine names or titles, q. d. The power or shudder forth, i. e. of blessings, both temporal and spiritual, "All-beautiful." *Note.* See *Gen.* xxviii. 3. xxxv. 11. xlii. 13. xlix. 25. *Exod.* vi. 3, I appeared to Abraham, to Isaac, and to Jacob *רָרַר* *בְּרָרַר* as the Lord all-bountiful, but by my name *רָרַר* *יְהוָה* *Jehovah* I was not known to them. That the name *רָרַר* itself was known to Abraham, Isaac, and Jacob, is certain from *Gen.* xii. 8. xiii. 4. xiv. 22. xv. 2, 6, 7. xxvi. 25. xxviii. 13, 16, and many other passages; but God was not experimentally known, or had not displayed himself to them under the character of *JEHOVAH*, the all-perfect and all-powerful bring, as he was now about to do in a train of astonishing miracles for the deliverance of his people and the destruction of their enemies. *Comp.* *ver.* 6, 7, 8.

- IV. As a N. *masc.* plur. *רָרַר* A breast or

† See *Harmer's* Observations, vol. i. p. 455.

cat

teat which *sheds* or *pours forth* milk. Gen. xlix. 25. Job xxiv. 9. Ps. xxii. 10. Lam. iv. 3. Comp. Isa. lx. 16. lxvi. 11. So the Vulg. Uber, Mamma, and Mamma, and the LXX very frequently render it by *Μασος*, as *Aquila*, *Symmachus*, and *Theodotus* likewise do in Isa. lxvi. 11.

- V. As a N. masc. plur. שרים *The Pourers forth*, mentioned as objects of idolatrous worship, Deut. xxxii. 17. Ps. cvi. 37; from this latter passage it appears that the Canaanites worshipped these שרים; and from them the valley of *The Siddim*, השרים, of which we read, Gen. xiv. 3, 8, 10, so early as the time of *Abraham*, was probably denominated. So it seems emphatically observed by the sacred historian, Gen. xiv. 3, that this place which had been thus idolatrously dedicated to the *Genial Powers of Nature*, was changed into the *Salt Sea*, barren and waste. Comp. under סלח II. and Note under קרש V. By the שרים it is highly probable the idolaters meant the *great agents of nature*, or the *heavens*, considered as giving rain, causing the earth to send forth springs, and shed forth her increase, vegetables to yield and nourish their fruit, and female animals to abound with milk, for the sustenance of their young. To these refer the *Multimammæ* or *Many-breasted* idols, which were worshipped among the heathen. Thus, for instance, *Macrobius* informs us that * "The whole body of the Egyptian goddess *Isis* was clustered over with breasts, because all things are sustained and nourished by the earth or nature." And of this many-breasted kind was the idol of the Ephesian *Diana*, mentioned Acts xix. 24, &c. Thus *Octavius*, in *Minucius Felix*, cap. 21, p. 107, edit. *Davies*, elegantly describes her, *Diana*—*Ephesia multis mammis & uberibus exstructa*; and in *Montfaucon's Antiquité Expliquée*, tom. i. p. 156, pl. 93, 94, 95, 96, the reader may see several of these *Ephesian Dianæ* represented with many breasts, and in plate 96,

† "Hinc est quod continuatis uberibus corpus *Dææ* (Isidis scil.) densetur, quia Terræ vel rerum Naturæ alia nutritur universitas." *Saturnal. lib. i. cap. 20*. Comp. *Scheubner* on Exod. xxxii. 4, tab. ccxix. and *Calmes's Dictionary*, vol. i. p. 512, English edit. plate.

one of them has this inscription, ΦΤCIC ΠΑΝΑΙΟΛΟC ΠΑΝΤ. MHT. and another, ΦΤCIC ΠΑΝΑΙΟΛΟC. On which *Montfaucon* judiciously remarks, "all the learned agree that all this (i. e. the various symbols which accompany this goddess) signify *Nature*, or the *World with all its Productions*. This is not conjecture. The inscriptions which we see on two of these statues prove it. One has Φυσίς παναίολος, πανταίω Μήτηρ, *All-various Nature, Mother of all things*; the other Φυσίς παναίολος *All-various Nature*."

But to return to the Scriptures, I must add, that the *sacrificing of their sons and their daughters to the שרים*, and the *shedding of their blood to those idols*, Ps. cvi. 37, 38, appears manifestly different from *burning them in the fire to Baal or Molech*, which also they most horridly practised. The former kind of sacrifices seems to have greatly resembled those of the Mexicans in America, among whom, before the arrival of the Spaniards, "At the first appearance of green corn, children were offered up; when the corn was a foot above the ground; and again when it was two feet high, holidays were kept, and more children butchered†."

- VI. As a N. אשר, plur. fem. אשדות *An effusion, spring, stream, or rill of water*. Num. xxi. 15. Deut. iv. 49. Josh. x. 40.

שרים

Occurs not as a V. in Heb. but the cognate Root סרס in Arabic signifies, *To choke, suffocate*, particularly by *excessive heat*, "Præfocare, suffocare, et quidem speciatim æstu, quod Græcis est πνιγέσθαι, unde Πνιγος, *Æstu suffocans*. *Schultens* in Orig. Heb. MS. Hence perhaps Eng. *Steam*."

- I. As a N. fem. שרמה *A burning up and withering*. occ. Isa. xxxvii. 27, וצרר וצרה *Grass of the house tops*, and (literally) of withering by heat before it be grown up. So Targ. ושרוק *burnt up, blasted*, and Vulg. quæ exaruit which is dried up. The correspondent word in 2 K. xix. 26, is ישרפה *a blasting*; and so three of Dr. *Kennicott's* Codices in Isa. now read ושרפה, as one more did originally.

- II. As a N. fem. plur. שרמות *Fields*, con-

† *Miller's History of the Propagation of Christianity*, vol. ii. p. 214.

sidered as *parched* or *burnt up with heat*, which every one knows is a very common circumstance in Judea and the neighbouring hot countries. See especially Deut. xxxii. 32. Isa. xvi. 8. Hab. iii. 17. It occurs also 2 K. xxiii. 4.

שדך

To blast or blight. It occurs not as a V. in Kal, but as a Participle paoul fem. plur. Gen. xli. 6, 23, 27; from these passages in Gen. compared with Ezek. xvii. 10. xix. 12, it plainly appears that the natural cause of *blasts* or *blights* is a parching wind (in Egypt and Judea, as in England, an easterly one), drying up the moisture, and so *stopping* the vegetation, and destroying the texture of plants. Which point of scriptural philosophy is also confirmed by constant experience. *Et pueri sciunt.* As a N. fem. שדכח *A blasting, blighting.* occ. 2 K. xix. 26. As a N. שדפח *A blast, blight.* Deut. xxvii. 22, & al. freq.

DER Greek στυψω to bind up, Lat. *stipo*, Eng. to *stuff*. Also, *To stifle, stop, stiff.*

שדך

Occurs not as a V. in Heb. but appears nearly related in sense as well as in sound to שדך to *order, dispose, arrange.*

I. As a N. fem. plur. שדדח and שדדח *Ranges or rows of pillars.* occ. 1 K. vi. 9. 2 K. xi. 8, 15. 2 Chron. xxiii. 14. In the three latter passages the word denotes the **ranges of pillars* which formed the *court of the priests*, as appears, I think, from a comparison of 2 K. xi. 8, with 2 Chron. xxiii. 7; for שדדח in the former text is explained by בית *the house, of Jehovah* namely, in the latter. So in 2 Chron. xxiii. 14, שדדח are equivalent to בית יהוה.

II. Chald. In Ith. *To exert oneself, to take pains or labour, to strive.* (So Theodotion ὀφειλοντες, and Vulg. laborabat) or perhaps more agreeably to the sense of the Heb. *To make arrangements, take measures.* occ. Dan. vi. 14.

III. Chald. As a N. from the Ithpehal form of the Verb, in a bad sense, אשדדח *Sedition*, q. d. *a seditious plan or scheme.* Qu? occ. Ezra iv. 15, 19.

* See the place marked 10, in *Prideaux's* plan of the temple, in his *Connection*, part i. book iii. an. 535; inserted also in *Galmel's Dictionary*, English edit. vol. iii. p. 24.

שד

I. As a N. *A lamb or kid.* Exod. xii. 3, 4, 5. Num. xv. 11, & al.

II. *One of the smaller kind of cattle*, of whatever age. Exod. xxii. 1. xxxiv. 19. Deut. xiv. 4. Ezek. xxxiv. 17. It differs from שדח, as an individual from a collection or number. In Reg. it is written שד with a י, Deut. xxii. 1. 1 Sam. xiv. 34; as שד in Reg. from שדח. See Bockart, vol. li. 420, 438.

Since שד never occurs as a V. in Heb. the ideal meaning is uncertain. In Syriac however the V. is retained in the sense of *cooling, making or growing cold*, &c. (see *Castell* under שדח) and it is, as *Columella* † observes, remarkable of *sheep*, that though of all animals the best clad, they are very *chilly*, and *least* able to *endure cold*. So *Virgil* ‡ calls them *molle pecus, tender cattle*, and advises that they should be *housed* § during the winter, and not only they, but *goats* likewise. be carefully protected from the *cold wintery winds*. It is evident also that, according to this derivation, the *younger* the animal the *more proper* the name שד, and this is agreeable to the Scripture's applying it most frequently to *lambs* or *kids*.

III. As a N. שדח *Urine.* See under שדח.

שדח

Occurs not as a V. in Heb. but in Arabic signifies *To witness, bear witness, testify*, properly as an *eye-witness*, and the Chaldee Targum often uses the cognate V. שדח in the sense of *witnessing*. As a N. שדח *A witness, an eye-witness.* So the LXX Στυγιστης, and Vulg. Testis. occ. Job xvi. 19. It also enters into the composition of the word שדדח, which see among the Pluriliterals.

שדח

Occurs not as a V. but as a N. שדח *A kind of precious stone, an onyx*, thus called in Greek, Lat. and Eng. from the Greek Ονυξ *a nail or hoof* which it resembles in

† "Id pecus, quamvis ex omnibus animalibus vestitissimum, frigoris tamen impatientissimum est." *Columella*, lib. viii. cap. 3.

‡ See *Georgic* iii. lin. 295,—321, and comp. *Bockart*, vol. ii. 453, 4.

§ It is not very usual with us to *house* our *sheep*, notwithstanding our climate is less mild than that of Italy; yet this is sometimes practised in England, and, it is said, with advantage. See *Martyr's* Note on *Georgic* iii. lin. 295.

colour,

colour, and in being semipellucid. Gen. ii. 12, & al. So the LXX once, and *Aquila*, *Symmachus*, and *Theodotion* several times, render it *Ονυξ*, and the Vulg. throughout, *Onyx*.

As the Greeks call this gem *Ονυξ* a nail or hoof, so it is not improbable that the Heb. שדר might have the same meaning, though used in the Bible only as the name of a precious stone; for in Arabic the V. signifies to be nimble, active, strong, as a horse, "Celer, agilis, validus fuit equus." *Castell*. And every one knows that it is by the hoofs that horses and such kind of animals exert their strength and activity*, according to that well-known verse of *Virgil*, *Æn.* viii. lin. 596,

Quadrupedante putrem sonitu quatit ungula campum.
With bounding hoofs the trembling field resounds.

Or as in *Georgic* iii. lin. 88,

—*Solido graviter sonat ungula cornu.*
His hoof sounds deep with solid horn.

Comp. Jud. v. 22. Isa. v. 28. Jer. xlvii. 3. Mica iv. 13.

Hence perhaps *Islandic skumpa* to run violently, and Eng. to scamper. Qu? Also Italian *Zampa*, the fore-foot of a quadruped, and *Zampare* to stamp or beat the ground with the feet, as horses do.

שדר

Occurs not as a V. in Heb. but seems nearly related to סדר round. As a N. masc. plur. סדרים Round ornaments, or round ornaments like the moon. occ. Jud. viii. 21, 26. Isa. iii. 18. So the LXX throughout *Μηνίσκος*; and Vulg. in Isa. Lunulas, little moons. The Chaldee Targum uses the Ns. סדרא and סדרא for the moon, and in Arabic סדר and סדרת are used for the orb of the moon ("lunæ orbis." *Schultens* MS. Orig. Heb.) and שדר for the new moon; and it seems probable that the Midianites, mentioned Jud. viii. were, like the Arabs, (comp. Job xxxi. 26.) great moon-worshippers. It is well known that the Mahometans, and particularly the Turks, however averse to images of all kinds, still adorn the minarets of their mosques with crescents. See *Bochart*, *Phaleg* lib. ii. cap. 19, and *Selden* *De Diis Syris*, Syntag. ii. cap. iv. p. 213, 4.

* Is not the Eng. Hoof in this view ultimately derived from the Heb. שדר to agitate?

שוא

With the 1 radical and immutable, as in שוע, שוע, &c.

It occurs not as a V. in Heb. but

I. As a N. שוא *Vanity, a vain thing, falsehood, a lie.* See *Exod.* xx. 7. xxxiii. 1. *Deut.* v. 20. *Mal.* iii. 14. It is used adverbially, *In vain, to no purpose.* Ps. cxxvii. 1. So לשוא. *Jer.* ii. 30. iv. 30, & al.

II. As a N. שוא *A rain idol, a rain false God.* *Jer.* xviii. 15. Comp. Ps. xxxi. 7. *Hos.* xii. 11, or 12. *Jon.* ii. 8, or 9.

See under שר I.

שוא

With a radical but mutable or omissible ט, and a radical but mutable ו, as in כהו.
To make equal, plain, level.

I. In Kal, To make plain, level, smooth. Isa. xxviii. 25.

II. To smooth, sooth, compose. Ps. cxxxi. 2. (where *Symmachus* εἰσιωσα I have made even) Isa. xxxviii. 13, I composed (myself) for the morning: (but) as a lion, so did he break all my bones, namely by the violence of the distemper, in that very night. Thus *Vitringa*, whom see. But comp. Targum and Bishop *Lowth*.

III. To be or put upon a level or equality, to be or make equal by comparison. Isa. xl. 25. xlv. 5. *Lam.* ii. 13. *Prov.* xxvi. 4. As a participle *Pehil* (Chald. שר Made equal or like. *Dan.* v. 21. In Kal and Hiph. with כ following. To make equal or like. 2 Sam. xxii. 34. Ps. xviii. 34. In Hith. To be equal or on a footing. occ. *Prov.* xxvii. 15; where observe that נשתוו seems of a mixt form between Niph. and Hith. as נכבדו, 1 Sam. xv. 9, of Niph. and Hiph.

IV. Chald. In Ith. To be made. fio. occ. *Dan.* iii. 29.

V. To be of equal value, to countervail, to answer in this sense. See *Esth.* iii. 8. v. 13. vii. 4.

VI. With לנדר following, To place exactly or diametrically opposite or before one. Ps. xvi. 8. Comp. Ps. cxix. 30.

VII. To equalize or make one thing equal or equiponderant to another, as a means to the end, or vice versa. Ps. lxxxix. 20, שרתי I have equalized help, that is, I have laid or given sufficient help. upon a mighty one. Ps. xxi. 6, חשדו Thou hast equalized upon him honour, or laid upon him

him honour and majesty equivalent or equal, to his desire namely. Comp. ver. 3, 5, and John xvii. 5. Job xxxii. 27. *וְלֹא שָׂוָה לוֹ* And it was not equalled or balanced, or rather, he (God) hath not balanced (it), to me, i. e. as the Vulg. explains it, *Ut eram dignus non recepi, I have not received according to my deserts.* See Scott. Hos. x. 1, *Israel is a wasting vine; פְּרִי יִשְׂרָאֵל His fruit is accordingly.* Comp. under בקק.

VIII. As a N. שו occurs Job xv. 31, and seems used for continued, equable prosperity; *Let him not trust בְּשׁוֹר in continued prosperity, לֹא תִבְטָח בְּחַיִּה being deceived.* LXX *Μη πιστευτω οτι ουπομεινεν, Let him not trust that he shall continue.*

IX. As a N. ש (formed as כִּי from כִּחַ), *A gift for benefits received, q. d. a compensative present.* occ. Ps. lxxviii. 30. lxxvi. 12. Isa. xviii. 7.

שור

With a radical, fixed, and immutable, as שוֹר, נֶגֶד, and some others.

"To open, as in calling out, and it is opposed, Isa. xxxii. 5, to כָּלִי tenacious, as rich or liberal is to poor or stingy." Bate.

I. In Kal and Hiph. *To open, cry out, vociferate.* Job xix. 7. xxiv. 12. xxix. 12. Ps. lxxii. 12, & al. freq. As a N. שור *A crying out.* Ps. v. 3. Job xxx. 24, *But yet he will not stretch out his hand against the grave: surely in his destruction or destroying (of me namely) לִרְוֵן שׁוֹר a shout (would be) to them; i. e. to death and the grave before-mentioned.* The sense of this violently pathetic and obscure passage seems to be, that God would not extend Job's punishment beyond the grave, and therefore that even in death and the grave he would shout for joy in being relieved from his present sufferings. As a N. fem. in Reg. *Vociferation, cry, SHOUT.* Exod. ii. 23. 1 Sam. v. 12, & al.

II. As a N. שור *Open, liberal.* occ. Isa. xxxii. 5. Also *Openness, liberality, munificence.* occ. Job xxxvi. 19, *וְיִרְעַךְ שׁוֹר* Will he (God) estimate or set in array thy munificence? (of which Job had boasted, ch. xxix. 11—16.) or according to Schultens, "An in acie stabit munificentia tua? Will thy munificence stand in array (that thou shouldest) not (be) in distress? So Schultens, "ut non sis in arcto." Hence

III. As a N. שור *Rich, opulent, as opposed to לֵרֵךְ poor, exhausted.* occ. Job xxxiv. 19. שור See under שח.

שור

With a radical, fixed, and immutable; comp. under שח.

I. In Kal, Transitivity, *To view, behold, regard.* Num. xxiii. 9. xxiv. 17. Job vii. 8. xvii. 15—particularly with accuracy and attention. Job xxxv. 5. Hos. xiii. 7. Job xxxiii. 14, *Indeed God speaketh once, yet twice (to him who) has not regarded it.* To this purpose Diodati's Italian, *Egli é ben vero, che talhora Iddio parla una volta; e due, a chi non s' ha atteso.* And Martin's French, *Bien que le Dieu fort parle une première fois, & un seconde fois à celui qui n'aura pris garde à la première.*

II. As a N. fem. תְּשׁוּרָה *A present offered to a superiour as a kind of fee for beholding him, or being admitted into his presence.* occ. 1 Sam. ix. 7. "It is accounted uncivil, says Mr. Maundrel (Journey, March 11), to visit in this country [Syria] without an offering in hand. All great men expect it as a kind of tribute to their character and authority, and look upon themselves as affronted and indeed defrauded when this compliment is omitted. Even in familiar visits among inferior people, you shall seldom have them come without bringing a flower or an orange, or some other such token of respect to the person visited: the Turks in this point keeping up the ancient oriental custom hinted, 1 Sam. ix. 7, *If we go (says Saul) what shall we bring the man of God? There is not a present, &c.* Which words are unquestionably to be understood in conformity to this eastern custom, as relating to a token of respect, and not a price of divination." See more in Harmer's Observations, vol. ii. p. 1, &c.

III. As a N. שור *A beeve of any age, or of either sex.* See Lev. xxii. 27, 28. Ps. cvi. 19, 20. Exod. xxi. 28. xxxiv. 19. Num. xviii. 17. Job xxi. 10. Also collectively, *Beeves.* Gen. xxxii. 5. This species of animals seems to be so called from the steady and attentive manner in which they behold or survey objects. Comp. under בקק VI.

Deut. xxii. 10, *Thou shalt not plough with an ox and an ass together.* As to the spiritual

spiritual sense of this law, see 2 Cor. vi. 14. With regard to it's outward sense, it is certain from Isa. xxx. 24, that asses as well as oxen were anciently employed in Judea for ploughing, and so they are in the East to this day*. And Niebuhr, Description de l'Arabie, p. 137, tells us that near Bagdad he twice saw an ass harnessed to a plough together with oxen.

IV. To look about, take a full view, survey insidiously, as he who setteth snares. occ. Jer. v. 26; where Vulg. *insidiantes watching insidiously*; and in this view Bate understands it, Hos. ix. 12, "Woe unto them בשרי כהם when I spy my advantage against them; when their foot slip-peth as it is elsewhere," Ps. xxxviii. 16; or rather perhaps, when I am spying, i. e. in order to take advantage against them. Comp. Hos. xiii. 7. Jer. xxxi. 28. xlv. 27. But see Bp. Newcome on Hos. ix. 12. As a Participle or participial N. masc. plur. in Reg. שׁוּרִי *Insidious enemies watching and eyeing one*. occ. Ps. xcii. 12. So Jerome, qui insidiantur.

שׁוּרִי occurs not as a V. in this reduplicate form (for Job xxxvi. 24, see under שׁוּר), but as a participial N. masc. plur. in Reg. שׁוּרִי *Insidious enemies, frequently eyeing those for whom they lie in wait*. occ. Ps. v. 9. xxvii. 11. liv. 7. lvi. 3. lix. 11. Observe that in Psal. xxvii. 11. לַי. 7, very many of Dr. Kennicott's Codices insert the י.

שׁוּב Chald.

In Kal and Aph. To rescue, set free, deliver. So Theodotion ἐξέλσθαι, and Vulg. eripere and liberare. The Targums often use the V. in the same sense. occ. Dan. iii. 17, 28. vi. 14, 20, 27. And with the epenthetic ו inserted, as usual, before the pronoun suffix, occ. Dan. iii. 15. vi. 16, or 17.

שׁוּב

I. To look or glance at. So LXX παρα-
-λεπω. occ. Job xx. 9. xxviii. 7.

II. To shine upon. occ. Cant. i. 6.

Hence perhaps by transposition Latin *specio* to look, *aspicio*, *conspicio*, *despicio*, *respicio*, *prospicio*, &c. whence Eng. *species*, *specious*, *specimen*, *specify*, &c. also, *aspect*, *conspicuous*, *despise*, *respect*, &c. *prospect*,

* See Dr. Russell's Nat. Hist. of Aleppo, p. 16, and Harmer's Observations, vol. i. p. 279.

prospective, &c. From the Latin *specio* are also derived *specto*, *speculor*, &c. whence *spectator*, *spectre*, *spectacle*, *speculate*, *speculation*, *speculative*, *speculum*, &c.

שׁוּב

To twist together, to twine. Hence in the form of a Participle Huph. כְּשׁוּר Twisted, twined. So the Vulg. *retorta*, and LXX κεκλωσμεν *twisted*, *spun*. Exod. xxvi. 1, & al. freq.

שׁוּב

I. In Kal, To incline, bow, bend downwards, stoop, be humbled. Psal. x. 10. xlv. 26. Prov. xiv. 19. Isa. ii. 9, 11, 17. li. 23, & al. In Hiph. The same. Lam. iii. 20. Also, To make to bow, or incline, to depress, bring down. Isa. xxv. 12. Prov. xii. 25.

II. As a N. שׁוּב A shrub, a low or dwarf tree, a woody plant less than a tree, "and bending to the ground, as brambles and many sorts [of shrubs] do." Bate. occ. Gen. ii. 5. xxi. 15. Job xii. 8. xxx. 4, 7.

III. To couch, crouch, or lie down, as wild beasts. occ. Job xxxviii. 40.

IV. To incline, tend downwards. Prov. ii. 18. For her house יִדְחָה inclineth to death. Vulg. *inclinata est is inclined*; where observe that יִדְחָה the N. to שׁוּב is construed as a feminine, though almost every where else as a masculine N.

V. To be brought low. Eccles. xii. 4: So the LXX excellently ταπεινωθησονται, which suits both the active and the passive daughters of musick, comp. under שׁוּר VIII.; and on this text I further observe, that the Verb שׁוּר seems to receive its number from בָּנוּת, and its gender from שׁוּר. Comp. under חָסַד II. As a N. שׁוּב A bringing low, casting down, faintness. Vulg. Humiliation. occ. Mic. vi. 14.

VI. As Ns. fem. שׁוּבָה A pit, a hole sunk in the earth. occ. Prov. xxii. 14. xxiii. 27. Jer. ii. 6 †. xviii. 20, 22. יִדְחָה The same occ. Ps. lvii. 7. cxix. 85. So שׁוּבָה Ps. vii. 16. ix. 16. xciv. 13. Prov. xxvi. 27. Isa. li. 14. Ezek. xix. 4, 8, & al. And to illustrate the two last cited texts we may observe from Dr. Shaw, Travels, p. 172, that the Arabs still practise the ancient method of catching lions in pits slightly covered over with reeds or small branches of trees.

† See Harmer's Observations, vol. iv. p. 350, &c.

3 A 3

VII. שׁוּבָה

VII. **שח** or **שח** *To be deep in thought, to be in profound meditation, to meditate or think profoundly or deeply.* Gen. xxiv. 63. Jud. v. 10. Psal. cxix. 148, & al. freq. As a N. **שח** *Profound meditation, deep thought, care.* 1 Sam. i. 16. Ps. lv. 3. Prov. xxiii. 29, & al. freq. It is once in Reg. printed **שח**, Amos iv. 13, but very many of Dr. Kennicott's Codices there read **שח**. Fem. **שחה**, and in Reg. **שחה** The same. occ. Job xv. 4. Psal. cxix. 97, 99. In Prov. vi. 22, **שחה** may be a N. *Meditation, subject of meditation.* See Targum.

VIII. **שח** *To swim.* See Root **שח**.

שח I. *To bow, stoop, or bend very much.*

See Job ix. 13. Ps. xxxv. 14. xxxviii. 7. Isa. lx. 14. In Hith. *To bow oneself.* Gen. xlvii. 31. Also, *To prostrate oneself, full prostrate on the ground.* This latter was the profoundest act of religious and civil adoration, as it is in the East to this day. freq. occ.

This Verb **שח**, like many others formed by the reduplication of the last radical *uses **ו** instead thereof, sometimes in Kal, as Psal. xxxv. 14. xxxviii. 7, **שחתי** for **שחתי**; and generally in Hith. as Gen. xviii. 2. **שחתי** for **שחתי**; Gen. xlii. 6. xliii. 26. **שחתי** for **שחתי**; Gen. xxxiii. 6. **שחתי** for **שחתי**, and so the rest. But further this V. often admits **ה** after the final **ו**, as Gen. xxii. 5. xxiv. 48; and in this particular, as also in it's inserting **ו** before the personal affixes (see Exod. xxiv. 1. Deut. iv. 19. 2 Sam. xvi. 4. 2 K. v. 18), it is formed as if it were a quadriliteral Verb **שחח** or **שחח**, with **ח** for the last radical.

שחח is used, 2 K. v. 18, either as a N. *Prostration*, or rather as the infin. of Hith. **שחחתי** *In my prostrating myself.* As a N. fem. with a formative **ת** prefixed, and **ת** their postfixed. occ. Ezek. viii. 16. *And as for them שחחתי towards their prostration (was) towards the east, to the sun.*

II. **שחח** *To meditate, reflect deeply.* occ. Isa. liii. 8. *And who can (bear to) reflect on (the men of) his generation?*

שחח

To make a present, to present a gift, a bribe. occ. Job vi. 22. Ezek. xvi. 33. The

Chaldee and Syriac use the Verb in the same sense. As a N. **שחח** *A gift, a present, a bribe, bribery.* Exod. xxiii. 8. Job xv. 34. Mic. iii. 11. & al. freq.

שחח

With a radical, but mutable or omissible, **ח**. *To swim, as a man.* occ. Isa. xxv. 11, twice. So Vulg. *natans ad natandum.* In a Hiph. sense, *To cause to swim.* occ. Psal. vi. 7; where LXX **λασσω**, and Vulg. *lavabo I will wash.* As a N. **שחח** (formed as **שחח**, **שחח**, &c.) *A swimming.* occ. Ezek. xlvii. 5. **שחח** *Waters to swim in.* Eng. Translat.

שחח

To drain, exprimer.

I. *To shed or drain off the blood of men or animals in sacrifice or otherwise.* Gen. xxii. 10. xxxvii. 31. Exod. xii. 6. Jud. xii. 6. Jer. ix. 8, **שחח** *A wounding arrow.* So the LXX, **βολὴς τιτρωσάσα**, and Vulg. *Sagitta vulnerans.* In Niph. *To be so drained.* Lev. vi. 25. Num. xi. 22. It is once joined with **ח** *the blood*, which determines the true sense of the word. Exod. xxxiv. 25. As a N. **שחח** *Blood-shedding.* occ. Hos. v. 2. Fem. in Reg. **שחחתי** The same. occ. 2 Chron. xxx. 17.

II. *To drain grapes, squeeze or press out their juice or dross.* occ. Gen. xl. 11; where the LXX **ἐξέβλυσα**, and Vulg. *expressi, I squeezed.*

III. Applied to gold, *To drain or clear it of it's dross.* It occurs as a Participle Paoul, 1 K. x. 16, 17. 2 Chron. ix. 15, 16. To this purpose the Vulg. renders it in Kings by *purissimo most pure*, and probato *proved, refined*, and LXX in Chron. ix. 15, by *καθαροὶ pure.*

שחח

Occurs not as a V. and the ideal meaning is uncertain; but from the application of it as a N. it seems to denote *To be dark-coloured, black, blackish.*

I. As a N. **שחח** *A black or blackish lion*, of which colour these animals are said to have been found in Ethiopia, India, and Syria. Job iv. 10, & al. freq.†

II. As a N. fem. **שחחתי**. occ. Exod. xxx. 34, where LXX **Ονυχία**, and Vulg. *Onychia.*

† See Bochart, vol. ii. 717; Johnston, Nat. Hist. de Quadruped. p. 81; Schenckner, Phys. Sac. and Scott's Note on Job iv. 10; and Gussert, Comment. Ling. Heb. in **שחח**.

* See Hebrew Grammar, § VII. 30.

It appears therefore to mean the *onyx*, an *odoriferous shell*, properly, I apprehend, the Babylonish *onyx*, which we learn from *Dioscorides*, lib. ii. cap. 10, was of a *black colour*, and yielding in incense a sweet perfume. Comp. *Ecclus.* xxiv. 15, or 21; where it is mentioned with the other odoriferous ingredients of the holy incense, and called *ovx*. See *Bochart*, as above, who observes, that as it was very unusual to see either *black shells* or *black lions*, so their *uncommon colour* afforded a name to both; and for further satisfaction see *Scheuchzer*, *Physica Sacra* on *Exod.* xxx. 34, who introduces the learned naturalist *Rumphius* remarking, that as aloe are the basis of all the oriental pills, so is the *onyx*, i. e. the *murex shell*, of all their kinds of incense.

שחן

Occurs not as a V. in Heb. but in Chaldee and Syriac (as likewise the Arabic כחן) signifies, *To be warm, hot*. See *Castell.* As a N. שחן *An inflammatory swelling, a burning boil, a morbid tumour, attended with a sense of heat.* *Exod.* ix. 9. *Deut.* xxviii. 27, 35. 2 *Kings* xx. 7. *Job* ii. 7, & al. freq. In the last cited passage one of the versions in the Hexapla renders it ελεφαντις the *elephantiasis*, a kind of *leprosy*; a translation particularly remarkable; since in all probability this was the very distemper with which *Job* was afflicted, as I have had frequent occasion to remark in the course of this work, when explaining the words expressive of the symptoms. Comp. under נקר III. and see *Michaelis* in *Lowth*, *Prælect.* p. 688, edit. *Götting*. and his *Recueil de Questions*, Quest. xxxvi.

DER. The *Islandic skin*, *Saxon* reinan, Eng. *shine*. The *sun*. Qu? Also, *To singe*.

שחן

To spring up. It occurs not as a V. but hence as a N. שחן *Corn springing up the third year of it's own accord*. Once, *Isa.* xxxvii. 30. To this purpose *Aquila* and *Theodotion* αὐτοφυή *self-growing*. Comp. כחש.

שחן

Occurs not as a V. in Heb. but from the Chaldee use of the word, and from the ancient versions, the idea appears to be *To waste, consume away*. Comp. כחש.

I. As a N. fem. שחפת A species of *distem-*

per, a wasting, consumption, atrophy. occ. *Lev.* xxvi. 16. *Deut.* xxviii. 22. The *Vulg.* in both passages renders it by *egestate want*, and one of the *Hexaplar* versions in the former by ἀνεμοφθορίαν *blasting*.

II. As a N. שחן A kind of bird, the *seagull* or *mew*, thus called on account of it's *leanness, slenderness, or small quantity of flesh*, in proportion to it's apparent size. So the LXX λαρον, and *Vulg.* larus. occ. *Lev.* xi. 16. *Deut.* xiv. 15*.

III. As a N. שחן. occ. *Ezek.* xli. 16. It may signify either *slender*, so שחן עץ may be rendered *slender planks* of wood; or else שחן may be a compound of ש which, and חן covered, and the words may be translated, *covered with wood*; thus the Targum for שחן has חופ, a word compounded of ח which, and חפ covered. Comp. 1 *K.* vi. 9, 15.

שחן

Occurs not as a V. in Heb. but in Arabic signifies *To lift up, be lofty*. As a N. שחן *Elation, pride, height*. occ. *Job* xxviii. 8, xli. 25, or 34. So the *Vulg.* renders it in the latter passage by *superbiae pride*, and the LXX in the former by ἀλαζονων *lofty, haughty*. שחן בני *The sons of elation; or height*, in both these texts plainly mean the *larger and stronger* kinds of animals or wild beasts. See *Bochart*, vol. ii. 718, 719. vol. iii. 790, 791. Comp. Notes under לחן.

שחן

I. *To conflict, collide, grind, beat, or wear to pieces*. occ. *Exod.* xxx. 36. 2 *Sam.* xxii. 43. *Job* xiv. 19. *Ps.* xviii. 43. So the LXX in *Exod.* συγκαλεις, and *Vulg.* contuderis. As a N. שחן *Small dust* formed by *collision*. occ. *Isa.* xl. 15.

II. As a N. שחן, plur. שחנים *The celestial fluid, which is in a perpetual state of conflict and struggle*, q. d. *The conflicting ether, ethers, or airs*. See *Psal.* lxxxix. 7, 38. *Deut.* xxxiii. 26. *Job* xxxvii. 18. *Prov.* viii. 28†. *Aquila* renders the word by ἀήρ *the air*, *Job* xxxvii. 21; *Symmachus* by αἰθήρ *the ether*, *Job* xxxvii. 28, xxxvii. 18, & al. freq. and the LXX by αἰῶν *airs* (a word used by *Shakespeare*,

* See *Bochart*, vol. iii. 263, and *Jobston's* *Nat. Hist. de Avibus*, p. 92, 93.

† See *Hutchinson's* *Moses's Princip.* pt. ii. p. 266—275, and *Pike's* *Philosophia Sacra*, p. 15.

Aliton, and *Thomson*) 2 Sam. xxii. 12. Ps. xviii. 12.

III. *To conflict, contend, fight, skirmish*, as men do. 2 Sam. ii. 14; where it is rendered *play*. This however was a very rough sort of play; for, ver. 16, *They caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together*. The true meaning of פרט in this text is *fighting* or *skirmishing*; and a like *skirmishing* by small parties is still used among the Arabs, when one of their tribes is at variance with another. See *Shaw's Travels*, p. 250.

IV. *The reciprocations or reciprocal motions* of the body in dancing, sporting, and laughing, are expressed by this word.

In Kal and Hiph. *To dance, sport, play, laugh*. See Jud. xvi. 25, 27. 1 Sam. xviii. 7. 2 Sam. vi. 5, 21. Job v. 22. Zech. viii. 5.

With כ following, *To play with*. occ. Job xl. 24, or xli. 5. Also, *To laugh or sport at*. occ. Prov. i. 26.

With ל following, *To laugh or smile on*. occ. Job xxix. 24.

With ל or ב following, it sometimes signifies, *To make sport at, deride*. See 2 Chron. xxx. 10. Job xxx. 1. xxxix. 7, 18. Ps. xxxvii. 13. As a N. חסד and פרט *Laughter*. Job viii. 21. xii. 4. Eccles. ii. 2. vii. 7. Also, *A laughing-stock, derision*. Jer. xx. 7. xlviii. 26. Lam. iii. 14. Comp. פרט. As a N. כחם *A laughing-stock*. occ. Hab. i. 10. On Amos vii. 9, 16, *Michaelis*, Supplem. p. 1171, observes that "in those two texts alone the Israelitish people, who are usually called after Israel or Jacob, are denominated after their more remote progenitor *Isaac*, whom they had in common with *Esau*, and that therefore it can hardly be doubted but the name פרט, not כחם (comp. Gen. xviii. 11—15. xxi. 6.), contains an allusion to their ridiculous idolatries, and that accordingly the LXX render כחם at ver. 9, by *Βωμοί θυγατρως* altars of laughter or derision, the Arabic by *חאכל אלכח* the temples of derision, the Syriac by *מבטא דמבטא* the tabernacles of derision, and Vulg. *excelsa idoli*, the high places of the idol, and at ver. 16, the Vulg. has *domum idoli*, the house of the idol, which version Jerome embraces, and observes, that "for the

house of the idol is written in the Heb. *Beth Isaac*, i. e. the house of laughter, which the LXX have translated, the house of Jacob, understanding the Noun for another name, and not for a thing."

DER. *To shake*. Also, French *choquer*, choc, and Eng. *shock*, shog, jog.

פרט

I. *To be dark coloured, dusky, swarthy*. occ. Job xxx. 30. (comp. under חסד 1.) Cant. i. 5; on which latter text see *Shaw's Travels*, p. 220; to which I add from *Niebuhr*, Voyage, tom. i. p. 187, speaking of the *Bedowens* or wandering Arabs, "*Les pavillons—sont d'une toile épaisse, noire ou rayée de noir & de blanc*. Their tents—are of a thick stuff, black or striped with black and white." And *L'ulney*, Voyage, tom. i. p. 364. "*Ces tentes [des Bedowins] tissues de poil de chèvre ou de chameau, sont noires ou brunes*. These tents of the *Bedowens*, woven of goat's or camel's hair, are black or brown." As Ns. *Dark-coloured, blackish*. occ. Lev. xiii. 31, 37. Cant. v. 11. Zech. vi. 2, 6. פרט occ. Lam. iv. 8; where LXX and *Symmachus* render it *ασαλην soot*, but perhaps it has the same sense as the following word.

II. As a N. פרט *The dawn, grey, gloom, or dusk* of the morning. Gen. xix. 15. xxxii. 24. Isa. lviii. 8. Joel ii. 2, & al. freq.

Ps. xxii. Title, *To the conqueror*, על אילון upon or concerning the interposition of the dusk, or such darkness as prevails at the dawn of day. The scene of this Psalm is the crucifixion of Christ, when the Divine Light appeared almost overwhelmed by the interposing powers of darkness, and when the sun sympathizing with his great antitype was darkened for three hours, and afforded to all believers a sensible and affecting image of what the Sun of Righteousness then endured. See Luke xxii. 53. Comp. Mat. xxvii. 45. Mark xv. 33. Luke xxii. 44, 45. The LXX and *Symmachus* render it *אילון* in the above passage of the Ps. by *αντιληψιως* a laying hold on; so the Vulg. by *susceptione*. As a N. with a formative כ, כחם *The dawn*. occ. Ps. cx. 3, כחם *More than (the dew from) the womb of the dawn (shall be) the dew of thy progeny*, i. e. more abundant

dant and numerous. Thus *Cocceius*, and the learned Bp. *Lowth*, De Sacra Poës. Heb. Prælect. x. towards the beginning, explain this difficult text, the latter of whom cites Psal. iv. 8. Isa. x. 10. Job xxxv. 2, as affording instances of similar ellipses. Comp. Deut. xxxii. 5. Job xxxiii. 25. xl. 9.

III. As a N. שחר *The dawn*, or *dawning*, in a figurative sense, as of evil. occ. Isa. xlvii. 11; where Vulg. ortum ejus, it's rising. Fem. שחרות *The dawn* of human life, when the joys and pleasures thereof are new, and the faculties begin to taste and relish them. occ. Eccles. xi. 10, comp. ver. 6, 7, 8, 9, and ch. xii. 2.

IV. In Hiph, *To rise early in the morning*, q. d. *to morning*, diluculare. occ. Job xxiv. 5.

V. In Kal, *To seek*, as it were, *early in the morning*, i. e. diligently and earnestly. Job vii. 21, or 22. Ps. lxxiii. 2, & al. In this sense it is followed by אל, Job. viii. 5.

VI. *To do a thing betimes*, or, as it were, *early in the morning*. occ. Prov. xiii. 24, *And he that loveth him* שחרו מוסר *is early* (to) him (in) *correction*, q. d. *diluculat ei correctionem*.

VII. As a N. שחר, שחר, and שחר *The river Nile*; so called from it's turbid dark-coloured water. See Jos. xiii. 3. Jer. ii. 18. 1 Chron. xiii. 5. Isa. xxiii. 3. "שחר," says the learned Ger. *Johan. Vossius**, "literally denotes black—now the Nile is turbid and blackish, namely from the mud it rolls down with it from the southern countries. There is also another reason for its having this name, because it makes the land overflowed by it black. But as in Gen. xv. 18, by the נהר מצרים *River of Egypt*, so in Jos. xiii. 3, by the שחר, is to be understood not the whole Nile, but that branch of it which is called, Amos vi. 14, נהל הערבה *the river of the wilderness*. And as the Nile, from it's blackish waters, and from it's giving a black colour to the country it overflows, was called by the Hebrews שחר; so for the same reasons it was called by the Greeks Μελας *Black*, according to the testimony of *Plutarch* and *Eustathius*; and from them by the old Latins, *Melo*."

See more on this subject in *Jablonski's Pantheon Egypt*, lib. iv. cap. i. § 4, &c. But comp. *Bruce's Travels*, vol. iii. p. 656.

DER. Eng. *swart*, *swarth*, *swarthy*. Old Lat. *scurus*, whence *obscurus*, *obscuritas*, and Eng. *obscure*, *obscurity*.

שחר

I. In a natural sense, In Kal and Hiph. *To corrupt*, *spoil*, *mar*, *destroy*. Gen. vi. 13. 17. ix. 15. xiii. 10. xviii. 28, 31. xix. 29. Exod. xxi. 26, & al.

Jer. li. 1, רוח משהח, *A destroying wind*, in allusion to the "hot pestilential wind, as the Arabic version renders these words, which is frequent in those parts, and when it lights among a multitude destroys great numbers of them in a moment, as it frequently happens to those vast caravans of the Mahometans who go their annual pilgrimages to Mecca." Thus Dr. *Prideaux*, Connect. part i. book. i. an. 710. I shall add a further account of this destructive wind from *Niebuhr*, Description de l'Arabie, p. 7, 8. "It is," says he, "in the desert between Basra, Bagdad, Aleppo, and Mecca, that they speak most frequently of the poisonous wind, called Sâm, Smâm, Samiel, or Sameli, according to the various pronunciations of the Arabs. But it is not unknown in some parts of Persia, of the Indies, and even of Spain. It is to be feared only in the greatest heats of summer.—There often pass years without the pestilential Smâm being felt between Basra and Aleppo. According to the relation of the Arabs, men and animals are suffocated by this wind in the same manner as by the ordinary hot wind of summer.—When any one is suffocated by this wind, or, as they express it, when his heart is broken, the blood sometimes flows out violently from his nose and ears two hours afterwards. The corpse preserves it's heat for a long time; it swells, turns blue and green; at length, when they want to raise it by an arm or a leg, those limbs come off.—"

In Niph. *To be spoiled*, *murred*. Exod. viii. 24. As a N. שחר *Corruption*. Psal. xvi. 10. (Comp. Acts ii. 27, 31. xiii. 36, 37.) Job. ix. 31. xvii. 14. Comp. under שח VI. As Ns. שחר *Corruption*, *destruction*. Lev. xxii. 25. Ezek. ix. 1. שחר *Spoiling*, *destruction*. Exod. xii. 13.

2 Chron.

* De Orig. & Prog. Idol. lib. ii. cap. 74, p. 691, 4to. edit. Comp. Bp. *Lowth* on Isa. xxiii. 3.

† Comp. under שח X. 2.

2 Chron. xx. 23. Ps. cvii. 20, & al. Also, *An instrument of destruction, a trap, a gin, a snare.* So LXX *παγιδας*, Vulg. *laqueos & pediclas*, *Montanus exterminatorium* occ. Jer. v. 26.

II. In a spiritual sense, In Kal and Hiph. *To corrupt, spoil, or be corrupted, spoiled.* See Ezek. xxviii. 17. Amos. i. 11. Mal. ii. 8. Exod. xxxii. 7. Deut. ix. 12. Gen. vi. 12. Deut. iv. 25. Jud. ii. 19. In Hiph. *To act corruptly.* 2 Chron. xxvii. 2. In Niph. *To be corrupt or corrupted.* Gen. vi. 11, 12. As a N. *שטה* Corruption. Deut. xxxii. 5.

DER. *Scath, hurt, waste, scathful.* שטה.

With a radical, but mutable or omissible, ה.

I. *To decline, go, or turn aside.* Num. v. 12. Prov. iv. 15. vii. 25, & al. freq. Comp. *שטה*.

II. *To go or run this way and that, or to and fro, obambulare, discurrere.* Num. xi. 8. 2 Sam. xxiv. 2, & al.

III. As Ns. *שטה* A whip or scourge, from the manner of it's motion, when used. 1 K. xii. 11, 14. Prov. xxvii. 3. Nah. iii. 2, & al. *שטה* The same. Isa. xxviii. 15.

IV. *To row, move the oars to and fro, or backwards and forwards.* It occurs not as a V. but as a Participle or participial N. masc. plur. *שטה* Rowers, persons rowing. occ. Ezek. xxvii. 8. 26. As Ns. *שטה* An oar, or collectively, *Oars.* occ. Isa. xxxiii. 21; where *Aquila* renders *שטה* by *Ναυς κωπης* a ship of oar, i. e. an oared vessel. *Symmachus* by *πλοιον κωπηλας* a vessel of the rower, and Vulg. by *navis remigum*, a ship of rowers. *שטה* An oar, instrument of rowing. occ. Ezek. xxvii. 6, 29.

V. As a N. *שטה* occ. Isa. xli. 19. plur. *שטה*, Exod. xxv. 5, & al. freq. The *Shittah* tree, or *Shittim* wood, of which great part of the sacred furniture of the Tabernacle was made. The LXX generally render it by *ασκηπα* incorruptible; the Vulg. after *Theodotion*, translates it in Isa. by *spinam the thorn*. "Jerome says that the *Shittim* wood resembles the *white thorn*; that it is of an admirable beauty, solidity, strength, and smoothness. It is thought he means the black *Acacia*, which is, they say, the only tree found in the deserts of *Arabia*." *Carmel's Dictionary* in *SHITTIM*; who observes

further, that this tree is very *thorny*, and even it's bark covered with very *shry thorns*, and hence perhaps it had the Heb. name *שטה*, from making animals *decide* or *turn aside*, lest they should be wounded by it, q. d. *A Noli me tangere*.

To confirm the interpretation just given, I add the words of Dr. *Shaw*, Travels, p. 444, note 9. "The *Acacia* being by much the largest, and the most common tree of these deserts [of Arabia Petra] we have some reason to conjecture that the *Shittim* wood, whereof the several utensils, &c. of the tabernacle, &c. Exod. xxv. 10, 13, 23, &c. were made, was the wood of the *Acacia*. This tree abounds with flowers of a globular figure, and of an excellent smell, which may further induce us to take it for the same with the *Shittah* tree, which in Isa. xli. 19, is joined with the myrtle and other sweet-smelling plants." Comp. also *Schneider*, *Physica Sacra* on Exod. xxv. 5.

VI. *בית השטה* The house of declination, or of the declinator, the name of a place mentioned Jud. vii. 22, and not improbably so called from a temple there dedicated to the heavens, considered as causing the declination of the earth, and thereby the successive variation of seasons, and their beneficial effects to man. Neither is it at all wonderful that these ancient Canaanitish heathen should be acquainted both with the annual motion, and with the declination of the earth, since we find the same doctrines expressly taught by some of the Greek philosophers. Thus *Philolaus* the Pythagorean, according to *Plutarch*, De Plac. lib. iii. cap. 13, thought, *Γην—κυκλῶ περιεστῆσθαι περὶ το σφαιρ, KATA KTKAOT AOEOT*, that the earth was carried round the fire in an oblique circle." i. e. in an orbit, which is oblique or inclined to the equator in an angle about 23° 30'. So *Aristarchus* taught that the heaven was *incommensurable* *εξελιτῆσθαι δε KATA AOEOT KTKAOT την γην, ἀμα και περὶ τὴν αὐτὴν ἀξονα διγυμνην*, but that the earth moved in an oblique circle, revolving at the same time round it's own axis." *Plutarch* De Facie in Orbe Lunæ, tom. ii. p. 935 edit. *Xylandr.* And consult the rest

• See *Hutchinson's Moses's Princip.* part. i. p. 410.

learned

learned Mr. Duten's Inquiry into the Origin of Discoveries attributed to the Moderns, part ii. ch. 9. Did not the Greeks give to *Apollo* or the *Sun* the epithet *Αἰτίας* originally from his oblique course or apparent declination? See *Hederic's Lexic.*

שטט I. In Kal and Hiph. *To go or run about hither and thither, or to and fro, repeatedly*, occ. Jer. v. 1. Dan. xii. 4. Amos viii. 12. 2 Chron. xvi. 9. Zech. iv. 10. In Hith. *התשוטט* The same. occ. Jer. xlix. 3.

II. As a N. *שטש* A whip or scourge, either from it's liteness, or it's repeated motion in scourging. occ. Josh. xxiii. 13. Comp. *שטה* III.

DER. Shoot, shot. Swedish *skutta*, Eng. to scud, scuddle.

שטח

To spread abroad, stretch out, expand. occ. Num. xi. 32. 2 Sam. xvii. 19. Job xii. 23. Psal. lxxxviii. 10. Jer. viii. 2. As a N. *כשטח* A place for spreading. occ. Ezek. xxvi. 5, 14. xlvii. 10. On the former texts see Bp. Newton's Dissertations on the Prophecies, vol. i. p. 347—350, 8vo. To which I add from Mr. Bruce's Travels, Introduct. p. 59. "Passing by Tyre, from curiosity only, I came to be a mournful witness of the truth of that prophecy, that Tyre, the queen of nations, should be a rock for fishers to dry their nets on; two wretched fishermen with miserable nets having just given over their occupation."—

DER. A stick. Qu?

שטח

To bear malice against, to hate or persecute with rancour, infestum vel infensum esse. occ. Gen. xxvii. 41. xlix. 23. (where LXX *ἐνεῖχον αὐτῷ* stuck close to him) l. 15. Job xvi. 9. xxx. 21. Psal. lv. 4. As a N. fem. *משטח* Implacable malice or hatred, spite, rancour. occ. Hos. ix. 7, 8.

שטן

I. *To oppose, to be adverse, an adversary or enemy to*. occ. Ps. xxxviii. 21. cix. 4, 29. Zech. iii. 1. As a participial N. *שטן* An adversary, opposer. Num. xxii. 22. 1 Sam. xxix. 4, & al. freq. And so I would understand it, 1 Chron. xxi. 1, of a human adversary. Comp. 2 Sam. xxiv. 1, which perhaps may best be rendered; And again

the anger of *Jehovah* was kindled against Israel *ויכח את דוד* and David was moved against them by (one's) saying, or rather indefinitely, And one moved David against them, saying, Go, number Israel and Judah. See Dr. Chandler's Life of King David, vol. ii. p. 410, &c. As a N. fem. *שטנה* An opposition or opposite accusation. occ. Gen. xxvii. 21. Ezra iv. 6.

II. As a N *שטן* Satan, foe to God and man, and the accuser of the brethren. See Job i. and ii. Zech. iii. 1, and Rev. xii. 10. The LXX in Job and Zech. render it by *ὁ διαβάσλος* the accuser.

שטף

I. *To cover with water, to immerge, wash by immersion*. Lev. vi. 28. xv. 11. Ezek. xvi. 9, & al. freq. In Niph. *To be thus washed*. Lev. xv. 12.

II. *To overflow, overwhelm, or rush upon*, as waters. Psal. lxxix. 3, 16. lxxviii. 20. cxxiv. 4. Jer. xlvii. 2, & al. As a N. *שטף* An inundation. Ps. xxxii. 6.

III. In a metaphorical sense, *To overflow, to rush over or upon*, like water. Isa. viii. 8. xxviii. 15. Jer. viii. 6, *As the horse בלחמה שטף* rushing into the battle, says our Translation, but rather, bounding over, i. e. all obstacles, in the battle. Thus Bate. As a N. *שטף* An overflowing, or inundation. Prov. xxvii. 4. Nah. i. 8. Also, *An overflowing shower or rain*. Job xxxviii. 25.

DER. To steep, soak, A slope or stoop, a large vessel for liquids.

שטר

I. Occurs not as a V. but as a participial N. *שטר* or *שטרר* An inferiour magistrate or officer, who attended on a superiour magistrate or judge, to execute his orders, answering in some measure to a *sheriff* among us. Exod. v. 6. Deut. xvi. 18. 2 Chron. xxvi. 11. Prov. vi. 7. As a N. *משטר* Ministerial authority or power. occ. Job xxxviii. 33.

II. Chald. As a N. *שטר* A side or part. So *Theodotius* μέρος, and Vulg. parte. occ. Dan. vii. 5. And it raised up itself on one side. The Persian empire was founded by the Medes and Persians, but after the short titular reign of *Cyaxares* or *Darius I.* all the succeeding kings were Persians, and this empire is always called the Persian. *כטר* (with כ) is used in the same sense in the Targums, and in the Syriac

Syriac language. See *Castell's Lexicon* in כשט.

DER. ש, or M, being prefixed, the Saxon *Mæster*, and Eng. *Master*. Also perhaps the Latin *magister*, whence *magisterial*, *magistrate*, *magistracy*, &c.

See under שט IX. and שט II.

שט

With the radical and immutable, as in שט, שט, &c.

To urinate, piss, whence the ש, as in other instances, being changed into ט, the cognate Syriac V. ט, of the same import. See *Castell*. שט however occurs not as a Heb. V in Kal, but as a Participle Hith. שט (the radical ש and formative ט being transposed as usual), *One pissing, he who pisseth*. So the LXX constantly render it by *ουρῶν*, and Vulg. *min-gens*. 1 Sam. xxv. 22, 34, & al. In which, as in all the other passages where-in it occurs, שט is a periphrasis for a male. As a N. masc. plur. in Reg. שט *Urine, piss*, literally *urines*. occ. 2 Kings xviii. 27. Isa. xxxvi. 12; so the LXX in both passages *ουρῶν*, and Vulg. *urinum*.

שט

To stop, assuage, CHECK.

I. Intransitively, or in a Niph. sense, *To stop, be stopped, assuaged, or checked*, as the waters of the deluge from rising higher, occ. Gen. viii. 1. So the LXX *ἡ ἀναστασις ἐπαύσατο* ceased, were at quiet, and *Aquila ἐπαυμένη* were restrained. Let the reader attentively peruse from Gen. vii. 11, to ch. viii. 4, in the Heb. and I think he will perceive the case (which seems to have puzzled some very learned and good men) to be as follows: The flood began on the 17th day of the 2d month, on which day Noah and his family entered into the ark; then it rained, or the flood was upon the earth forty days and forty nights, by which time the waters were so high as to bear up the ark; but the rain still continued to fall (comp. ch. viii. 2, 3.) and the waters to increase (ch. vii. 18, 20.) till the end of 150 days, reckoning from the 17th of the 2d month, and then, ch. viii. 1, *the Aleim caused the spirit to pass upon the earth* (as at the formation, Gen. i. 2.) *ושכו הים* and (immediately) *the waters stopped* or were checked, i. e. from rising higher. Ver 2,

And (the spirit continuing to act) *the fountains of the abyss and the air-currents were closed up*, and the spherical shell of earth consolidated, as at the formation, Gen. i. 6, 7, between two spheres of water, and the rain from heaven was restrained, or fell no longer. Ver. 3, And (the shell of earth being cracked or broken in various places by the continued action of the spirit or expansion, as at Gen. i. 9.), *the waters returned from off the earth; whither? surely, from whence they came; namely, to the great deep* (see ch. vii. 11) —*going and returning; and the waters failed or abated at the end of an hundred and fifty days: which at thirty days to a month is five months; and as soon.* * almost as the waters, which had prevailed fifteen cubits above the highest mountains (ch. vii. 20.) began to fail, we find that the ark, which we may suppose to draw near fifteen cubits, or half its own height (see ch. vi. 15.) of water, grounded on a high mountain; for ver. 4. *The ark rested in the seventh month, on the 17th day of the month, on the mountains of Ararat.*

II. In Kal, Intransitively, *To stop, be assuaged or appeased*, as anger. occ. Esth. ii. 1. In Hiph. Transitivity, *To stop, appease*, as murmurings, occ. Num. xvii. 5. III. As a N שט (formed as שט from שט) *A check, stop, restraint*. occ. Prov. xxiii. 2. The Targum renders it כניא *A knife*, so *Aquila* and *Theodotion Μαχαίρα*, and Vulg. *cultrum*, taking the sense from the Chaldee כניא. And indeed seventeen of Dr. Kennicott's Codices now read כניא as two more did originally; but this, as just intimated, is a Chaldee word, and the Jews knew nothing of that language till long after the time of Solomon. But I suspect that some Chaldaizing transcribers, either by mistake, or from not understanding the Heb. שט, substituted their כניא for it, whence the word still appears in so many MSS. Comp. Eccles. xxxi. 12.

IV. In Kal, *To stop, stop up, obstruct*, as a

* I say almost, because we probably ought to allow two or three days above the hundred and fifty, in order to bring the time to the seventeenth day of the seventh month: for some of their months must have consisted of more than thirty days, otherwise twelve of them could not have been equal to the solar tropical year of 365 1/4 days, for 12 multiplied by 30 equals only 360. Comp. under שט II.

way

- way with thorns; so LXX φρασσω. occ. Hos. ii. 6, or 8. Hence
- V. *To fence, hedge.* occ. Job i. 10. As a N. שכח *A hedge.* occ. Lam. ii. 6. In this text twenty of Dr. Kennicott's Codices now read סוכו *his tabernacle*, as two more did originally; and though this reading, which is followed by the ancient versions, and our English Translation, might make a good sense (comp. Isa. i. 8.), yet the other seems preferable. Comp. under חסם I. Plur. שכיו *Sharp stakes or thorns*, such as are used in making fences. occ. Num. xxxiii. 55; where the LXX Σκολοπες *Stakes, thorns*, and Vulg. Clavi *Stakes, spikes*. As a N. fem. שוכח, and in Reg. אסוכח *A stake.* occ. Jud. ix. 48, 49. Fem. plur. שכוח *Stakes* forming the wall of a fisherman's hut. occ. Job xl. 26, or xli. 7. Comp. under IV. under על. As Ns. fem. in Reg. משוכח *A fence, hedge.* occ. Isa. v. 5. Prov. xv. 19.
- VI. *To stake*, as toils or nets, i. e. *fix them with stakes.* occ. Jer. v. 26; where LXX στεγασθαι *set.*
- שכח I, Intransitively, *To assuage or be assuaged entirely*, as anger. occ. Esth. vii. 10.
- II. *To fence, or hedge thoroughly.* occ. Job x. 11.
- DER. *To check, checker, or chequer.* Qu? Also, *To swage, assuage.*
- שכח
- I. In Kal, *To lie, lie down*, as a man. Gen. xix. 4, & al. freq.—as a beast. Num. xxiv. 9. In Hiph. *To cause to lie, or lie down.* 1 Kings iii. 20. xvii. 19, & al. *To cast down*, as cities and towns, including perhaps the destruction of the inhabitants. 2 Sam. viii. 2. Εδαφίξεν, comp. Luke xix. 44, and see Bp. Patrick's Note, and Dr. Chandler's Review of Hist. of the Man after God's own Heart, p. 179, 180, and notes. As a N. fem. שכחה. *lying or lying down.* Exod. xvi. 13, 14, & al. freq. Comp. Lev. xv. 16, 17, 11. As a N. שכח *A place of lying down, a bed.* Lev. xv. 4, 5, & al. freq.
- II. *To rest, be at quiet.* Job xxx. 17. Eccles. ii. 23. So the Vulg. in Eccles. requiescit.
- III. *To lie down*, as in the grave or sepulchre. 2 Sam. vii. 12. Job iii. 13. Isa. xiv. 18, & al. freq. Comp. Isa. lvii. 2.
- DER. *Squab, squabbish.*

שכח

With a radical, but mutable or omissible, ה. It occurs not as a V. in Heb. but in Arabic signifies, inter al. *To be like, resemble*, and the cognate V. סכח in Chaldee imports *To view, look at with attention, contemplate.* See Castell. The former notion seems best to suit the following Heb. Nouns.

- I. As a N. fem. plur. שכיות *Resemblances, representations*, i. e. *engravings, or pictures.* occ. Isa. ii. 16. As a N. שכיות *Imagery, sculpture.* occ. Lev. xxvi. 1. Num. xxxiii. 52. Ezek. viii. 12. Comp. ver. 10. So plur. משכיות. occ. Prov. xxv. 11, (As) *apples of gold* (citrons or oranges. Qu?) במשכיות in curiously engraved work of silver*, (so is) a word spoken upon it's wheels, i. e. not only, as the Vulg. explains it, in tempore suo, in it's season, but in every respect properly —“delectando pariterque monendo,” so as to be set a-running, as it were, upon wheels, till it reaches the heart of the hearer, it's destined goal.
- II. As a participial N. שכח (formed as שקה from שקח) *The imagination or conception.* occ. Job xxxviii. 36; where Targum לכבא *the heart*, Montanus contemplationi *the contemplation*. As a N. fem. in Reg. משכח *The imagination.* occ. Prov. xviii. 11. As a N. fem. plur. משכחות, joined with לבב, *The imaginations or figurations of the heart.* occ. Ps. lxxiii. 7.

שכח

It is frequently opposed to וכו' *To be strong, vigorous*, and thence *to remember*, so the primary idea of שכח seems to be *to fail, relax, let go.* See Deut. xxxi. 21. Psal. cxxxvii. 5.

- I. In Kal, *To forget, let go the remembrance of.* Gen. xxvii. 45. xl. 23, & al. freq. Comp. Lam. ii. 6. In Niph. *To be forgotten.* Gen. xli. 30, & al. freq. Applied to subterraneous waters. Job xxviii. 4. Comp. מים זרים *strange waters*, 2 K. xix. 24. In Hiph. *To cause to forget.* occ. Jer. xxiii. 27. In Hith. השכחה *To be forgotten.* occ. Eccles. viii. 10.
- II. Chald. In Aph. *To find.* Dan. ii. 25, & al. In Ith. *To be found.* Dan. ii. 35, & al.

* See Harmer's Observations, vol. i. p. 401; Lowth's Praelect. xiv. towards the beginning.

שכל

I. In Kal, Intransitively, *To direct oneself wisely, be wise, prudent, behave wisely.* occ. 1 Sam. xviii. 30. Also, Transitive, *To direct wisely or knowingly.* occ. Gen. xlviii. 14. As a N. שכל *Directing wisdom, prudence.* 1 Sam. xxv. 3. 1 Chron. xxii. 12. Job xvii. 4. So שכל Job xxxiv. 35. But observe that forty of Dr. Kennicott's Codices here read without the ו, בזהשכל. As a N. fem. plur. שכלות *Acts or instances of wisdom or prudence.* occ. Eccles. i. 17, where LXX σοφισματα *knowledge.* But observe that thirty-four of Dr. Kennicott's Codices read ככלות, which seems best to suit the context, and will account for the Vulg. and modern versions rendering the word by stultitiam *folly.* In Hiph. *To understand.* Deut. xxxiii. 29. Ps. xxxvi. 4. *To behave wisely.* Deut. xxix. 9. Josh. i. 7. So, *To prosper*.* See Josh. i. 7, 8. Prov. xvii. 2. Jer. xxiii. 5. Also, *To cause to understand, make wise, give understanding.* Gen. iii. 6. Neh. ix. 20, & al. Hence Eng. *Skill, &c.*

And since Eve's desire of being made wise, not only independently on, but in opposition to, her Creator, was the original moving cause which, in the language of Milton,

Brought death into the world, and all our woe,
With loss of Eden,——

hence, constantly to remind believers of this *grand privation*, and it's cause, and thereby continually to caution them against all *infidel* schemes of seeking wisdom in any other manner than that appointed by God, the word שכל signifies

II. In Kal, *To waste, destroy*, so Vulg. vastabit. Deut. xxxii. 25. Ezek. xiv. 15. Comp. Ezek. xxxvi. 12, 13. Jer. xv. 7, where see Eng. marg. As a N. שכל *A spoiling, depriving, as of comfort.* occ. Ps. xxxv. 12.

III. *To deprive, bereave, or to be deprived or bereaved, as of children, orbare, orbari.* Gen. xxvii. 45. xlii. 36. xliii. 13. Lev. xxvi. 22. 1 Sam. xv. 33.—as a bear of his mate. 2 Sam. xvii. 8. Prov. xvii. 12. Hos. xiii. 8; in all which passages the Vulg. explains שכל רב by a

* See Meric Casaubon De Ling. Heb. p. 88, &c.

she-bear bereaved of her cubs; so LXX in Sam. Ἀρτος τέκεν αἰμῶν, Theodotion in Prov. Ἀρτος τέκεν αἰμῶν, and another Hexaplar version in Hos. ἀτεκεν αἰμῶν. But this interpretation, I apprehend, cannot be right, because in all the three texts we have שכל masculine, and that without any various reading in Dr. Kennicott's Bible, except in Prov. where one MS. has שכל, but still this is masculine; and as I know not that the *he-bear* shews any remarkable affection for his cubs, I choose to refer שכל to his being *bereaved of his female*, on which occasion, no doubt, he would be *fierce and dangerous* enough. Thus Brookes, Nat. Hist. vol. i. p. 192, says, that "in rutting season they are much more formidable than at other times, which is perhaps owing to jealousy." In Hiph. *To bereave of children.* occ. Jer. l. 9. As a N. שכל *A bereaving privation, as of children.* occ. Isa. xlvii. 9. xlix. 20.

IV. As a N. אשכול, plur. fem. in Reg. אשכול, *A cluster or bunch of grapes, which when ripe is plucked from the vine.* Gen. xl. 10. Num. xiii. 24, 25, & al. So Martinus (Lex. Etymol. in Uva) derives the French *grape*, whence our Eng. *grape*, from griper to pull or pluck off.—of dates, Cant. vii. 7, or 8. But comp. ver. 8, or 9, and see Harmer's Outlines, &c. p. 337.

On Num. xiii. 24, observe that Dandini, though an Italian, speaks with wonder of the *bigness of the grapes* on Mount Libanus, which he says were equal to a *prune*; and the grapes of Palestine were not inferior in size†; and Lucas affirms, that near Damascus some of the bunches of grapes weigh from thirty to forty pounds‡. But Qui? And I think with Le Clerc and Scheuchzer, that the reason why the spies bare the bunch of grapes on a staff between two was not on account of it's enormous size, as if one man might not easily have carried it, but for fear the grapes should be broken or crushed in his so doing.

† Harmer's Observations, vol. ii. p. 313, where see more.

‡ Complete System of Geography, vol. ii. p. 109, col. 1. Lucat's words (Voyage, tom. i. p. 192.) are—"plus de quarante livres, more than forty pounds;" and observe the French pound is somewhat more than the English.

V. Spoken

V. Spoken of animals. In Kal and Hiph.

To suffer abortion, miscarry, be bereaved of offspring by it's untimely birth. occ. Gen. xxxi. 38. Exod. xxiii. 26. Job xxi. 10. Cant. iv. 2. vi. 6. Hos. ix. 14.

VI. To cast it's fruit, as a vine. occ. Mal. iii. 11. Comp. Job xv. 33.

VII. In Hiph. To blight, as the land it's fruit. occ. 2 K. ii. 19. Comp. ver. 21.

VIII. Chald. In Ith. השתכל To consider attentively. occ. Dan. vii. 8. As a N. fem. שכלה Understanding. Dan. v. 11, 12. Comp. above Sense I.

שכל occurs not as a V. in Heb. but in Chaldee, from the Heb. כלל, in Kal and Aph. To finish, complete. Ezra iv. 13. v. 3, 11. vi. 14.

שכנס

It denotes *Readiness, forwardness, diligence, alertness.*

I. As a V. in Kal or Hiph. To be ready, forward, diligent, alert. Gen. xix. 27, וישכם אברהם בבקר אל המקום And Abraham was ready in the morning at, or went hastily in the morning to, the place, where he had stood before Jehovah. 2 Chron. xxxvi. 15, And Jehovah the Aleim of their fathers sent to them by the hand of his messengers השכנס (Infinitive) being diligent and sending. So Jer. vii. 13, 25. xi. 7. xxv. 3. Prov. xxvii. 14. & al. freq. Psal. cxvii. 2, It is vain for you משכנסים being forward to rise (and) delaying to lie down. Zeph. iii. 7, But השכנסו השחיתו they were forward, they corrupted (i. e. in corrupting) their doings. Hos. vi. 4, or 5, and xiii. 3, כשל משכנס הלך As the dew, ready or forward to go off. As to משכנס in Jer. v. 8, it seems best to refer that word to the Root משך to draw, and so Aquila and Theodotion render it ἐλακοντες drawing, and Symmachus ἐλακομενοι, and perhaps the LXX nearly to the same sense θηλαμανεις raging with lust. Vulg. emissarii stallions. Comp. under ק I.

This Verb is generally rendered to rise up early, but since it is constructed with קו to rise, Ps. cxvii. 2, rising up is excluded from it's meaning; and since it is very frequently joined with בבקר in the morning early (comp. Josh. vi. 14), it cannot in itself strictly import earliness, though this may sometimes be implied from the circumstances of the case, or from the

context, as in Gen. xix. 2. 1 Sam. v. 3. xv. 12.

II. As a N. שכנס The shoulder of the human body, so called from it's readiness in bearing burdens or the like. See Gen. ix. 23. xxi. 14. xlix. 15. Ps. lxxxi. 7. Isa. x. 27. xiv. 25. And since several men frequently join in carrying one burden between them, hence אחד שכנס One, or united, shoulder denotes one consent, as rendered in our translation, Zeph. iii. 9. So שכנסה Hos. vi. 9, is translated in the text by consent, and in the margin with one shoulder; but perhaps with Bate we should rather refer it, as an Adverb, to Sense I. and render it, Forwardly, eagerly.

Isa. ix. 4, 6, And the government shall be upon his shoulder. "I believe," says Raphaelius in his note on this text, "that because we carry burdens on our shoulders, therefore government is said to be laid upon them." Herodotus [lib. ii. cap. 106.] mentions a statue of Sesostris, king of Egypt, on which some sacred Egyptian letters were engraved, reaching from one shoulder to the other, of this import, Εγὼ τήνδε χώραν ὠμοῖσι τοῖσι ἐμοῖσι ἐκτίσασαυ. I obtained this country by my shoulders." In like manner Pliny, in his Panegyric, cap. 15. Quum abunde expertus esset quam bene humeris tuis sederet imperium. When he had abundantly experienced how well the empire would sit on your shoulders." Thus far Raphaelius. I add, that our Queen Elizabeth concluded one of her speeches to the House of Commons, in answer to a remonstrance about monopolies, thus:—"Princes—cannot themselves look narrowly into all things, upon whose shoulders lieth continually the heavy weight of the greatest and most important affairs*."

Psal. xxi. 13, כי השתמו שכנס For thou shalt put them the shoulder or shoulder-wise, i. e. thou shalt make them turn the shoulder or the back. To this sense Symmachus, Ὅτι ταξίς (al. θησίς) αὐτὸς ἀποστροφῆς. See Merrick's Annot. Comp. Ps. xviii. 41, under עף IV.

III. As a N. שכנס A district, portion of a country, as the shoulder of the back. occ. Gen. xlviii. 22. Comp. כתף IV.

*Rapin's History by Tindal, folio, vol. ii. p. 155, at the year 1601.

IV. As

IV. As a N. fem. שכמה *The shoulder-bone, or blade.* occ. Job xxxi. 22. Comp. under כחם I.

שק

I. In Kal, *To dwell, inhabit, particularly in a tent or tabernacle.* Gen. ix. 27. xiv. 13. Ps. lxxviii. 60. Deut. xxxiii. 16. שכני כנה Those who dwell in the bush, i. e. the Aleim. See Exod. iii. 4, 6. But comp. Jer. xlix. 16. Obad. ver. 3. Also in Kal and Hiph. *To place, to cause to dwell or inhabit, particularly in a tent or tents*.* Jer. vii. 3, 7, 12. Job xi. 14. Ps. lxxviii. 55. As participial Ns. שכן *An inhabitant.* Isa. xxxiii. 24. Hos. x. 15. Prov. xxvii. 10. Jer. vi. 21. משכן, plur. משכנים and משכנת *A place to dwell in, an habitation.* Isa. xxii. 19. Jer. ix. 16. Ezek. xxv. 4, & al. Particularly, *A tent or tabernacle.* Num. vii. 24. xxiv. 5, & al. Also *The sacred tabernacle, for God to dwell in among men.* See Exod. xxv. 8, 9. xxix. 45, 46. Lev. xxvi. 11, 12. Num. xxxv. 34.

II. In Kal, *To remain, rest, continue.* Exod. xxiv. 16. xl. 35. Num. x. 12. Job iii. 5. Ps. xvi. 9. Nah. iii. 18, *rest, sit still.* In Hiph. *To cause to remain or rest.* Josh. xviii. 1. Ezek. xxxii. 4.

III. As a N. שכן rendered *A knife.* See under שך III.

DER. Greek Σκηνή *a tent*, and it's derivatives; whence Lat. *Scena*, Eng. *Scene*, *scenic*, *scenography*. Also perhaps, *The skin.*

שכר

To satisfy, satiate.

I. In Kal, *To satisfy thirst, or the desire*

*May we not hence assign the true interpretation of שקן Gen. iii. 24? And Jehovah Aleim caused to dwell, or placed, in a tabernacle at the east of the garden of Eden, the Cherubim, &c. So the word שקן here expresses that there was a tabernacle (resembling, doubtless, the *Mosaic*) in which the Cherubim and emblematic fire or glory were placed from the fall (comp. Wisd. ix. 8.); and which surely continued in the believing line of Seth. Whether this same sacred tabernacle was preserved by Noah in the ark, and remained in the family of Eber, till the descent of the children of Israel into Egypt, and was brought up by them from thence, I pretend not to determine. Certain it is from Exod. xxxiii. 7—9. (comp. Exod. xvi. 33, 34. 1 Sam. iv. 8.), that the Israelites had a tabernacle or tent (see 2 Sam. vii. 6.), sacred to Jehovah, before that erected by Moses; and it appears from Amos v. 26, and Acts vii. 42, that soon after the Exodus the idolaters and apostates had such likewise for their idols. Comp. under שך I.

of drinking (as שבע of eating), to drink heartily or freely, to be cheered with drink, in a middle or indifferent sense. Gen. xliii. 33, (where Eng. Translat. were merry) Can. v. 1. And so I apprehend the word is used, Gen. ix. 21. Comp. under מלל I. In like manner the Greek μεθύσκειν, by which the LXX often render שכר, sometimes signifies to drink freely, though not to drunkenness, and is plainly used in this sense John ii. 10. As a N. fem. שכרה *A being satisfied or cheered with drink.* occ. Hag. i. 6; where it is applied to שתה drinking, as שבעה to eating.

II. In Kal, *To satisfy one's lust of drinking, even to inebriation, to be drunk, intoxicated with liquor.* Jer. xxv. 27. Lam. iv. 21. Comp. Isa. xxix. 9. xlix. 26. In Kal and Hiph. *To make drunk, inebriate.* Hab. ii. 15. Jer. xlviii. 26. li. 7, 39, 57. Applied metaphorically to arrows. Deut. xxxii. 42. In Hith. השכר *To be drunken, make oneself drunk.* occ. 1 Sam. i. 14. As Ns. שכר *Drunk, a drunkard.* 1 Sam. xxv. 36. Isa. xxviii. 1, 3. Also, *Intoxicating or inebriating liquor in general, Siccera*, It is once used for wine, Num. xxviii. 7. (comp. Exod. xxix. 40.); but most commonly for any inebriating liquor besides wine. So *Aquila, Symmachus* and *Theodotion* render it in Isa. xxviii. 7, by μεθυσμα. Lev. x. 9. Num. vi. 3. Isa. xxviii. 7, & al. freq. Jerome † informs us, that in Heb. "any inebriating liquor is called Siccera, whether made of corn, the juice of apples, honey, dates, or any other fruit." As a N. שכר *Drunkenness.* occ. Ezek. xxxiii. 33. xxxix. 19.

III. In Kal, *To satisfy, or give a satisfaction for service done, or to be done, to hire, to reward.* Deut. xxiii. 4. Jud. ix. 4. xviii. 4. Prov. xxvi. 10, & al. freq. In Niph. *To be hired, let out for hire.* 1 Sam. ii. 5. In Hith. השכר *To let oneself out for hire.* occ. Hag. i. 6, twice. As a N. שכר *Satisfaction, hire, wages, reward for service or labour.* Gen. xxx. 28, 32, 33, & al. freq. עש שכר Isa. xix. 10, *Those who make gain or earn wages.* As a N. שכיר *A hired servant, a mercenary.* Exod. xii. 45. xxii. 15. Lev. xix. 13, & al. freq. As a N. fem. in Reg. שכירת *Hire, wages, re-*

† Epist. ad Nepotianum De Vita Clericorum, and in Isa. xxviii. 1.

ward.

ward. occ. Gen. xxix. 15. xxxi. 7, 41. Ruth ii. 12. As a N. כשר *A compensative present*, made on account of benefits received. occ. Ps. lxxii. 10. Ezek. xxvii. 15. In the former passage the LXX render it *δωρα gifts*, in the latter *μισθός, rewards*.

ו
"o loose, loosen, let loose.

. To loose, loosen, as a shoe or sandal from the foot. occ. Exod. iii. 5. Josh. v. 15. So the LXX λυσον, and Vulg. solve; and Symmachus in Exod. ὑπολυσαι.

I. To let loose, as corn from the handfuls in which it is gathered. occ. Ruth ii. 16. So Montanus solvendo solvetis.

II. To loosen or cast it's fruit, as the olive-tree. occ. Deut. xxviii. 40.

V. To dissolve, as the animal frame in death. Qu? Comp. under נש II. occ. Job xxvii. 8.

. As a N. שול, plur. in Reg. שולי The loose-flowing skirt or skirts of a garment, Symmachus. Exod. xxviii. 33. Nah. iii. 5, & al. freq. Comp. Isa. vi. 1.

I. As a N. שול Looseness, licentious freedom, rashness. occ. 2 Sam. vi. 7. Comp. 1 Chron. xiii. 10, and under שש II.

II. Chald. As a N. שול, Licentiousness, licentious speech. occ. Dan. iii. 29; where Theodotion βλασφημιαν, and Vulg. blasphemiam, blasphemy.

III. Chald. As a N. שול Negligence. See under שש III.

ו I. To loose or loosen entirely, to strip off, as clothes. It occurs not as a V. strictly in this sense, but as a participial N. שולל (Keri and Complut. שולל) Stript of clothes. occ. Mic. i. 8; where Vulg. spoliatus spoiled, but LXX ανυποδετος unshod, without sandals. Comp. above ש I.

. To strip off, spoil, as goods or things. Ezek. xxvi. 12. xxix. 19. xxxviii. 12, 13. Also, To strip, spoil, as persons. Ezek. xxxix. 10. Zech. ii. 8. In Hith. שולל To make oneself, or become, a spoil. occ. Isa. lix. 15. Ps. lxxvi. 6; in which latter text שולל is in the Chaldee form, with the initial מ instead of נ; and this seems some confirmation of the common opinion, that this Psalm was composed on occasion of the miraculous destruction of Sennacherib the king of Assyria's army, 2 K. xix. 35. So in the LXX it is entitled Ωδη προς τον Ασσυριον An Ode concerning the Assyrian, and in the Vulg. Can-

ticum ad Assyrios. As Ns. שול Spoil, plunder, prey. Gen. xlix. 27. Exod. xv. 9. Josh. vii. 21, & al. freq. שול Nearly the same. occ. Job xii. 17, where Aquila Λαφυρα a prey, and LXX Λικμαλωτες carniæres.

DER. Gr. συλαω to spoil. Perhaps, Lat. solvo to loose, whence solutus, solutio, and in composition absolvo, dissolvo, resolvo, whence Eng. solution, absolve, dissolve, resolve, absolution, dissolution, resolution, &c. Also, A shell, and shale, a husk. SHAKESPEARE.

שלב

I. To be disposed or put in order, to correspond, answer. Hence as a Participle Hiph. fem. plur. שולב Answering, corresponding. occ. Exod. xxvi. 17. xxxvi. 22. So the LXX αντιπικτοντες.

II. As a N. masc. plur. שולב Parallel ledges, horizontal projections correspondent to each other; so LXX εξεχομενα projections: or according to others, The little pillars or upright standards by which the upper and lower brazen tables of the bases were connected, and which answered each other. occ. 1 K. vii. 28, 29; on which passage see Scheuchzer's Physica Sacra.

DER. A shelf, a slab. Qu?

שלג

The radical idea of this word seems to be nearly the same as that of the Greek σελαγω, σελαγιζω, which appear to be evidently derived from it, namely, To be bright, shine, "splendeo, fulgeo." Herderic.

As a N. שולג Snow, from it's shining whiteness, which is often taken notice of in Scripture. See Exod. iv. 6. Num. xii. 10. Ps. li. 9. Isa. i. 18. Lam. iv. 7.

Ps. cxlvii. 16, He giveth his snow, like wool: "Sir John Chardin tells us, that towards the Black Sea, in Iberia, and Armenia, and he should imagine therefore in some other countries, the snow falls in flakes as big as walnuts, but not being hard or very compact, it does no other hurt than presently covering and overwhelming a person." Such large flakes of snow are not common in England, though they may be sometimes observed even larger than those just mentioned,

* Harmer's Observations, vol. i. p. 16, Note.

3 B

whence

whence I suppose our expression of *fleeces of snow*. Comp. under שֶׁל I.

Prov. xxv, 13, *As the cold of snow in the time of harvest (so is) a steady agent to those who send him; for he refresheth the soul of his master.* This seems plainly to allude to the ancient custom of cooling their wine and other liquors, by putting preserved snow, as we do ice, into them, which is still much practised in the hot eastern countries, particularly in Syria*. It appears from *Xenophon* that the Greeks had the same practice, *Memor. Socrat. lib. ii. cap. i. § 30*, where *Virtue* says to *Pleasure*, "You provide expensive wines, και το δαπνός χιονα περιβύουσα ἡγεῖς; and run about in summer to procure snow." See *Simpson's Note*. Jer. xviii. 14, *Will the snow of Lebanon fail from the rock of the field? or will the issuing cold flowing waters (from that mountain namely) be exhausted?* (See *Targ. LXX*, and *Vulg.*) No more could I fail my people if they trusted in me. Comp. ch. ii. 13. "The chief benefit the mountain of Lebanon serves for, is, that by it's exceeding height it proves a conservatory for abundance of snow, which thawing in the heat of summer affords supplies of water to the rivers and fountains in the vallies below." *Maunderell's Journey*, at May 6.

Prov. xxvi. 1, כְּשֶׁל בְּקֵץ, *As snow in spring, and as rain in harvest, so honour is not durable for a fool.* All three in such circumstances do mischief. "The [beginning of the] month of February (O.S.) is the usual time at Jerusalem for the falling of snow†." קץ or the awakening season therefore must here denote the time subsequent to that, and (as the text shews) previous to קציר or the harvest, i. e. the end of February, March, &c.

From the Noun, שֶׁל is once used as a Verb, Ps. lxxviii. 15, *When the Almighty scattered kings בָּהּ for her* (i. e. the dove, or triumphant people of God, mentioned in the preceding verse), וְשֶׁל, it snowed, (3d pers. fut. fem. sing. used impersonally as חִטְּשִׁיר it rained, *Amos iv. 7.†*)

* See *Harmer's Observations*, vol. i. 393, &c.; *Complete Syst. of Geography*, vol. ii. p. 99, col. 1.

† See *Dr. Shaw's Travels*, p. 335, text and note. Comp. 2 Sam. xxiii. 20.

‡ Comp. Job וְשֶׁל Job xxv. 32. חִטְּשִׁיר Job xxi. 3. וְשֶׁל Ezek. xii. 23, 28. וְשֶׁל Ezek. xxv. 10, where see *LXX* and *Vulg.*

in *Salmon*, a mountain near *Schechem*, Jud. ix. 48. But what is the meaning of the expression, *It snowed in Salmon?* Is it not that every thing seemed as bright and cheerful to the minds of God's people, as *Salmon* does to their eyes when glistening with snow? So *Buchanan* in his version,

Squalida quæ luctu et tenebris Solyima ante jacebat,

Nivea tum luce refulsit:

*Ceu nive vicinus inter candentia colles
Salmonis culmina fulgent.*

As snow is much less common, and lies a much shorter time, in Judea than in England, no wonder that it is much more admired. Accordingly the son of *Sirach* speaks of it with a kind of rapture, *Eccclus. xliiii. 18*, or 20, Καλλος λευκοτης αυτης εκθαυμασει οφθαλμος, και επι τη υετη αυτης εκσησεται καρδια. *The eye will be astonished at the beauty of it's whiteness, and the heart transported at the raining of it.* And this passage, I think, affords a good illustration of the Psalmist||.

DER, *Sleek*. Also, Lat. *siligo*, a very white kind of corn.

שֶׁל

With a radical (see 2 K. iv. 28.), but mutable or omissible, ה.

I. To be quiet, easy, secure. Job xii. 6. Jer. xii. 1. Lam. i. 5. Comp. Job iii. 26. In a Hiph. sense, *To make quiet, easy, secure.* occ. 2 K. iv. 28. So *Montanus* securam reddas. It is here equivalent to חִטְּשִׁיר fail, ver. 16, and accordingly *Bate*, Crit. Heb. explains it by giving a false ease and peace of mind. As נָשָׁא Quiet, secure. Job xvi. 12. Ezek. xxiii. 42. Also, *Quietness, ease.* occ. Job xx. 20. שָׁלֵי Quiet, security. occ. 2 Sam. iii. 27. שָׁלֵי Quiet, secure. Job xxi. 23. Jer. xlix. 31. As a N. fem. שְׁלֹחַ, in Reg. שְׁלֹחַ Quietness, security. Ps. cxxii. 7. Prov. i. 32. xvii. 1. Ezek. xvi. 49. Comp. Jer. xlix. 31. In 1 Sam. i. 17, שְׁלֹחַ might be rendered thy peace, quiet or content, but observe that fourteen of Dr. Kennicott's Codices now read שְׁלֹחַ thy petition, as one more did originally.

Chald. As a N. שְׁלֹחַ Quiet, secure. occ.

|| Thereader may find other interpretations of this very difficult text of the Ps. in Dr. Chandler's History of the Life of K. David, vol. ii. p. 69, &c.

Das.

- Dan. iv. 1, or 4. As a N. fem. in Reg. שלום *Security, tranquillity*. occ. Dan. iv. 24, or 27.
- II. *To be easy, careless, negligent*. occ. 2 Chron. xxix. 11; where LXX διαλείπτει *intermit, leave off*, Vulg. *negligere to neglect*.
- III. Chald. As a N. של נְגִלְגָּנְסָה *Negligence, neglect, fail*. occ. Ezra iv. 22. vi. 9. Dan. vi. 4, or 5.
- IV. As a N. fem. in Reg. שלית. occ. Deut. xxviii. 57. It is strangely rendered by the LXX and Vulg. *The secundine or after-birth*. The Targum seems to come nearer to it's true meaning by interpreting it וְעֵר בְּנִיָּהּ *her little child*. So Eng. Translat. *young one*, and Montanus still closer, *parvulam little (daughter)*. The word seems properly to express a *young female child, quiet, secure, and easy*, and apprehending no harm or mischief—A most affecting image! The ב in בשלית is not radical, as I once thought with Bate it might be. This appears from ב's being prefixed, as a Particle, to the three preceding, and to one following N.
- V. As a N. masc. with a radical ה, שלח *Shiloh, the giver of peace, tranquillity, or security; the Saviour, Salvator*. occ. Gen. xlix. 19; where the Samaritan Pentateuch, and at least twenty-six of Dr. Kennicott's Hebrew Codices read שלח without the ה, but the sense is nearly the same. The word is a title of the Messiah, as the three Chaldee Targums rightly explain it; that of Onkelos by משיחא *The Messiah*, and those of Jerusalem, and of Jonathan Ben Uziel by מלכא משיחא *The King Messiah*.
- Böchart has shewn, vol. i. 443, 4, that the fabulous account of *Silenus*, the drunken companion of *Bacchus*, in the Greek and Roman mythology, took it's rise from a horrid distortion of Jacob's prophecy concerning שלח, from which name *Silenus* is an easy derivative. And for further satisfaction see Böchart himself, and the learned Mr. Spearman's Letters on the LXX Translation, and Heathen Mythology, p. 100.
- VI. As a N. fem. שלו, plur. שלוים, *The quail, or collectively, quails*, so called, I apprehend, from their remarkably living in ease and plenty among the corn. "An amazing number of these birds," says

Hasselquist, *Travels*, p. 209, "come to Egypt at this time (i. e. in March), for in this month the wheat ripens. They conceal themselves amongst the corn, but the Egyptians know extremely well that there are thieves in their grounds; and when they imagine the field to be full of them, they spread a net over the corn, and surround the field, at the same time making a noise, by which the birds are frightened, and endeavouring to rise, are caught in the net in great numbers, and make a most delicate and agreeable dish." Abbé Pluche tells us in his *Histoire du Ciel*, tom. i. p. 247, that the quail שלו was among the ancient Egyptians the emblem of *safety and security*.

Several learned men, particularly the famous *Ludolphus*, our Bishop *Patrick* and *Scheuchzer*, have supposed that the שלח eaten by the children of Israel in the wilderness were locusts. But, not to insist on other arguments against this interpretation, they are expressly called, Psal. lxxviii. 27, שרשר *flesh*, which surely locusts are not; and the Heb. word is constantly rendered by the LXX ορνυγομυττα *a large kind of quail*, and by the Vulg. *coturnices quails*. (Comp. Wisd. xvi. 2. xix. 12.) occ. Exod. xvi. 13. Num. xi. 31, 32. Ps. cv. 40. And on Num. xi. 31, 32, observe that נאמתיים should be rendered, not *two cubits* high, but, as Bate translates it, *two cubits distant*, i. e. from each other; for, as * he well observes, quails "do not settle, like the locust, one upon another, but at small distances." And had the quails lain for a day's journey round the camp, to the great height of two cubits, or nearly three feet, the people need not have been employed two days and a night in gathering them. The spreading them round the camp was in order to dry them for use in the burning sands, as is still practised in Egypt. See *Harmer's Observations*, vol. ii. p. 439, &c. and *Merrick's Annotation* on Ps. cv. 40.

DER. Lat. *Salus, saluto, salubris, salvus*, &c. and Eng. *salute, salubrious, salve, salvation*. Also French *sauf*, whence Eng. *safe*.

שלו

I. In Kal, *To send*, in almost any manner,

* Note in *New and Literal Translation*, &c.

to send forth, out, or away. Gen. iii. 23 viii. 7. xxi. 14. xxiv. 56 2 K. xiv. 9. & al. freq. In Niph. *To be sent.* occ. Esth. iii. 13; where נשלח seems to be for נשלחו. In Hiph. *To send.* Exod viii. 21. Lev. xxvi. 22. As a N. fem. מְשַׁלְּחָה *A sending, immission.* occ. Psal. lxxviii. 49. Also, *A dismissal, discharge.* occ. Eccles. viii. 8.

II. *To send or shoot forth, as arrows.* 2 Sam. xxii. 15. Psal. cxliv. 6. As a N. מִשְׁלֹחַ *A missile or missive weapon, a dart or javelin.* 2 Chron. xxiii. 10. xxxii. 5. Job xxxiii. 18, literally, *and his life passing on the javelin, as we say, falling on the sword.* Neh. iv. 11, 17, or 17, 23, which verse may be considered as a continuation of Nehemiah's speech, *And neither I, nor, &c. will put off our clothes, each (with or having) a javelin and water, i. e. necessities, being understood before מִשְׁלֹחַ, and the ו at the end of that word being prefixed to הַמִּיָּד.* Comp. under חָרַצַּב. On Joel ii. 8, see under בָּעַר 2.

III. *To employ* Ps. l. 19.

IV. Joined with יָד the hand, or אֶצְבָּע the finger, *To stretch forth.* Gen. iii. 22. viii. 9. Isa. lviii. 9. Does not this last text refer to the insolent behaviour of the Jewish masters in giving their orders, not by speaking, but by signs of the hands, as is still usual with the great men in the East, particularly the Turks and Persians? See Harmer's Observations, vol. ii. p. 124. Comp. under עָנָה V. on Psal. cxxiii. 2. Joined with מַגֵּל a sickle, *To thrust forth.* Joel iii. 18.

V. As a participial N. masc. plur. מְשַׁלְּחִים *Gifts or presents sent or transmitted from one to another.* occ. 1 Kings ix. 16. Mic. i. 14.

VI. *To emit, send or shoot forth, as a tree its branches.* occ. Psal. lxxx. 12. Ezek. xvii. 6, 7. xxxi. 5. Comp. Gen. xlix. 21. Ps. xlv. 3, וּמִשְׁלַחַם *and madest them, i. e. our fathers, shoot out and spread, like a vine, answering to the preceding מְשַׁלְּחֵם plantedst them.* Comp. Ps. lxxx. 12. Ezek. xvii. 6; and see Ainsworth on Ps. and Merrick's Annot. As a N. masc. plur. in Reg. מְשַׁלְּחוֹ *Branches or shoots sent forth from a tree.* occ. Cant. iv. 13; where both the LXX and Vulg. preserve the idea of the word, the former rendering it by ἀποσολαι, the latter by emis-

siones. Fem. plur. in Reg. מְשַׁלְּחוֹת The same. occ. Isa. xvi. 8.

VII. As a N. מִשְׁלֹחַ *A table, which is "set out or put forth to place provisions upon."* Bate. Jud. i. 7. 1 Sam. xx. 29, 34. On 1 Kings xviii. 19, see Harmer's Observations, vol. iv. p. 436.

The table of shew-bread is often called by this name. This table being made of Shittim wood (LXX ξύλα ἀσχητὰ incorruptible wood) and both overlaid and crowned with gold, was a type of the compound nature of Christ, God-man, invested with regal power, whose flesh should never see corruption, but be given for the Life of the World. See Exod. xxv. 23, & seq. Comp. John vi. 51, and Mr. Catcott's first Sermon on the Tabernacle. It appears from Isa. lxxv. 11. that the idolaters had such tables in their worship. Comp. under מִנְחָה IX. and 1 Cor. x. 21. Both the altar of incense, and that of burnt-offerings, are called מִזְבֵּחַ from their resemblance to tables on which provisions are placed. See Ezek. xli. 22. xlv. 16. Mal. i. 7.

DER. Greek ἐσλῶ to send, whence in composition ἀποσολος, ἐπισολῆ, &c. and Eng. apostle, apostolic, epistle, epistolary.

שָׁלוֹט

To be over or before, either for protection or rule.

I. As a N. masc. plur. מְשַׁלְּטִים *Shields, arms of protection or defense.* 2 Sam. viii. 7. 2 K. xi. 10.

II. In Kal, *To rule, have dominion, authority, or power.* It is followed by ו or על, Esth. ix. 1. Ps. cxix. 133. Eccles. ii. 19. viii. 9. Neh. v. 15, & al. In Hiph. *To make to rule, to give power.* Eccles. v. 18. vi. 2. As a N. מְשַׁלֵּט *One who is appointed ruler, a constituted ruler or governor.* Gen. xlii. 6. Eccles. viii. 8. As a N. fem. מְשַׁלֶּטִּים *Imperious, domineering.* occ. Ezek. xvi. 30. As a N. מְשַׁלְּטָה *Power, authority.* Eccles. viii. 4, 8.

III. Chald. As a V. with ו or על following, *To have rule, authority, or power over.* See Dan. ii. 39. iii. 27. v. 7. vi. 24.

Dan. iv. 23, or 26, *From the time that, or as soon as, thou shalt know that שָׁלוֹטֵן the Heavens do rule.* A comparison of this with the immediately preceding verse and with ver. 14, or 17, and with ch. v. 21, does, I think, clearly determine, that

that by שלש here is denoted *absolute*, not delegated, rule or authority, and that by שמים the heavens, are signified the true Aleim, or Persons of Jehovah. (See שמים under ש XII.) Comp. Ezra iv. 20. In Hiph. *To make a ruler*. Dan. ii. 48. As a N. שלש A ruler, one who hath authority or power. Dan. ii. 10. As a N. שלטן Power, dominion. Dan. iv. 19. vi. 26. & al. As a N. masc. plur. in Reg. שלטני or שלטוני Governours. Dan. iii. 2, 3.

DER. Shield, shelter. Also Arabic שלطان A Sultan.

שלך

I. In Kal and Hiph. *To cast, cast down or away*. Gen. xxxvii. 20, 22. Josh. x.

11, 27, & al. freq. Jud. ix. 17. וישלך את And threw his life before (him)

i. e. hazarded, exposed it in battle—ΨΤ-ΧΗΝ ΠΑΡΑΒΑΛΛΟΜΕΝΟΣ, σωλεμίζειν, as Homer expresses it, Il. ix. lin. 322. Comp. Wetstein, Var. Lect. on Phil. ii. 30.

II. *To let go*, i. e. gently, without violence. Gen. xxi. 15; where observe that Ishmael was now between fourteen and seventeen years of age; but had he been an infant, surely his tender mother would not have cast him from her*.

III. *To let fall, cast*, as an olive-tree doth it's flowers. Job xv. 33. As a N. fem. שלכת A casting, as of the leaves of a tree. occ. Isa. vi. 13. Thus it is rendered in our Translation, when they cast their leaves; but שלכת seems rather to mean a casting down or felling, as of the tree itself. The whole verse may be thus translated and explained. And (though) a tenth (shall) yet (be or remain) in it (the land of Judea mentioned in the preceding verse, namely after the taking of Jerusalem and the havoc of the Jews by Titus) that (tenth) also shall be again cleared off (comp. Num. xxiv. 22. in Heb. This was dreadfully accomplished in the second destruction of the Jews by Adrian); as an oak and an ilex, whose stock remains בעלכת in felling, or when they are felled, the holy seed (shall be) it's, i. e. the land's or nation's, stock. Comp. Rom. xi. 16, 28, 29; and see Witrings's Comment. on Isa. and Bp. Lowth's Note.

IV. As a N. שלך A kind of sea-fowl, the

* See by all means Harmer's Observations, vol. iv. p. 324, &c.

cataract or plungeon. So the LXX Καταρακτης, which Suidas explains by εἶδος ὄρνις θαλασσίω a kind of sea-fowl. It's Heb. and Greek names are taken from a very remarkable quality, which is, that when it sees in the water the fish on which it preys, it flies to a considerable height, then collects it's wings close to its sides and darts down, like an arrow, on it's prey. See Bochart, vol. iii. p. 278, and Johnston, Nat. Hist. de Avibus, p. 94, who adds, that by thus darting down it plunges a cubit depth into the water, whence, evidently, it's English name plungeon. occ. Lev. xi. 17. Deut. xiv. 17.

שלם

To make whole, entire, complete, integrare, perficere.

I. In Kal, *To complete, perfect, finish*. 1 K. ix. 25. Also, In a Niph. sense, *To be completed, finished*. 1 K. vii. 50. 2 Chron. v. 1. viii. 16. Isa. lx. 20. In Hiph. *To complete, finish, make an end of*. Job xxiii. 14. Isa. xxxviii. 12, 13. xlv. 26. Comp. Dan. v. 26. As a participial N. שלם Whole, entire, complete, perfect. Gen. xv. 16. Deut. xxv. 15. xxvii. 6. 1 K. viii. 61, & al. freq. Zech. viii. 12, The seed (shall be) שלם prosperous, so our translators render it, but rather perfected, i. e. in the fruit it produces, τελεσφορμενον. See Greek and English Lexicon in Τελεσφορεω. Chald. in Pehil שלים Finished. Ezra v. 16.

II. *To make up, or make good*, as a loss, re-sarcire. Used absolutely, Exod. xxi. 34. xxii. 5, 6, & al. freq. Also, Transitively. *To repay or restore one thing for another*. Exod. xxi. 36. xxii. 1, & al. freq. Comp. Gen. xlv. 4. Job xxxiv. 33, He hath requited that which is from thee (as חסכני what came from him, 1 Kngs xx. 33.); but thou hast despised (his correction namely). Comp. ch. v. 17, and see Scott. As a N. fem. in Reg. שלמת Retribution, recompense. occ. Psal. xci. 8. As a N. masc. plur. שלמים Recompenses, rewards. occ. Isa. i. 23. Chald. In Hiph. *To restore*. Ezra vii. 19.

III. *To make up a difference*. In Kal, *To have peace, be at peace*. occ. Job xxii. 21. As a Participle paoul or participial N. שלום At or in peace. Gen. xliii. 27. 1 Sam. xxv. 6. Job v. 24. In Hiph. *To make peace*. Deut. xx. 12. Josh. x. 1, 4, 3 B 3 & al.

& al. freq. As a N. שלום, and sometimes, though rarely, שלום, *Peace, reconciliation, tranquillity*; also, *Happiness, welfare* in general; for every blessing, temporal and spiritual, is included in restoring man to that *peace* with God (and I may add in a lower sense with the whole creation) which was lost by the fall. See Deut. ii. 26. xx. 10. xxiii. 6. Josh. x. 1. Gen. xv. 15. xxviii. 21. xli. 16. xliii. 27, 28. 2 K. ix. 22. Hence the expression שלום לשלום *to petition or wish for happiness* to another. See Exod. xviii. 7. Judg. xviii. 15. 1 Sam. xxv. 5, 6. But since in this world *happiness or welfare* is by no means certain or constant, hence שלום is used in an indifferent sense like the N. *success*, and Verb *fare* in English; Gen. xxxvii. 14.—*Go now and see how it fareth with thy brethren, and how it fareth with the flocks.* Comp. Esth. ii. 11. Gen. xliii. 27. And in this view I would understand שלום or, as thirty-four of Dr. Kennicott's Codices read שלום, Jer. xxii. 11, *Thus saith Jehovah אל שלום concerning the success of the son of Josiah king of Judah, who reigned instead of Josiah his father.*—Now this son was *Jehoiakim*, 2 K. xxiii. 30. 2 Chron. xxxvi. 1; and since by 1 Chron. iii. 15, Josiah had a fourth son called *Shallum*, שלום, it would seem very odd and puzzling for the prophet to call Josiah's successor by the same name.

IV. As a N. שלם A kind of sacrifice, a *peace-offering*. It occurs once in the singular, Amos v. 22; but frequently in the plural, שלמים *Peace-offerings*. Exod. xx. 24. xxiv. 5, & al. So called as eminently typifying the *peace and reconciliation* of God with man, through the death of the *Prince of Peace* (Isa. ix. 6.), of HIM who is *our Peace* (Eph. ii. 14.); for it must be particularly observed, that of these sacrifices both God and Man, both Priest and People, were to partake. See Lev. vii. 11, & seq. Comp. Rom. v. 1, 10. 2 Cor. v. 18, 19. Eph. ii. 14—17. Col. i. 20.

V. As a N. fem. שלמה An outer garment, covering the whole body; q. d. A complete covering. It seems to have been much the same kind of garment as the *hyke*, which is still worn by the Kabyles

and Arabs in Africa and the Levant. "These *hykes*, or blankets, as we should call them, are of different sizes, and of different qualities and fineness. The usual size of them is six yards long, and five or six feet broad, serving the Kabyle or Arab for a *complete dress* in the day; and as they sleep in their raiment, as the Israelites did of old, Deut. xxiv. 13, it serves likewise for his bed and covering by night.—The *plaid* of the Highlanders in Scotland is the very same." Dr. Shaw's Travels, p. 224, 225. See Exod. xxii. 26, 27. 1 K. xi. 29, 30. Ps. civ. 2.

VI. As a N. fem. שלמית, or, according to the reading of many of Dr. Kennicott's Codices, שלמית, occ. Cant. vi. 13, or vii. 1, twice. It is rendered *Skulamite*, but might perhaps be more justly expressed *Salemite*, and seems to be the appellation, not of Solomon's Egyptian bride, but of his * former or Jewish wife, so called from שלם Salem or Jerusalem, the place of her birth. Comp. Ps. lxxvi. 3.

שלף
To draw, or push out, or off.

I. To draw out, as a sword. See Josh. v. 13. Jud. iii. 22. viii. 10. 1 Chron. xxi. 5, & al. freq. Job xx. 25, שלף He (i. e. God) draweth out, from the quiver namely, the arrow shot out of the brazen bow just mentioned, and it cometh out of his body.

II. To draw, or pluck off, as a shoe. Ruth iv. 7, 8.

III. Intransitively, To push out, unsheath, as corn it's ear. occ. Ps. cxxix. 6. Aquila renders it ανεβαλεν *sprung up*. See Harmer's Observations, vol. ii. p. 462, &c.

שלש

I. As Ns. of Number, שלש and שלשה, שלשה and שלוש Three. Gen. v. 22. ix. 19. Esth. i. 3. iii. 12, & al. freq. Plur. masc. שלשים and שלושים Thirty. Gen. v. 3. Esth. iv. 11, & al. freq. Also, Of the third generation. Gen. i. 23. Exod. xx. 5. שליש The third. Gen. i. 13. ii. 14. xxi. 4, & al. freq. Fem. שלשית The third. 1 K. xviii. 1. xxii. 2, & al. Also, A third or third part. 2 Sam. xviii. 2. 2 K. xi. 5. So שלשית and שלשה

* See Harmer's Outlines of a New Commentary on Solomon's Song, p. 169, and Note in Mrs. Francis's Poetical Translation.

Num.

Num. xv. 6, 7. xxviii. 14. Fem. שלשה
A third. occ. Isa. xix. 24.

II. To divide into three parts, q. d. to third.
occ. Deut. xix. 3. So the LXX τριμ-
μοις, and Vulg. in tres æqualiter partes
—divides.

III. To do a third time, to treble or triple,
q. d. tertiare. occ. 1 K. xviii. 34, twice.
As a Participle or participial N. שלש
Treble, triple, tripled. occ. Eccles. iv. 12.

IV. As a participial N. Spoken of animals,
שלש, fem. כשלש, Three years old. occ.
Gen. xv. 9, thrice.—of a building, Of
three stories. occ. Ezek. xlii. 6. Comp.
Gen. vi. 16.

V. As a N. שלש and של A certain mea-
sure of capacity, containing a third part
of some other known and common mea-
sure, q. d. A tierce (Eng. marg.); but as
this in English denotes the third part of
a pipe, so it is probable, from a compari-
son of Ps. lxxx. 6, with Isa. xl. 12, which
are the only places where the word occurs
in this sense, that it denotes the third part
of the Bath, and so is equal to somewhat
more than two gallons and a half Eng-
lish.

VI. As a N. masc. plur. שלשים Three-
stringed instruments of music. occ. 1 Sam.
xviii. 6. So עשור is used for a ten-stringed
instrument. See under עשר III.

VII. As a N. שלש, שליש, שלוש A com-
mander, a general; properly a third man,
so called, perhaps, because in military af-
fairs he was third from the king, the ge-
neralissimo or commander in chief being
immediately above him: (but comp. be-
low Sense VIII.) 1 K. ix. 22. 2 K. xv. 25.
1 Chron. xi. 11, & al.

We read Exod. xiv. 7, And he (Pharaoh)
took six hundred chosen chariots, and all the
chariots of Egypt, and שלוש Captains
(third men) על כלו over all this (arma-
ment namely; so Vulg. Duces totius
exercitus) or over all these chariots, not
over every one of them, as we translate it;
and the words express no more than that
there were several generals or third men*
to command the chariots: agreeably to

* Since writing the above, I have observed that
the LXX render the Heb. words, καὶ τριστῆς καὶ
τριστῆς and Tristates over all. And Jerome, on
Ezek. xliii. says, "Tristatæ among the Greeks is
the name of the second rank after the royal dignity."
See Flamin, Nobil. in LXX, Exod. xiv. 7, Note c,
in the fifth vol. of Walton's Polyglott.

which we find, Exod. xv. 4, that the
choice of Pharaoh's שליש, or third men,
were drowned in the sea.

VIII. As a N. masc. plur. שלשים, accord-
ing to the reading in Walton's Polyglott,
in Plantin's Interlinear Bible of 1572,
and in thirteen of Dr. Kennicott's Co-
dices, or שלשים according to the Keri,
and seventeen of Dr. Kennicott's Codices.
Prov. xxii. 20. The best and most natu-
ral interpretation of the word in this place
seems to be rules, directions, or the like;
and from this passage in Prov. compared
with the sense of שלש 2 K. vii. 2, 17, 19,
and of שלשים 2 Kings x. 25; and from
considering that the other Hebrew names
of number, as רבע, חמש, &c. to seven
inclusive, are taken from Roots descrip-
tive of some act performed on those re-
spective days of the formation, it may
reasonably be doubted, whether the ideal
meaning of שלש be not to rule, direct, or
the like, and whether the third day might
not be thus denominated, because on that
day the heavens began to exert that rule,
which God had given them on the pre-
ceding day (when he called, or constituted
them שמים Disposers, Gen. i. 8.), in
draining the earth, and causing it to bring
forth vegetables. See Gen. i. 9—13.

IX. As a Participle of time, שלש or שלוש
(formed as יום by day, מתאם and
מתאם suddenly) A third time past. It
is always preceded by חמל, חמל, or
חמל yesterday, lately (which see among
the Pluriliterals in ה), to which it refers,
and denotes some time before. Gen. xxxi.
2, 5. Exod. v. 7, 8, 14. 1 Chron. xi. 2,
& al. freq.

שם

I. In Kal, To place, set, put, generally in
order, with care and art. Gen. ii. 8.
vi. 16. xxiv. 47, & al. freq. In Hiph.
The same. Gen. xxx. 42. xlii. 2, & al.
freq. The formative ה of Hiph. is often
dropped, as in Gen. xxiv. 2. xxxi. 37.
And in Num. xxiv. 21. Obad. ver. 4,
שם seems used for the Participle Hiph.
משם. As a N. fem. in Reg. תשמת A
placing or putting. Lev. v. 21, or vi. 2;
where תשמת The putting, joining, or
striking of the hand, seems to denote sure-
tyship, which was confirmed by that ac-
tion. Comp. Job xvii. 3. Prov. vi. 1.
xvii. 18. xxii. 26.

Hence

Hence perhaps Eng. *To slam*, put one thing for another.

II. *To place, give.* See Gen. iv. 15. Exod. x. 2. 1 Sam. ii. 20. Gen. xlv. 7.

III. In Kal and Hiph. *To constitute, make.* Gen. xiii. 16. xxi. 18. xxvii. 37. xlv. 9. Exod. iv. 21, & al. freq.

IV. In Kal and Hiph. with **נ** following, *To lay upon, lay to the charge of, impute to.* 1 Sam. xxii. 15. Job xxiv. 12.

V. In Hiph. A military term, *To set in array, form.* 1 K. xx. 12. Comp. 1 Sam. xv. 2. 1 Chron. xviii. 6.

VI. *To adjust, set off.* 2 K. ix. 30; where Vulg. depinxit *painted*.

VII. In Hiph. **שם** *To lay up*, i. e. *in mind*, reponere, Isa. xli. 20; where perhaps **לִבְּכֶם** *to your heart* is understood: or rather perhaps, *To attend to, consider*, **לִבְּכֶם** being understood, comp. ver. 22. See under **לֵב** I.

שם על לבו *To put upon his heart, to purpose or resolve in his heart.* Dan. i. 8. Mal. ii. 2.

VIII. As a N. **שם**, plur. fem. שִׁמוֹת.

1. *A name, an articulate sound, which is *placed or substituted for a thing, as it's sensible mark or sign.* Gen. ii. 11, 19. xxv. 13. 2 Sam. vii. 9. viii. 13, & al. freq.

2. *Name, fame, reputation, renown.* See Gen. vi. 4. Num. xvi. 2. 1 Sam. xviii. 30. 1 Chron. v. 24. xiv. 17. xvii. 8. Eccles. vii. 1, or 2. Comp. Ezek. xxiii. 10.

IX. **שם יהוה** *The name of Jehovah*, **שם אלמים** *The name of the Aleim*, and simply **שם** or **חשם** *The name* (Lev. xxiv. 11, 16. Comp. 1 Cor. xii. 3.) are used as titles of the Second Person of the ever-blessed Trinity. Isa. xxx. 27. (comp. ch. xxxvii. 36. 2 K. xix. 35.) Exod. xxiii. 21. (comp. 1 Cor. x. 9.) Deut. xii. 11. Jer. xiv. 7, 21. Ps. xx. 2. liv. 1, or 3. lxxv. 2. (comp. John xii. 28.) The reason of the title seems to be this. A name is the representative of a being or thing; Christ is in the N. T. called *The image of God*, 2 Cor. iv. 4, and *The image of the invisible God*, Col. i. 15; so being not only *Jehovah* or *very God*, but also being the visible Representative of the whole ever-blessed Trinity, he is in the Old Testament styled *The name of Jehovah*, or of

the Aleim. Comp. John xii. 28. xvii. 1, 5, and Greek and Eng. Lexicon in *Onopa* VI.

X. As a Particle of place, **שם** *There, thither.* Jer. ii. 6. Deut. i. 37. Jer. xxii. 11, & al. freq. **שם** *The same.* Gen. xix. 20. xxiii. 13, & al. freq. Job i. 21, *Naked came I out of my mother's womb, and naked shall I return שם thither*, i. e. either into the earth, "the common womb, receptacle, or repository of all the dead." Gen. iii. 19. Eccles. xii. 7," (Clark) or —thither, pointing to the earth, *descri-*

XI. As a participial N. masc. plur. **שמים** *The heavens*, literally, *The disposers, placers* (in which sense the word is plainly used, Isa. v. 20. Mal. ii. 2.) This is a descriptive name of the heavens, or of that immense celestial fluid, subsisting in the three conditions of fire, light, and spirit or gross air, which fills every part of the universe not possessed by other matter. (Comp. under **אֵל** II.) In this not only the birds fly, Gen. i. 20; the meteors, as rain, dew, &c. are formed, see Gen. xxvii. 28. Deut. xi. 11. xxviii. 12. xxxii. 2. Isa. lv. 10; but also the sun, moon, and stars, are, according to the scriptural philosophy, placed not *in vacuo*, but in the same celestial expanse, Gen. i. 14—17. *Aquila and Theodotion* render **שמים** by *Aer*, Job xxxv. 11; and our Translation frequently by *the air*. See Gen. i. 30. vii. 3. 2 Sam. xxi. 10. Prov. xxx. 19. Eccles. x. 20.

This appellation was first given by God to the celestial fluid, or air, when it began to act in disposing and arranging the earth and waters. Gen. i. 8. And since that time the **שמים** have been the great agents in disposing all material things in their places and orders, and thereby producing all those great and wonderful effects, which are attributed to them in the Scriptures, and which it hath been of late years the fashion to ascribe to attraction, gravity, repulsion, &c. which (though the effects are manifest) are, when taken for causes, as occult as the sympathy and antipathy of some of the preceding philosophers. But on this great and important subject, which would soon lead one far beyond the bounds of a Lexicon, I with pleasure refer the reader for further satisfaction to the Rev. Wm. Jones's *Physiological*

* See Mr. Locke's Essay on Human Understanding, book iii. ch. i. and ii.

logical Disquisitions, Disc. ii. and particularly to p. 47, and following. That the *heavens*, under different attributes, corresponding to their different conditions and operations, were, together with the heavenly bodies, the first and grand objects of heathenish idolatry, is certain, not only from the ancient names of their gods, but also from many plain declarations of Scripture. See inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26—28. 2 K. xvii. 16. xxi. 3, 5, xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 13. Zeph. i. 5. Acts vii. 42, 43. Comp. Wisd. xiii. 1—3. The reader may find this point further proved, with a variety of useful learning, and by numerous testimonies, both divine and human, sacred and profane, in the 2d and 4th vols. of Mr. *Hutchinson's Works*. And to these authorities many more might be added from the heathen writings, which abound with them; particularly from the * *very ancient Hymns* called *Orpheus's*, and from † *Phornutus*, the Stoic, *Of the Nature of the Gods*; the former of which are a rich treasure of this kind of learning, and the latter, a philosophical explanation of the heathen worship and ceremonies, written in the reign of the emperor *Nero*†.

It may be here worth observing, that *Phornutus*, in his first chapter, *Περὶ Ουρανοῦ*,

* It is justly observed by the author of *Letters on Mythology*, p. 167, 8, that the hymns which we now have under the name of *Orpheus* are the *very same* which were revered by the *ancient Greeks* as his, and used in their solemn worship. This he proves from an evident and direct reference which *Demosthenes* makes to *Orpheus's Hymn* to ΔΙΚΗ, or RIGHT, in his first speech against *Aristogiton*. (Comp. *Wetstein's Note* on 'H Δίκη, Acts xxviii. 4.) One thing is most certain, that a clear vein of *physical* heathenism runs through them all, which seems to prove them more ancient than the time of *Homer*. The words of *Demosthenes* above referred to are these: Τῶν ἀναρῶν τῶντον καὶ σιμῶν Δίκη, ἣ δ' τὰς ἀγῶνας ἡμῶν τιλεῖται κατὰδικῆς ὁρφεῦς ΠΑΡΑ ΤὸΝ ΤΟΤ ΔΙΟΣ ΘΡΟΝΟΝ φησὶ ΚΑΘΗΜΕΝΗΝ ΠΑΝΤΑ ΤΑ ΤῶΝ ΑΝΘΡΩΠΩΝ ΕΞΟΡΑΙΝ. And the lines of the *Orphic Hymn* in *Eschenbachius's* edition run thus:

Ἡ καὶ Ζηρὸς ἀνακτορὸς τοῦ Διὸς ἐστὶν ἱερὰ ἔστι Ουρανοῦθεν καθορῶσα βίη Διγῶν πολυφύλων.

† Published by *Thomas Gale*, among the *Opuscula Mythologica, Ethica, & Physica*, under the title of ΦΟΡΝΟΥΤΟΥ Θεωριὰ πρὸς Θεοῦ φυσικοῦ.

‡ See also *Porcius De Orig. & Prog. Idol.* lib. ii. cap. 30; and *Leland's Advantage and Necessity of Christian Revelation*, part i. ch. iii.

Concerning Heaven, derives שָׁמַיִם; the Greek name for the *gods*, from Στοις *position* or *placing*. "For the ancients," says he, "took those for gods, whom they found to move in a certain regular manner, thinking them to be the causers of the changes of the air, and of the conservation of the universe. These then are *gods* (Στοι) which are the *disposers* (Σεργεῖς) and formers of all things §." And this species of idolatry was not confined to the ancient Greeks, Romans, and Asiatics, or even to the *old world*. The inhabitants of the *new world*, or *America*, who had any religion at all, were, when first discovered, universally addicted to it. Some of the *West Indian* heathen, among their other *physical* gods, had in particular their *Chemens* or *Chemim*, that is with little variation. שְׁמִי, whom they represented by idols of such a *compound form*, as appears an evident though monstrous perversion of the *cherubic* emblems, and may, in some measure, serve to confirm the explanation above given thereof. Comp. under כַּרֵב V. 1.

שְׁמֵי הַשָּׁמַיִם *The heavens of heavens* are supposed by some to mean only the *highest heavens*; but || "the propriety of the expression seems to arise from the *material heavens* or *celestial fluid* having been at the beginning of the formation, Gen. i. 6, 7, in *two* places; part, within the hollow sphere of the earth, and the much larger part, without. These, when joined, as they soon afterwards were, constituted the שְׁמֵי הַשָּׁמַיִם, or *whole of the material heavens*." And it is, I apprehend, in reference to their *original* situation, that the Psalmist calls them, Psal. lxxviii. 34, קִרְבֵּי שְׁמֵי קִרְבֵּי *the heavens of heavens of old*; where observe, that the latter שְׁמֵי is put in *Regimine* or construction with קִרְבֵּי, which shews that it relates to that N. and not to the preceding Participle רִכְבִּי *riding*; so our Eng. Translat. *which were of old*. See Deut. x. 14. 1 Kings viii. 27. Neh. ix. 6.

XII. As the שְׁמֵי are eminently what *declare* or *exhibit the Glory of God*, Psal. xix. 1, and are, I apprehend, according to that of St. Paul, Rom. i. 20, the created, visible emblem of his *eternal power*

§ Comp. *Herodotus*, lib. ii. cap. 52.

|| See *Greek and Eng. Lexicon* under Τεῖνεν II.

and

and godhead; and as each of the *Three Divine Persons*, and their *economical acts* are described to us in Scripture, by the *three conditions of the heavens*, and their operations (comp. under שָׁמַיִם p. 342, 3.) so the Heb. שָׁמַיִם, and Chald. שְׁמַיָּא, are sometimes used as a name of the *eternal and ever-blessed Trinity*. See 2 Chron. xxxii. 20. (comp. 2 K. xix. 14, 15. Isa. xxxvii. 14, 15.) Dan. iv. 23, or 26. (Comp. under שְׁמַיָּא III.) Psal. lxxiii. 9. (comp. Rev. xiii. 6.) and 1 Mac. iii. 18. (Alexand.) 19, 60. iv. 10. Thus also in the New Testament Οὐρανός *Heaven* is used for *God*. Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18. xx. 4, 5. John iii. 27. So Βασιλεία τῶν Οὐρανῶν, literally, *the kingdom of the Heavens* (plur.), occurs frequently in St. Mat. for *the kingdom of God*. Comp. inter al. Mat. iv. 17, with Mark i. 15; Mat. xix. 14, with Mark x. 14; and Mat. xix. 23, with ver. 24.

XIII. As a N. masc. plur. שְׁמַיִם Some species of *onion*, so denominated from the *regular disposition* of their several involucra, or integuments. occ. Num. xi. 5.

Mr. Hutchinson has ingeniously remarked, (vol. iv. p. 252.) that the worshipping of *onions*, by the Egyptians, with which they have been so sarcastically upbraided by *others of the heathen, was, like the rest of their idolatrous service, merely emblematical. "Our (common) onion," adds he, "is a perfect emblem of the disposition of this fluid system (of the heavens) supposing the root, and top of the head, to represent the two poles. If you cut any one transversely or diagonally, you will find it divided into the same number of spheres, including each other, counting from the sun or centre, to the circumference, as they knew the motions or courses of the orbs (or planets) divided this fluid system into; and so the divisions repre-

* See *Juvenal*, Sat. xv. lin. 9—11.

Porrum & Cepe nefas violare, & frangere morsu.
O sanctas gentes, quibus hæc nascuntur in hortis
Numina!

So *Lucian*, in his *Jupiter Traged.* tom. ii. p. 223, C. edit. *Bened.* where he is giving an account of the different deities worshipped by the several inhabitants of Egypt, says, Πηλυσιωταῖς δὲ Κρομμύων Those of Pelusium worship the onion." Comp. *Plin. Nat. Hist. lib. xix. cap. 6; Minutius Felix*, cap. xxviii. p. 143, edit. *Davisii*, and Note.

sented the courses of those orbs." This observation has since been made or borrowed by Dr. *Shaw*, *Travels*, p. 358. "The onion," says he, "upon account of the root of it (which consists of many coats enveloping each other, like the orbs [orbits] in the planetary system) was another of their sacred vegetables."

XIV. In Kal and Hiph. To make waste or desolate, to reduce to such a state as to leave place or room for other things; so the Latin vasto, to waste, is derived from vastus, vast, wide. Ezek. xxxvi. 3. Psal. lxxix. 7. Jer. x. 25. xlix. 20. In Niph. To be desolate, reduced to a vast solitude. Lev. xxvi. 22. Isa. xxxiii. 8, & al. freq. As a N. fem. שְׁמָה Desolation, waste. Isa. v. 9. xxiv. 12. Hos. v. 9. Plur. שְׁמֹת Desolations. occ. Ps. xlii. 9. Ezek. xxxvi. 3. In this latter passage it is commonly taken for a V. Infin. but then the Root ought to be שָׁמַח, and I do not find that the ה in this word is ever radical. As a N. masc. plur. with the formatives נ and נ. שְׁמֵיִם Desolate places. So *Montanus*, Desolatis locis. occ. Isa. lix. 10. But see under שָׁמַח VI.

XV. In Niph. To be desolate in mind, to be astounded, amazed, confounded, so as to have no sense left. 1 Kings ix. 8. Job xviii. 20. Jer. iv. 9, & al. As a N. fem. שְׁמָה Amazement, astonishment. Jer. v. 30. viii. 21. & al.

Hence perhaps Eng. *shame*, &c.

שָׁמַח I. To place, or dispose with great care, regularity, and order. It occurs not as a V. in this sense, but hence as a N. fem. שְׁמֵיִם A name of the spider; q. d. "The placer, disposer, as the spider eminently is, in the curious, and almost mathematically exact disposition of the threads of her web; for as Mr. Pope says,

Who made the spider parallel's design,
Sure as *Demiurge*, without rule or line?

Thus Mr. *Cutcott*, in his *Answer to Observations on a Sermon*, &c. *Bockart*, however (though I think with less probability), interprets שְׁמֵיִם to be a kind of lizard, which frequents the walls of houses. See his *Works*, vol. ii. 1083, & seq. And it is observable, that to this purpose the LXX render it by κατασκευῆς, and the Vulg. by stellio. occ. Prov. xxx. 28, The רֶמֶשׁ layeth hold with her hands.

Arands. See this illustrated of the spider in *Nature Displayed*, vol. i. p. 57, & seq. Eng. edit. 12mo.

II. In Kal, *To be exceedingly desolate or waste.* Ezek. xxxiii. 28. xxxv. 15, & al. As a N. fem. שְׁמָה *Great desolation.* Joel iii. or iv. 19.

III. In Kal, *To be amazed or astonished exceedingly.* Lev. xxvi. 32. Isa. lii. 14. Ezek. xxvii. 35, & al. freq. So as a Participle Hiph. or Huph. *Astonishing.* Ezra ix. 3, 4. Ezek. iii. 15; where observe, that two of Dr. Kennicott's Codices read שְׁמָה. In Hith. הִשְׁתַּמֵּם The same as in Kal. occ. Isa. lix. 16. Dan. iv. 16. (Chald.) viii. 27. Comp. Ps. cxliii. 4. As a N. fem. שְׁמָה *Great astonishment, stupor.* occ. Ezek. iv. 16. xii. 19. As a N. fem. שְׁמָה Nearly the same. Ezek. xxiii. 33.

שָׂם

To destroy, abolish, demolish, or dissipate utterly, disperdere, delere. It occurs not as a V. in Kal in this sense, but in Niph. *To be destroyed utterly.* Gen. xxxiv. 30. Jud. xxi. 16, & al. In Hiph. *To destroy utterly.* Lev. xxvi. 30. Num. xxxiii. 52. Deut. i. 27, & al. freq.

DER. Saxon *smitan*, Eng. *smite*; Saxon *Smith*, Eng. *Smith*. Comp. under שָׂם.

שָׂם

I. *To move briskly and alternately, to move to and fro, or vibrate with a quick motion, as the heart in joy.* Psal. xvi. 9. xxxiii. 21, & al. freq. In Hiph. *To cause to move thus.* Psal. xix. 9. civ. 15. As a N. fem. in Reg. שְׁמָה *The quick beating, throbbing, or palpitation of the heart.* Isa. xxx. 29. Jer. xv. 16, & al.

II. *To move or vibrate briskly, as light emitted and reflected.* Prov. xiii. 9.

III. *To move backward and forward, as the fluid of the heavens doth in light and spirit.* "This vibration or vibrative motion of the heavens, which is even visible through telescopes," and with which the liveliest thermometers are sensibly affected, "is produced by the irradiation of the light outward from the centre, and the irradiation of the spirit (gross air) in-

ward to the centre, and produces the constant gyration of the earth, and other planets, round their own axes, and round the sun†." 1 Chron. xvi. 31. Ps. xcvi. 11. Comp. under שָׂם II.

IV. From the *briskness and agility* of the body, occasioned by joy, In Kal, *To rejoice, exult.* Lev. xxiii. 40. Deut. xii. 7. Job xxxi. 25. Also, *To cause to rejoice.* Jer. xxxi. 13. In Hiph. *To make joyful, cause to exult.* Ps. lxxxix. 43. As a N. fem. שְׁמָה *Joy, exultation.* Isa. xxii. 13. li. 3, 11; in which three passages the LXX rendering it by *αγαλλιαμα*, have given nearly the idea. Isa. xxxv. 10,—*And everlasting joy upon their heads.* This alludes to the oil with which they used to anoint their heads on public festivals and occasions of rejoicing, Eccles. ix. 7, and which was an emblem of the Holy Spirit, the true oil of gladness. Comp. Isa. lxi. 3. Ps. xlv. 8. John xvi. 22; and see more in *Vitrina*.

On Psal. civ. 14, 15, we may remark that Homer in like manner, Il. iii. lin. 246, styles wine *εὐφρονα* cheering, and *καρπον ἀπαρτης* the produce of the earth.

Deut. xxiv. 5, *When a man hath taken a new wife, he shall not go out to war—(but) he shall be free at home one year, and shall rejoice with his wife* (comp. Prov. v. 18.) *whom he hath taken.* It is remarkable that Alexander the Great, in his expedition against Persia, nearly conformed to this law. For after the battle of the Granicus, and "before he went into winter quarters, † he ordered all of his army who had married that year to return into Macedonia, and spend the winter with their wives, appointing three captains over them to lead them home, and bring them back at the time appointed; which—agreeing with the Jewish law, Deut. xxiv. 5, and being without any instance of the like to be found in the usages of any other nation, it is most likely Aristotle learned it from the Jew || he so much conversed with while

† See Hutchinson's *Moses's Princip.* part ii. p. 525, and Note, edit. Hodges.

‡ "Arrian, lib. i."

|| But comp. Bayle's Dictionary in ARISTOTLE, Note, A. III. and B. who disputes the story of Aristotle's converse with the Jew. Alexander, however, might by some other means have been informed of the Jewish custom and law.

* This vibration of the heavens the great Boerhaave calls "the perpetual unintermittent systole and diastole of the air." Chemistry by Shaw, vol. i. p. 224; where the reader may find the description of a thermometer so contrived as to render this vibratory motion visible to the eye.

in

in *Asia*, and approving of it as a most equitable usage, communicated it to *Alexander*, while he was his scholar, and that he from thence had the inducement of practising it at this time." Thus the learned *Prideaux*, *Connection*, part i. book vii. an. 334.

שטט In general, *To let go, remit*.

I. In Kal, *To let go, let drop, or fall down*. occ. 2 K. ix. 33, twice; where observe, that for שטטו twenty-one of Dr. *Kennicott's* Codices read שטטו.

II. Intransitively, *To drop, slip, stumble*; so *Montanus* labasebant. occ. 2 Sam. vi. 6. 1 Chron. xiii. 9. Jehovah had given particular directions by Moses, Num. iv. concerning the manner in which the Ark of the Testimony was to be removed, and had commanded, ver. 5, that on such occasions it should be covered with the vail, &c. by Aaron and his sons, i. e. by the priests only, and when so covered, that it should be carried by it's staves on the shoulders of the Levites of the family of *Kohath* (ver. 15. Comp. Exod. xxv. 14.), who were expressly forbidden to touch it under pain of death, ver. 15. This prohibition *Uzzah* presumed to disobey, and שטט על for this freedom, or rashness, was struck dead by Jehovah. But it is manifest that this misfortune would not have happened, had not the law been first violated by placing on a carriage drawn by oxen (perhaps in imitation of the heathen, comp. 1 Sam. vi. 7, &c. and *Tacitus* cited under נר V. 3.) the ark which ought to have been borne on the shoulders of the *Kohathites*; and to this deviation from the law David ascribes it, 1 Chron. xv. 12, 13; comp. ver. 2, 14, 15; and for further satisfaction on this subject I with great pleasure refer the reader to Dr. *Chandler's* Life of K. David, book iii. ch. iv. vol. ii. p. 38, &c.

III. In Niph. *To be let go, dismissed*. occ. Ps. cxli. 6, *Their judges* שטטו have been dismissed in the sides of the rock, and have heard my words that they were sweet. This plainly refers to David's letting Saul escape out of the cave at En-gedi, and the kind manner in which he addressed him after that glorious transaction, 1 Sam. xxiv. See more in Mr. *Peters* on Job, p. 348, &c. and in Dr. *Horne's* Commentary on the Psalms.

IV. In Kal, *To remit, release*, as a debt. occ. Deut. xv. 2, 3. As a N. fem. שטטה *A remission, release*. occ. Deut. xv. 1, 2, 9. xxxi. 10. See *Vitringa*, *Observ. Sacra*. lib. iv. cap. 4.

V. Of land, *To let it alone, let it rest, leave it uncultivated, give it a remission*. occ. Exod. xxiii. 11. And in allusion to the ordinance contained in this text, Jehovah threatens Judah, Jer. xvii. 4, שטטה וכן מנחלך *And thou shalt have a remission or discharge, even for thyself, from thine inheritance*. See *Lewy's* Note. Comp. Lev. xxvi. 34, 43. 2 Chron. xxxvi. 21.

The above cited are all the passages wherein the Root occurs.

שטט

Occurs not as a V. in Heb. but in Ethiopic signifies *To recline, lie down or along*. As a N. fem. שטטה, probably *A rug, mattress, or something of that kind*, which served, as still usual in the East (comp. under נטה XIV. 1.), for a bed. Once, Jud. iv. 18.

שטל

Occurs not as a V. in Heb. but in Arabic signifies *To surround on all sides, to clothe, involve*.

I. As a N. fem. שטלה *A garment, vestment, hyke*. Gen. ix. 23. Deut. x. 18, & al. freq. Comp. under שטל V.

On Deut. xxii. 5, observe that "the reason why men and women's interchanging dresses was so severely forbidden seems to be, that this was an idolatrous custom practised by several nations in the worship of particular idols, especially by the Egyptians in that of *Isis*; to set forth, I suppose, the *all-generative nature of the heavens or air, that it was ἀρρενοθηλο both male and female, as some of them called it. Hence we may guess at the unnatural and abominable impurities that accompanied this service †." But see more on this subject under נבר II.

II. It is applied to the left hand, which, according to the eastern custom, was generally involved in the *hyke*, while the right hand was usually at liberty. We do not however meet either with the N. שטל or שטלה in this sense, but as a V. in Hiph.

* Comp. under שטל V.

† Editor's Note in *Bair's* New and Literal Translation, &c.

והשטל

לשמן *To turn to the left hand*, q. d. *sinistrare*. occ. 2 Sam. xiv. 19. Ezek. xxi. 16, or 21. Comp. under שמאל among the Pluriliterals.

שמן

I. *To abound, superabound*. It occurs not as a V. simply in this sense, but hence as a participial N. שמן *One who abounds in strength, robust, strong*. So the Vulg. robustus. Jud. iii. 29. Also, *Plenteous, abundant*. Isa. xxx. 23. Comp. Gen. xlix. 20. As a participial N. masc. plur. in Reg. משמני *Those who were gorged with food, or had eaten most abundantly*. Ps. lxxviii. 31.

II. As a N. שמן *The superabundant fertility, or fatness of the earth*. See Gen. xxvii. 28, 39. Also, *Abundant, fertile, fat*, as a land or country, Num. xiii. 20, or 21. Neh. ix. 25, —or pasture, 1 Chron. iv. 40. Comp. Hab. i. 16.

III. *The fat of men or animals, that superabundant unctuous humour*, which, if not absolutely necessary to their life, yet, when in moderate quantity, contributes greatly to their well-being and health *. Ps. cix. 24. As a V. in Kal, *To be fat, abound in fatness*. Deut. xxxii. 15. Jer. v. 28. In Hiph. *To make fat*. Isa. vi. 10. Comp. under טמם.

IV. *Oil, an unctuous substance*, resembling the fat of animals, and thence called by the same name. Gen. xxviii. 18. Exod. xxx. 24, & al. freq.

V. שמן עץ is mentioned with ית *the olive-tree*, Neh. viii. 15; and so seems in that text to mean the *resinous or gummy* kind of trees, whose juices *superabound* and *exude*.

VI. As a N. masc. plur. with a formative א, אשמים *Abundant, affluent, circumstances*, "res opimæ." occ. Isa. lix. 10; where it corresponds to צהרים *the noon-day light* in the preceding hemistich.

VII. As Na. of Number, שמונה, שמונה, and as it were in Reg. שמונה, and שמונה, Eighty, q. d. the *superabundant* number. See inter al. Gen. v. 4, 10. xvii. 12. Num. iii. 28. 1 Chron. xxv. 25. xxix. 7. Eccles. xi. 2. Plur. שמנים and שמנים *Eighty*. Gen. v. 25. xvi. 16, & al. freq. שמני *Eighth*. Exod. xxii. 30. Lev. ix. 1, & al. Fem. שמינה *Eighth*. occ. Lev. xxv. 22.

* See Haller's Physiology, lect. ii. § 24. p. 21, edit. Mibler.

The seventh was the day on which Jehovah finished or completed his work of creating and forming this system, and all things therein; and as the number seven was hence denominated שבע from completion (see שבע), so eight was called שמונה, because the eighth day was *superabundant*, or over and above the grand completion.

VIII. As a N. fem. שמינית. It occurs 1 Chron. xv. 21. Ps. vi. and xii. Titles. In 1 Chron. xv. 16, *David spake to the chief of the Levites to appoint their brethren (to be) singers בכלל שיר with instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy*; and at ver. 21, some Levites were accordingly appointed to sing בנגרות *with harps* על השמינית. Here it is evident that השמינית cannot possibly denote a musical instrument, as it has been supposed to do in the Psalms. It seems much more natural to interpret that word which is preceded by על concerning, of the subject matter of their hymns, which we are informed were addressed לנצח *to the Conquerour or Triumpher*, i. e. to Jehovah in Christ. (Comp. under נצח III.) And if so, what interpretation can be more natural than to refer שמינית either to the abundant riches of God's mercy in Christ (comp. Isa. xxv. 6.), or more particularly to that unction from the Holy One, mentioned 1 John ii. 20, 27? Comp. 2 Cor. i. 21. And if the 6th and 12th Psalms be understood as spoken prophetically in the person of the Man Christ Jesus, and שמינית in their titles may well be explained of that oil of gladness with which he was anointed (Ps. xlv. 8. Comp. Acts x. 38.), and which on the day of Pentecost he was pleased to shed forth abundantly on those whom he is not ashamed to call his friends, his fellows, or companions, and even his brethren. Comp. Acts ii. 33, and see Mr. Fenwick's Thoughts on the Hebrew titles of the Psalms, p. 18, &c.

שמע

I. In Kal, *To hear, perceive by hearing*. Gen. iii. 8. xiv. 14. In Niph. *To be heard*. Gen. xlv. 18. In Hiph. *To cause, or make to hear*. Deut. iv. 36. *To cause to be heard, to declare*. Isa. xlv. 21. *To make a loud sound*. 1 Chron. xv. 16, 28. *To make a proclamation unto, to summon*

or

or muster by proclamation. 1 Sam. xxiii. 8. 1 K. xv. 22. Jer. i. 29. As a N. שמע *A hearing*. Job xlii 5. Psal. xviii. 45. Also, *Somewhat heard, a report, tidings*. Gen. xxix. 13. Exod. xxiii. 1. Fem. שמעה and שמעה *A rumour, report, somewhat heard*. 2 K. xix. 7. Ezek. vii. 26. As a N. שמע *A hearing*. occ. Isa. xi. 3. So fem. in Reg. שמעה *A hearing*. occ. 1 Sam. xxii. 14. Also, *Rumour, noise*. occ. Isa. xi. 14. Also, *A mustering by proclamation*. occ. 2 Sam. xxiii. 23. 1 Chron. xi. 25. "This was an office of great consequence and power." Bate. Comp. 2 Sam. xx. 4.

II. Transitivity, with כ, אל or ל following, *To hearken, listen to, mind, obey*. See Josh. i. 18. Jud. ii. 17. (Comp. Gen. xi. 7.) Deut. i. 45. Zeph. iii. 2. Gen. xxi. 17. Josh. i. 17. Gen. iii. 17. 2 Chron. x. 16. Ps. lxxxi. 12—with על, Hag. i. 12. Jer. xxiii. 16; but in this last cited text, fourteen of Dr. Kennicott's Codices read אל.

III. *To understand*. Deut. xxviii. 49. 2 K. xviii. 26. Isa. xxxvi. 11. Jer. v. 15. Applied to the heart. 1 K. iii. 9.

שס

To mutter, murmur, whisper. This seems a word formed from the sound, as ψιψιζω, &c. in Greek, susurro, murmuro in Latin, and as murmur, mutter, whisper in Eng. It occurs not as a V. but as a N. שס *A muttering, whispering*. occ. Job iv. 12. xxvi. 14. So Symmachus in the former passag. ψιψιζον, and in the latter, ψιψιζμα. As a N. fem. שמרה Nearly the same. occ. Exod. xxxii. 25, לשמרה במקדש *For a muttering (or so as to occasion a muttering) among their enemies; "so that their enemies muttered among themselves: Is this the people of God? Are they any more the people of God than we?" Cocceius.*

שמר

I. In Kal, *To keep, keep safe, preserve*. Gen. iii. 24. xxviii. 15, 20. xxx. 31, & al. freq. In Niph. *To be kept, preserved*. Ps. xxxvii. 28. Hos. xii. 14. In Hith. *To keep oneself*. occ. 2 Sam. xxii. 24. Psal. xviii. 24. Also, *To be kept*. occ. Mic. vi. 16. As a participial N. שמר *A guard, watchman*. Psal. cxxvii. 1. Isa. xxi. 11, & al. Sir John Chardin illustrates Jer. iv. 17, by remarking, that "as in the

East pulse, roots, &c. grow in open and uninclosed fields, when they begin to be fit to gather, they place *guards*, if near a great road, more, if distant, fewer, who place themselves in a round about these grounds, as is practised in Arabia." Harmer's Observations, vol. i. p. 455. As a N. fem. שמרה *A watch, guard*. Psal. cxli. 3. Comp. Ps. lxxvii. 5. As a N. שמר *A keeping*. Prov. iv. 23. Also, *Custody, ward*, Gen. xl. 4. xlii. 17.

II. As a N. fem. with a formative מ, שמירה, in Reg. שמרות, plur. שמרות *A watch, i. e. a third part of the night, reckoned from sun-setting to sun-rising*. occ. Exod. xiv. 24. Jud. vii. 19. 1 Sam. xi. 11. Ps. lxiii. 7. xc. 4. cxix. 148. Lam. ii. 19. * It appears pretty evident from Jud. vii. 19, compared with Lam. ii. 19. Exod. xiv. 24. that, whatever the more modern Jews might do after their conquest by the Romans (see Mat. xiv. 25. Mark vi. 48.), yet that the more ancient ones distinguished their night into three watches. It is also plain from Lam. ii. 19. Pal. cxix. 148, that they had some means of knowing the several nocturnal watches; and as they had no clocks nor bells, and as it is certain from Ps. cxxvii. 1. Cant. iii. 3. v. 7, that in the Jewish cities there were watchmen (שמרים) who went about in the night, it seems very natural to suppose that these, some how or other, gave notice of the different watches, but whether by the voice only, or by drums or other instruments of music, † as still usual in some parts of the East, I pretend not to determine.

On Psal. cxix. 148, I add Dr. Horne's excellent Comment. "David delighted in the holy exercises of prayer and meditation; therefore he presented the dawning of the morning, and was beforehand with the light itself; therefore his eyes presented the watches, that is, the last of those watches into which the night was by the Jews divided; he needed not the watchman's call, but was stirring before it could be given."

III. *To keep, observe*. See inter al. Gen. xxvi. 5. Exod. xii. 17. xv. 26. Deut. v. 12. As a N. fem. שמרה *A charge,*

* See Greek and Eng. Lexicon under φυλακω VI.

† See Harmer's Observations, vol. i. p. 910.

somewhat

somewhat to be kept or observed. Gen. xxvi. 5. Lev. viii. 35, & al.

IV. In Kal and Hiph. *To observe, take heed, be cautious.* Gen. xxiv. 6. Deut. xxxii. 46. Josh. vi. 17. xxi. 11. 2 Sam. xx. 10.

V. *To watch or observe insidiously, lie in wait for.* Psal. lvi. 7. lxxi. 10. Comp. Job xxiv. 15.

VI. As a N. masc. plur. שמרים *The dregs, sediment, or lees of wine, which are preserved at the bottom of the vessel, and "preserve the strength and flavour of the wine."* occ. Psal. lxxv. 9. Jer. xlviii. 11. Zeph. i. 12. So in Ps. LXX *στυγιάς, Symmachus στυγία, Vulg. fæces.* Also, *Wines kept on the lees.* occ. Isa. xxv. 6, twice; where see Bp. Lowth's Note.

VII. As a N. שמיר *A thorn or briar, which by it's prickles is preserved from being plucked up or cropped.* Isa. v. 6, & al. Comp. 2 Sam. xxxiii. 6, 7.

VIII. As a N. שמיר *Some kind of very hard stone. It is rendered adamant and diamond, but Scheuchzer, Phys. Sacr. on Jer. thinks it rather means a very hard kind of stone, called, agreeably to the Heb. name, Smiris, and serving for the engraving, polishing, and cutting of other hard stones and glasses; so called from it's durability.* occ. Jer. xvii. 1. Ezek. iii. 9. Zech. vii. 12.

IX. As a N. fem. plur. משמרות. occ. Eccles. xii. 11, or 13, which may be thus translated, *The words of the wise (are) as goads, i. e. to quicken, stimulate men to their duty, וכמשמרות נשעים and like the fences of plantations, i. e. to guard the plants and trees of righteousness; the masters of collections, or those who have made collections of such words or sayings, as Prov. xxv. 1, (LXX, *ὁ παρὰ των συνθεματων*), have given forth or published (them) from one shepherd, namely God.* See Gen. xlix. 24. Ps. xxxiii. 1. lxxx. 1. The Heb. words in Eccles. משמרות נשעים are rendered by the LXX *καὶ ὡς ἄλκοι μεθερτεμενοι*, and as nails planted, by the Vulg. *et quasi clavi in altum defixi*, and as nails fixed deep, and by our English translators, and as nails fastened, as if they all had read וכמשמרות, which is indeed the reading of twenty of Dr. Kennicott's Codices; and this sense might be admitted if נשעים agreed with שמרות

in gender. But I observe that Bp. Lowth in his 24th Prælection (p. 486, edit. Gotting.) refers to נשעים to the preceding דברי, "*The words of the wise are like goads, and deeply infixed like nails; they sharply stimulate the mind, penetrate deeply, and stick firmly.*" And this sentiment he very happily illustrates from Horace, Art. Poet. lin. 336,

*Quicquid præcipies esto brevis; ut citò dicta
Percipiant animi dociles, teneantque fideles.*

Short be the precept, which with ease is gain'd
By docile minds, and faithfully retain'd.

FRANCIS.

On the latter part of Eccles. xii. 11, comp. Harmer's Observations, vol. iv. p. 70, &c.

שכר

I. *To serve, minister unto.* It occurs not as a V. in Heb. *bât* in Chaldee, Dan. vii. 10. So Theodotion *ἐλειτουργεῖν*, and Vulg. ministrabant. The Chaldee Targums often use it in this sense. See Castell.

II. As a N. שכר *The sun, that is, the solar light, which is the great * minister in this system, which God causeth to rise on the evil and the good, which bringeth forth the precious fruits of the earth, and from the heat whereof nothing is hid.* See Mat. v. 45. Deut. xxxiii. 14. Psal. xix. 6, 7. Job xxv. 3. Eccles. xlii. 2. Baruch vi. 60.

That שכר doth indeed signify *the solar light*, and not *the solar orb*, appears plainly from Deut. iv. 19. xxxiii. 14. Josh. x. 12, 13. Exod. xvi. 21. 1 Sam. xi. 9. Jonah iv. 8. Ps. cxi. 6. Eccles. xi. 7†. Hence שכר is frequently joined with ליר the lunar light, but never with לבנה the lunar orb or disc.

In Mal. iii. 20, or iv. 2, Christ is called שכר זקוק the light of righteousness or justification arising, or rather spreading, or diffusing itself, with healing in its expansions; not fire, but light, with its benign, healing, and enlivening influences, being the emblem of our Divine Redeemer, both in the Old and New T. See the texts

* See this illustrated by Mr. Hervey towards the beginning of his *Reflections on a Flower-Garden.*

† The reader may find this point amply confirmed in Mr. Hutchinson's *Moses's Principia*, part ii. p. 462, & seq. and proved with great clearness in Mr. Pike's *Philosophia Sacra*, p. 45, & seq.

cited

cited under כרר II. p. 342, col. s. Comp. Wisdom. v. 6.

- III. As a N. fem. plur. in Reg. שמשות. occ. Isa. liv. 12. It is rendered in our English and other modern translations, *windows*, through which, namely, the *solar light* enters. But it should be observed with *Vitrings*, (whom see,) that the prophet is speaking of the church under the image, not of a palace, but of a *city*. Comp. Rev. xxi. 10, &c. Accordingly the LXX render the word by *συναξίς*, and Vulg. by *propugnacula, bulwarks*, i. e. *works projecting for the defense of the gates*; and as these *bulwarks* had *slits or openings* whence the defenders threw various missile weapons, they might have the name שמשות from *admitting the sun*, q. d. *lightsome towers*; or else they might be so called from *ministering*, as it were, to the gates, according to Sense I.

שנא

- I. In Kal and Hiph. *To hate, dislike, be averse from*. It is often opposed to אהב *to love*. See inter al. Gen. xxiv. 60. xxvi. 27. xxix. 31. xxxvii. 4, 5. 2 Sam. xiii. 15. xix. 7. Job xxxi. 29. Ps. lv. 13. In Niph. *To be hated*. Prov. xiv. 17, 20. So Eccles. viii. 1, *A man's wisdom maketh his face to shine*, maketh it look pleasant and agreeable; ויזן פניו יושא *but he who is strong, i. e. impudent with his face, shall be hated*. So LXX καὶ ἀναιδής ἀπεσώσθη αὐτὸς ἀπὸ τῆς οὐχίας. II. As a N. שנא *Sleep*. occ. Ps. cxxvii. 2. See under יאן I. III. Chald. from Heb. שנה, *To change, or be changed*. Dan. vi. 17. So 2 K. xxv. 29, ושנה *And changed, for which in Jer. lii. 33, we have ושנה*. Lam. iv. 1, *How is the gold יעם become dim!* (How) is the stamped gold שנא *changed!* But twenty-three of Dr. Kennicott's Codices here read ושנה *To be diverse or different*. Dan. vii. 23, 24. In Aph. *To change*. Dan. ii. 21. vi. 8, 15, or ix. 16. In lth. *To be changed*. occ. Dan. ii. 9.

שנה

Occurs not as a V. in Heb. but in Arabic signifies *To be cool*, as a particular day, "*frigida fuit dies*." Castell. As a N. with a formative א, אשנה *A lattice or latticed window* (so the LXX, Complut. and Alexand. and Theodotion in Jud. Δικτυώτης, and Vulg. in Prov. Cancellus *Lattices*),

perhaps thus named in Heb. from it's use in *cooling* their chambers, for which purpose such windows are designed in the hot eastern countries to this day. See under קרר VIII. And Query, whether אשנה may not strictly denote one of the *kiosks* or *bow-windows* there noticed; and whether the LXX Translation in Jud. by *τοξος* from *τοξος* *a bow*, does not mean this? occ. Jud. v. 28. Prov. vii. 6.

שנה

With a radical, but mutable or omissible, ה.

- I. In Kal. *To iterate, repeat, do again, or a second time*. 1 Sam. xxvi. 8. 2 Sam. xx. 10. 1 K. xviii. 34. In Niph. *To be repeated*. Gen. xli. 32.

II. As a N. masc. שני, and plur. שנים, *Two*. Gen. i. 16. vi. 19. vii. 9, & al. freq. Fem. שנית and שניות (as if it were שניות, the ה being dropped before a servile ה, as in בנה, for בנת, *a daughter*, רנה, for רנת, *to give*, &c.) *Two*. Gen. iv. 19. v. 18. & al. freq. As an ordinary N. of number שני *Second, the other*, of two, freq. occ. The word is first applied to the grand *iteration* of light at the formation. Also, *Second or next*, in rank or succession. Eccles. iv. 15. Plur. שנים *Second, in order*. occ. Num. ii. 16. Fem. שניות *Second, the other*, of two. Gen. iv. 19. Exod. i. 15. Num. i. 1. & al. freq. Also, adverbially, *Secondly, the second time*. Gen. xxii. 15. xli. 5, & al. freq. As a N. משנה *Second in order, age, or dignity*. See Gen. xli. 43. 1 Sam. xvii. 13. xxxiii. 17; 2 K. xxiii. 4. xxv. 18. 1 Chron. xv. 18. Ezra i. 10. *The second (city)*, a part of Jerusalem so called. 2 K. xxii. 14. 2 Chron. xxxiv. 22. Zeph. i. 10. Also, *Double*. Gen. xliii. 11, 14. Exod. xvi. 5. Job xlii. 10. Jer. xvi. 18. xvii. 18. Zech. ix. 12. Also, *A duplicate, or copy* of a writing. Deut. xvii. 18.

III. As a N. fem. שנה, in Reg. שנה, plur. שנים and שנות *A year, the iteration, or repetition* of the * *solar light's* revolution over the whole face of the earth by it's annual and diurnal motion and declination; or as Buxtorf, though not with such philosophical strictness,† "*The year*

* See Eccles. i. 4—6, under שנה II. and Mr. Spearman's Enquiry after Philosophy and Theology, p. 138, & seq. edit. Edinburgh.

† "Annuus rōu dicitur ab Iteratione: quid, nō ad punctum, unde digredi ceperat, redeunte, iteratur, & in se sua per vestigia semper volubatur, & redit." Buxtorf. Lexic.

is called שנה from iteration or repetition, because it is iterated by the sun's returning to the same point whence he set out, and always *revolves and returns* upon itself by its own path." It is well observed by the learned Mr. Kennedy, Scripture Chronology, p. 37, that we cannot define שנה, as applied to the sun, without defining at the same time the tropical year. Gen. i. 14. v. 3. Deut. xxxii. 7 & al. freq.

7. As a N. שני, plur. שנים (Isa. i. 18.) *Double-dyed*; so the LXX render it διπλόν, Exod. xxv. 4; and *Synmachus* διζαφόν, and Vulg. bis tinctum, Exod. xxviii. 8, & al. שני is often joined with תלע, being sometimes placed before it, as Exod. xxv. 4. xxxvi. 8, & al. and sometimes after it, as Lev. xiv. 4, 6, 49, & al. In the former case it may be rendered *Worm-colour double-dyed*, in the latter, *Double-dyed of worm-colour*. (Comp. under תלע II.) And these Heb. phrases, I think, shew that שני cannot be (as Bate in Crit. Heb. suggests that it may) the name of the fish murex, thus called from its pointed or craggy form (see next Sense), and so signify muricatus muricated, or dyed with the murex. The truth seems to be this, that as the murex and kermes were the principal dyes with which the ancient Israelites were acquainted, and both of them yielded a scarlet, crimson, or purple tinge, so שני double, when spoken of a colour, means, of course, double-dyed of crimson or purple. And that it was usual in later times to double-dip or -dye their purples is certain from many passages in the Roman writers. Thus Horace, Carm. lib. ii. ode xvi. lin. 35,

— Te bis Asro

Murice tinctæ
Vestium lanæ.

Thy wool's with Afric's purple double-dyed.

And again, Epod. xii. lin. 21,

Muricibus Tyriis iteratæ vellera lanæ.

The wools with Tyrian purple double-dyed.

And Pliny, Nat. Hist. lib. ix. cap. 16, mentions dibapha Tyria, called dibapha, says he, because it was twice dyed (bis tincta) at a great expense." See more in Bochart, vol. iii. 624. In Gen. xxxviii. 28, 30, שני is used for a crimson or purple

thread, or the like, just as κοκκινόν of the LXX, and coccinum of the Vulg.

V. As a N. שן, plur. שנים.

1. A tooth, because these are remarkably cast and renewed in men, and most other animals. Gen. xlix. 12. Exod. xxi. 24.

2. The most eminent kind of tooth, elephant's tooth, ivory; so in Latin dens tooth is used for the elephant's tooth. 1 K. x. 18. Cant. v. 14, & al. That elephants shed their teeth "is not only related for truth by Pliny, and from him adopted by succeeding naturalists, but is also asserted by Smith, and corroborated with such arguments as one would think sufficient to confirm it. Atkins joined in the same opinion; but then he confines it to the young ones, believing that they change the old for young teeth, like children, and some brute animals. To this may be added the testimony of the Negroes, from experience, who never find but a single tooth at a time, and that frequently where no dead elephant or skeleton had ever been found." Modern Universal Hist. vol. xvii. p. 171. But query? See Buffon, Hist. Nat. tom. ix. p. 266, 12mo.

The ivory-house built by Ahab, 1 K. xxii. 39, and those mentioned Amos iii. 15, were probably so called from the great quantity of ivory used in ornamenting and inlaying the apartments; just as the emperor Nero's palace mentioned by Suetonius, in Nerone, cap. 31, was named aurea or golden, because lita auro overlaid with gold. This method of ornamenting or inlaying rooms was very ancient among the Greeks. Homer seems to mention it, Odys. iv. lin. 72, 3, as employed in Menelaus's palace at Lacedemon.

Χαλκὸν τε στεφανή; καὶ θωμάτα ἡχηντα
Χρυσὴν τ', ἡμάκτωρ τε, καὶ ἀργυρὸν, ἢ δ' ΕΛΕΦΑΝ-
ΤΟΣ.

Above, beneath, around the palace shines
The sunless treasure of exhausted mines;
The spoils of elephants the roof inlay,
And studded amber darts a golden ray.

POPE.

And Bacchylides, cited by Athenæus, lib. ii. says, that "in the island Ceos, one of the Cyclades, the great men's houses χρυσῶ καὶ ΕΛΕΦΑΝΤΙ τε μαρμαίρῃσιν glisten with gold and ivory." Lucan, in his description of Cleopatra's palace, Pharsal. lib. x. lin. 119, observes, that

3 C

"Ebur atria vestit, Ivory overlays the entrances." And that the Romans sometimes ornamented their apartments in like manner seems evident from *Horace*, *Carm. lib. ii. ode xviii. lin. 1*,

*Non ebur, neque aureum
Mœd renidet in domo lacunar.*

Nor ivory, nor * golden roof
Adorns my house——

And, no doubt, when *Ovid*, *Metam. lib. ii. lin. 3*, said of the palace of the Sun,

*Cujus ebur nitidum fastigia summa tenebat,
It's lofty roof with shining ivory bright,*

his idea was taken from some ancient palaces or temples. So in modern times *Lady M. W. Montague* affirms, *Letter xxxix. vol. ii. p. 146*, that in the *Haram* of the fair *Fatima* at Constantinople, which she had seen, "the winter-apartment was wainscotted with inlaid work of mother-of-pearl, ivory of different colours, and olive-wood."—

Amos, ch. vi. 4, speaks of שֹׁפָה כְּסוּתָא *Sophas* of (i. e. adorned or inlaid with) ivory. So in *Homer*, *Odyss. xix. lin. 55, 6*, we read of κλισίην—διωτὴν ΕΛΕΦΑΝΤΙ καὶ ἀργύρῳ a couch wreathed with ivory and silver; and *Odyss. xxiii. lin. 199, 200*, of λεχὸς—δαίδαλλον χρυσοῦ τε καὶ ἀργύρῳ ἢ ΕΛΕΦΑΝΤΙ, variegating a bed with gold, silver, and ivory."

3. A point or crag of a rock, resembling a tooth. *occ. 1 Sam. xiv. 4, 5. Job xxxix. 28.*

VI. In *Kal* and *Hiph.* To do over again, so to change, alter. *1 Sam. xxi. 13.* (where observe that שֵׁנִי is remarkably used for שֵׁנִי 3d pers. masc. sing. fut. in *Kal*, and that without any various reading noted in *Dr. Kennicott's Bible*, comp. *Psal. xxxiv. 1.*) *Job xiv. 20*, (where perhaps there is an allusion to the facies Hippocratica, or Hippocratic face†, as physicians call it, which is a certain symptom of approaching death). *Jer. lii. 33.* In *Hith.* To change, alter, or disguise oneself. *occ. 1 K. xiv. 2.*

* i. e. overlaid with sheet-gold, like *Nero's* palace above-mentioned; for the Romans had not the art of gilding or covering with leaf-gold.

† See *Hippocratis Aphorism. sect. viii. § 13, 14*, and *K. Solomon's Portrait of Old Age*, by *Dr. Smith*, p. 195, 6. 2d edit.

VII. *Chald.* To be changed. *Dan. iii. 27.* In *Hiph.* or *Aph.* To change. *Dan. vi. 8, 15.* Comp. under שֵׁנִי III.

VIII. It appears from *1 Sam. xxxi. 10, 2 Sam. xxi. 12*, that the *Philistines* had a בית or Temple to שֵׁנִי, i. e. I apprehend, to the heavens under the attribute of the changer, renewer, or reiterator, from their reiterating the years and seasons, and thereby producing, ripening, casting off, and consuming the flowers and fruits of the earth, and so renewing and changing the face thereof‡. We may easily guess what the *Philistines* aimed at by fastening the body of *Saul* to the wall of בית שֵׁנִי. Was it not in acknowledgement of the power of their God, to subdue the people of *Jehovah*, and to turn to corruption and dust the body of their king? שֵׁנִי בית does not appear to be the same as the temple of *Dagon*, as *Bate* by mistake asserts. By *1 Sam. xxxi. 10*, the *Philistines* fastened the body of *Saul* to the wall of *Bethshan*; but by *1 Chron. x. 10*, they fastened his head (which they had cut off, *1 Sam. xxxi. 9.*) in the temple of *Dagon*.

IX. As a N. masc. plur. in *Reg. שֵׁנִי Urine*. See under Root שֵׁנִי.

שֵׁנִי I. To repeat over and over again. *occ. Deut. vi. 7*; where one of the Hexaplar versions renders it δευτερωσις thou shalt repeat a second time.

II. As a N. fem. שֵׁנִי A by-word, somewhat frequently repeated. *occ. Deut. xxviii. 37. 1 K. ix. 7. 2 Chron. vii. 20. Jer. xxiv. 9.*

Hence *Lat. sanna* a scoff, &c.

III. To whet, sharpen, which is performed by reiterated motion or friction. *occ. Deut. xxxii. 41.* So *LXX παροξύνω*, and *Vulg. acuero*. This word is, by a beautiful metaphor, applied to a wicked tongue, *Psal. lxxiv. 4. cxi. 4.* *Bate* however in this last cited passage would rather render it vibrate, as it is certain a serpent does his tongue. As a Participle or participial N. שֵׁנִי Whetted, sharp. *Prov. xxv. 18, & al.*

IV. In *Hith.* השתכן To be affected with pain, as from a sharp weapon, To feel acute pain. *occ. Ps. lxxiii. 21.*

‡ See *Hutchinson's Trin. of Gent. p. 436*, &c. and *Holloway's Originals*, vol. i. p. 199.

שנס

To gird up. So the LXX συναρμυγξεν, and Vulg. accinctis. Once, 1 K. xviii. 46.

Hence perhaps Latin *cinxit, cinctum*, whence Eng. *cincture*, and in composition, *surcingle*.

שכה

With a radical, but mutable or omissible, ה.

I. In Kal, *To rob, plunder, pillage, diripere.*

Jud. ii. 14, 16. 1 Sam. xvii. 53. Hos.

xiii. 15. In Niph. *To be plundered.* Zech.

xiv. 2. As a N. מָשַׁח and מְשַׁח *A*

plundering, spoil. 2 K. xxi. 14. Isa. xlii.

22, 24, & al.

DER. French *chasser*, and Eng. *chase*. Qu? עָסַח

I. *To split, cleave, rend*, yet not so as to separate entirely. occ. Lev. i. 17. Jud. xiv. 6.

II. This word is applied to those animals that are *cloven-footed*, i. e. whose hoof is not only divided into two parts or claws (see under בָּרָח II.), but those two claws cleft from each other, without any connecting membrane. In Kal, *To cleave*, in this sense. As a N. שָׁטַע *A cleft*. occ. Lev. xi. 3, 7, 26. Deut. xiv. 6, 7.

III. *To rend, cut off, or separate from one's purpose.* occ. 1 Sam. xxiv. 8. Vulg. *confregit broke*.

שכח

To cut or hew in pieces. So the Vulg. in *frusta cecidit*. Once, 1 Sam. xv. 33.

DER. *To chip, chop.* Qu? Comp. under עָרַפ. שָׁחַח

With a radical, but mutable or omissible, ה.

I. *To look, regard, turn, have respect.* It is used either absolutely, as 2 Sam. xxii. 42; or with the preposition ב, Exod. v. 9. Ps. cxix. 117; or עַל, Isa. xvii. 7. xxxi. 1; or most commonly, with לָא following, Isa. xvii. 7, 8. Gen. iv. 4, 5, in which last cited passage Theodotion interprets שָׁחַח by ἐνεπύριεν *set fire to, or sent fire upon*, which, though not the strict meaning of the Heb. word, yet expresses the manner of God's testifying of Abel's offering (Heb. xi. 4) to have been similar to the miraculous attestation of his acceptance on other great occasions. See Lev. ix. 24. 1 Chron. xxi. 26. 2 Chron. vii. 1, 3. 1 K. xviii. 38. Comp. Ps. xx. 3, or 4. And from some early instances of this kind the Heathen seem to have derived their notion that *when a sacrifice*

took fire spontaneously, it was a happy omen. See *Virgil, Eclog. viii. lin. 105, 6; Georgic. iv. lin. 384—6; and Vitranga, Obs. Sacr. lib. iv. cap. 15, § 2, 3.* To the passages he has produced, I add from *Pausanias*, in Atticis, concerning *Seleucus*, Σέλευκω γὰρ ὅς ὤρματο ἐκ Μακεδονίας συν Αλεξάνδρῳ θύοντι ἐν Πέλλῃ τῷ Διὶ τὰ ἔθλα ἐπὶ τῷ βίῳ κείμενα πρῆβητο αὐτομάτα πρὸς τὸ ἀγάλμα, καὶ ἀνευ πυρὸς ἤβδη. When *Seleucus*, who accompanied Alexander in his expedition from Macedonia, was sacrificing at Pella to Jupiter, the wood advanced of its own accord towards the image, and was kindled without fire."

II. With כ or ל following, *To turn away or from.* Job vii. 19. xiv. 6. Isa. xxii. 4. In Hiph. *To turn, turn away, as the eyes.* Isa. vi. 10. xxxii. 3. Comp. Ps. xxxix. 14. And in Isa. vi. 10, observe that the יָכַח, הִכָּח and שָׁחַח may be in the Indicative mood, and that *Synnachus* accordingly has Ὁ λαὸς ἴστος τὰ ὦτα ἐβαρυνε, καὶ τὸς ὀφθαλμοὺς αὐτῶ ἐμύσσε, *This people hath made their ears heavy, and hath closed their eyes.* Comp. LXX, Mat. xiii. 14. Acts xxviii. 26; and *Randolph* on the Prophecies, p. 29.

III. In Hith. הִשָּׁחַח *To turn oneself, or look about*, as in terror. Isa. xli. 10; where LXX *πλανῶ wander*, and Vulg. declines *decline*. Comp. Isa. xli. 23. (where *Vitranga*, ut *dispiciamus* that we may look about on every side. Comp. Targ.) and below שָׁחַח III.

IV. שָׁחַח *To cry aloud, shout.* See Root שָׁחַח.

V. As a N. שָׁחַח. Ezek. xvi. 4. See Root שָׁחַח.

VI. Chald. As a N. fem. שָׁחַח, and emphat. שָׁחַח, *As hour.* Dan. iii. 6. iv. 16, or 19, & al.

שָׁחַח I. *To turn this way and that, in play, to sport, play.* Isa. xi. 8. lxvi. 12; where Eng. Translat. excellently, *be dandled*.

II. In Kal, *To turn this way and that, or jump for joy.* Ps. cxix. 70. In a Hiphil sense, *To cause to turn in this manner.* Ps. xciv. 19. In Hith. שָׁחַח *To turn oneself thus.* Psal. cxix. 16, 47. As a N. masc. plur. שָׁחַח, and in Reg. שָׁחַח *Delights.* Prov. viii. 30, 31. Ps. cxix. 24, & al.

III. In Hith. *To turn oneself, or look this way and that, as in doubt and uncertainty.*

tainty. occ. Isa. xxix. 9. So the Vulg. nearly to this sense, fluctuate. Comp. above טַחַשׁ III.

טַחַשׁ

Occurs not as a V. but the idea seems to be either to *stamp*, or to *rush forward*; for hence as a N. fem. in Reg. טַחַשׁ *A stamping or rushing*. LXX, ὄμμης *a rushing*. Ounce, Jer. xlviii. 3.

DER. To shoot. Qu? Comp. under טַחַשׁ.

לַחַשׁ

Occurs not as a V. but the idea appears to be, *Hollow, concave*, or the like.

I. As a N. לַחַשׁ *The hollow of the hand*, when shut. occ. Isa. xl. 12. Plur. לַחַשׁוֹת *Handfuls*, as much as may be contained in the *hollow of the hand*. occ. 1 Kings xx. 10. Ezek. xiii. 19; where LXX δῆαρος, and Vulg. pugillum, *a handful*.

II. As a N. לַחַשׁוֹת *A hollow, narrow way*. occ. Num. xxii. 24; where Vulg. angustius *narrow passes*.

III. As a N. לַחַשׁוֹת, plur. לַחַשׁוֹת and לַחַשׁוֹת, The name of an animal, probably so called from his *burrowing* or *making holes* in the earth to hide himself or dwell in. occ. Jud. xv. 4. Neh. iv. 3. Psal. lxxiii. 11. Cant. ii. 15. Lam. v. 18. Ezek. xiii. 4. In all which texts the LXX render it by αλώπηξ *the fox*, so the Vulg. vulpes, and our Eng. Translation, *fox*: and it must be owned that this seems a very proper appellation for that animal, from his *burrowing*. Thus *Oppian*,

Και σινυτή νυκτι σινυματος εν φυλαιοισιν.

Cunning he dwells in *burrows* deep—

And our blessed Saviour observes, Mat. viii. 20. Luke ix. 58, *The foxes have holes*. But still it is no easy matter to determine whether the Heb. לַחַשׁוֹת means the *common fox*, canis vulpes, or the *jackall*, canis or vulpes aureus, the *little eastern fox*, as *Hasselquist** calls him. Comp. Cant. ii. 15. Several of the modern oriental names of the *jackall*, that is the Turkish *Chical*, and Persian *Sciagal*, *Sciungal*, *Sciachal*, or *Schachal* (whence French *Chacal*, and Eng. *Jackall* or *Jackcall*), from their resemblance to the Heb. לַחַשׁוֹת, favour the latter interpretation. And *Delon*†, in his *Voyage*, observes of the

* Travels, p. 119.

† Cited by *Buffon*, Hist. Nat. tom. xi. p. 191,

jackalls on the coast of Malabar, that “when they are wild, they hide themselves in *holes* under the ground in the day-time, never keeping abroad but in the night in search of their prey.” And *Hasselquist* Travels, p. 277, says, that in Palestine he saw many of the *jackall's* *caves* and *holes* in the hedges round the gardens. The Heb. name לַחַשׁוֹת therefore may suit the *jackall* as well as the *fox*. And Dr. Shaw, Travels, p. 175, remarks that “as the *jackalls* are creatures by far the most common and familiar, as well as the most numerous, of those countries, several of them feeding often together, so we may well perceive the great possibility there was for Sampson (Jud. xv. 4.) to take, or cause to be taken, three hundred of them. The *fox*, properly so called, is *rarely met with*, neither is it gregarious.” Thus the Doctor. But *Hasselquist*, whose evidence in the present case seems more to be depended on, informs us in his Travels, p. 184, that “the *fox*, canis vulpes, is *common* in Palestine, that they are *very numerous* in the stony country about Bethlehem (comp. p. 119.), and sometimes make great havoc among the goats. There is also *plenty* of them near the convent of St. John in the desert, about vintage time; for they destroy all the vines unless they are strictly watched.” He subjoins however concerning the *jackall*, canis aureus, that “there are *more* of this species of *fox* to be met with than of the former, particularly about Jaffa, near Gaza, and in Galilee. I leave others,” says he, “to determine which of these is the *fox* of Sampson. It was certainly † one of these two animals.” And so say I too. And that the לַחַשׁוֹת did likewise anciently abound in Palestine, we may be pretty certain from the number of places denominated from it. See 1 Sam. ix. 4. xiii. 17. Josh. xv. 28. xix. 3. 1 Chron. iv. 28. Neh. xi. 27. And however strange the history of *setting fire to corn by tying fire brands*

12mo. Note; and by *Brooks's* Natural Hist. vol. i. p. 293.

† In another place indeed, p. 277, he says of the *jackall*, *This is, past all doubt, the fox of Sampson.* The good-natured critic however will remember that *Hasselquist's* is a posthumous work, and will therefore overlook little slips and inconsistencies.

foxes' tails may sound to us, yet we find such a practice mentioned in the 8th fable of *Alphthonius*; and what is more remarkable, *Ovid*, *Fast.* lib. iv. in. 681, mentions a custom observed at Rome every year about the middle of April, of turning out *foxes* into the circus with burning torches to their backs,

—missæ junctis ardentia tædis

Terga ferunt vulpes—

which custom *Bochart* derives from this very exploit of *Sampson*. I shall only add, in order to illustrate *Psal.* lxiii. 11, that both *foxes* and *jackalls* will prey on human carcasses, but the latter more remarkably. And for further satisfaction on the subject of these שועלים the reader will do well to consult *Bochart*, vol. ii. 150, &c.; *Michaelis*, *Recueil de Questions*, Qu. xxxviii.; and Mr. *Merrick's* learned and entertaining Annotation on *Ps.* lxiii. 11.

incline, recline. It occurs not however as a V. in Kal, but in Niph. *To be inclined or reclined, to lean, recline, rest.* Gen. xviii. 4.

With ל following, *To lean, rely upon*, both in a bodily and mental sense. *Jud.* vi. 26. 2 *Sam.* i. 6. 2 *K.* vii. 2. 2 *Chron.* vi. 7, 8, & al. In this view it is once followed by ב, *Isa.* l. 10. With לא following, it denotes, *To incline or lean to.* *Prov.* iii. 5. As נס, משען, and fem. משענת, and in Reg. משענת, *A staff, prop, support.* *Exod.* xxi. 19. *Isa.* iii. 1, where *Vitringa*, “every prop both greater and less—baculum & bacillum.” freq. occ.

To lie on, as a brook on the border of a country. occ. Num. xxi. 15. So the LXX προσκαίται.

It occurs not as a V. in Heb. but in Arabic signifies, *To seize, hurry away, madden*, as love does the heart. See *Castell*. As a N. masc. plur. שועלים *Ecstatic, hurrying, or maddening thoughts.* occ. *Job* v. 13. xx. 2. In the former text “*Aquila* renders it *παρὰλλαγῆς*, *abalienationes*, a state of mind wherein a man *loseth the possession of himself*,” in the latter it denotes “*a multitude of agitating thoughts.*” See *Schultens* and *Scott*.

stand erect or upright. Hence Eng.

To shore up, a shore, and perhaps to soar.

- I. *To stand erect, upright, or on end*, as the hair in astonishment or horror. *Ezek.* xxvii. 35, שער שער had their hair stand on end. (To this purpose *Montanus* *horripilaverunt crine.*) So *Ezek.* xxxii. 10. *Comp.* *Job* iv. 15. This effect of astonishment or horror is often observed by the poets. Thus *Virgil*, *Æn.* ii. lin. 774, and iii. lin. 48,

Obstupui, steteruntque comæ—

Again, *Æn.* iv. lin. 280, and xii. lin. 868,

Arrectæque horrore comæ—

So *Ovid*, *Metam.* lib. iii. lin. 100,

—Gelidoque comæ terrore rigebant.

—*Fast.* lib. i. lin. 97,

Obstupui, sensique metu riguisse capillos.

Comp. under סמך III. But I know not of any poet, ancient or modern, who has described this symptom of *horror* so particularly and strongly as our *Shakespeare*, where the royal ghost says to *Hamlet*,

—But that I am forbid

To tell the secrets of my prison-house,
I could a tale unfold, whose lightest word
Would harrow up thy soul, freeze thy young blood,

Make thy two eyes, like stars, start from their spheres,

Thy knotted and combined locks to part,
And each particular hair to stand on end
Like quills upon the fretful porcupine.

HAMLET, act i. scene 3.

Hence

- II. In Kal, Transitively and Intransitively, *To fear, be afraid, horrere.* *Deut.* xxxii. 17. *Jer.* ii. 12.
- III. As a N. שער *The hair of the head.* *Num.* vi. 5, 18. *Jud.* xvi. 22, & al. *The pile or down of the body.* *Lev.* xiii. 3, 4, & al. freq. *Prov.* xxiii. 7, *Because as שער hair in one's frame (body or stomach) so is he.* To this purpose the LXX Ὁν ὑποπικον γὰρ ὡς τις καταπικνοῦται γὰρ, —*For in like manner as if one swallowed hair.* The reader will readily perceive how well this interpretation suits the context. *Isa.* vii. 20, שער הרגלים *Hair of the feet*, i. e. *the pubes.* *Comp.* under סמך I. Fem. שער *Hair, down.* 1 *Saff.* xiv. 45. *Job* iv. 15. As a N. שער *Hairy, rough with hair*

hair, hirsutus. Gen. xxvii. 11. Dan. viii. 21. Fem. plur. שערות The same. Gen. xxvii. 23. Masc. plur. שערים applied to *figs*, which, when corrupt, are often *hoary*, or covered with a *mould* resembling *hair, vinnosed.* Jer. xxix. 17.

- IV. As a N. שער, fem. in Reg. שערות, *A he- or she-goat*, from their *shaggy hair*, q. d. *a rough, hairy one.* So the Greek *τραγος* a *he-goat*, is from *τραχος* *rough*, on account of the *roughness* of his *hair*, and the Latin *hircus* a *he-goat* from *hirtus* *rough.* This word is frequently followed by שער of the *goats*, as in Gen. xxxvii. 31. Lev. iv. 28. v. 6. xvi. 5, 7. & al. freq. Comp. Dan. viii. 21. And in the same sense of a *he-goat* I would understand שער in Isa. xiii. 21. xxxiv. 14; in which latter text *Aquila* and *Symmachus* render it by *πριχων*, and *Vulg.* by *pilosus* a *hairy one.* The qualities mentioned in the texts just cited eminently agree to *he-goats*, which are remarkable for calling to one another, for their skipping motion, and also for delighting to browse on the spontaneous vegetables springing up among ruined buildings. Thus Dr. *Chandler*, *Travels in Asia Minor*, p. 150, describing the ruins of the temple of *Apollo Didymus*, observes, that "at evening a large flock of *goat* returning to the fold, their bells tinkling, spread over the heap, climbing to browse on the shrubs and trees growing between the huge stones." The poets fail not to present us with the like image:

—————Globose and huge
Grey-mould'ring temples swell, and wide o'er-
cast

The solitary landscape, hills and woods
And boundless wilds; while their vine-mantled
brows

The pendant goats unveil, regardless they
Of hourly peril, though the clefted domes
Tremble to ev'ry wind.—

DRER'S Ruins of Rome, lin. 38, &c.
So l'Abbé de Lisle, in his Poem entitled
Les Jardins, describing the same ruins of
Rome,

Voyez rîre ces champs au laboureur rendus,
Sur ces combles tremblans ces chevreux suspen-
dus.*

I shall not trouble the reader with the non-
sense of the Rabbins and their followers
who will have it that these שערין in Isa

* Cited in *Maty's Review* for June 1782, p. 399.

were *devils*, who, they say, used to ap-
pear in a *hairy form.* But if שער, שער,
&c. in these texts, be the names of some
kind of *animals*, so must שערין be like-
wise. It is not, however, improbable
that the Christians borrowed their *goat-
like* pictures of the *devil* with a tail, horns,
and cloven feet from the heathenish re-
presentations of *Pan the Terrible.* See
Spence's *Polymetis*, dialog. xvi. p. 255.
Comp. Sense IX.

- V. As a N. fem. שער, plur. שערות *Bar-
ley*, from it's *rough, bristly beard.* So it's
Latin name *hordeum* is from *horro* to
stand on end, as the *hair.* See *Marin's*
Lexic. Etymol. in Hordeum. Exod. ix. 31.
Lev. xxvii. 16, & al. freq. So Gen.
xxvi. 12, *Isaac sowed and received in the*
same year שערין סמא + a hundred fold
of barley. So LXX *εκατός ευσθεν κριθῶν*
Barley being less productive than
wheat, this increase was the more extra-
ordinary.

In 1 K. iv. 28, *barley* is mentioned as food
for *horses*, and so it is by *Homer*, Il. v.
lin. 106; Il. vi. lin. 506, & al. And in
the East *horses* are still fed with *barley.*
Thus *Hasselquist*, *Travels*, p. 159, ob-
serves, that, in the plain of *Jericho*, "the
Arabians had sown *barley* for their *horses.*"
Comp. under רבן.

- VI. As a N. שער *A gate*, from it's exact
position, Gen. xix. 1, & al. freq. The *Tar-
gum* on Prov. xxiv. 7, though I apprehend
it misinterprets that passage, may
yet serve to illustrate and confirm the rea-
son here given of the name שער, שער, שער
רמא Because as a gate is erect.—
Hence as a N. שער and שער *A porter*,
keeper of a gate or door. 2 Chron. xxxi. 14.
2 K. vii. 10. Neh. xi. 19.

"Among the Israelites the *gate* of the city
was the *forum* or place of public con-
course. Prov. i. 21. [viii. 3.] There was
the *court of judicature* held for trying all
causes, and deciding all affairs. Deut.
xxv. 7. Ruth iv. 1, 9. [2 Sam. xv. 2.
2 Chron. xviii. 9. Lam. v. 14.] Psal.
cxxxvii. 5. Prov. xxii. 23. xxiv. 7. xxxi. 23.
Amos v. 15. There also was the *market*,
where corn and provision was sold. 2 K.
vii. 1, 18." *Taylor's Concordance.* And
nearly the same observations might, I

† See *Wapstein* on Mat. xiii. 8, and *Nichols* De-
scription de l'Arabie, p. 133, &c.

suppose,

oppose, be extended to the other ancient nations of the East. See Gen. xxxiv. 6, 24. Job v. 4. xxix. 7. xxxi. 21. Esth. 19. iii. 3. v. 9, 13. Dan. ii. 49. Compare Harmer's Observations, vol. ii. p. 24, &c. and Shaw's Travels, p. 253. To which I add, that the square tower which is the present principal entrance to the *thumbara* or red palace of the Moorish kings in Grenada, "from it's being the place where justice was summarily administered, was styled the *Gate of Judgment*." Annual Register, 1776. Antiquities, p. 124.

As a N. masc. שער, and fem. שערָה *A rough, or horrible, storm or tempest.* occ. Job x. 17. Isa. xxviii 2. Nah. i. 3. Hence is a V. in Kal, *to hurl or hurry away, as with a storm or tempest.* occ. Job xxvii. 21. Ps. lviii. 10; where twenty-six of Dr. Kennicott's Codices read יסערו. Comp. Jer. ii. 12. In Niph. *To be tempestuous.* occ. Ps. l. 3. In Hith. *To make oneself, or be, like a tempest, to assault as a tempest.* occ. Dan. xi. 4^r.

II. As a N. masc. plur. שַׁעֲרִים *Hasty showers.* So the LXX ομῆρες, and Vulg. nuber. occ. Deut. xxxii. 2; where the Samaritan Pentateuch and twenty-four of Dr. Kennicott's Hebrew Codices read כשעיר.

Hence Eng. *shower.*

As a N. masc. plur. שַׁעֲרִים, שַׁעֲרִים, שַׁעֲרִים, *Certain idols*, representing the power of the heavens in *storms, tempests, rains.* Most probably they were in the form of *wild goats*, or of other *rough, shaggy, animals.* occ. Lev. xvii. 7. 2 K. xxi. 8. 2 Chron. xi. 15. That such representative animals were worshipped in Egypt, whence the Israelites and Jeroboam derived this species of idolatry, the learned reader may see proved at large from the testimony of ancient writers, by Bockart, vol. ii. 641, & seq. And that this species of idolatry was very ancient among the Egyptians appears from Exod. viii. 26, compared with Gen. xli. 34. xlii. 32; in which last passage the words, *For that is an abomination to the Egyptians*, are thus paraphrased in the Chaldee Targum of Jonathan Ben Uziel, *Because it is not right with the Egyptians to eat with the Jews, because the Jews eat the beasts which the Egyptians worship.* Comp. Senses III. IV.

שַׁעֲרָה occurs not as a V. but as Ns. fem. שַׁעֲרָה *Horrible wickedness*, such as makes one shudder, and one's hair stand on end. occ. Jer. v. 30. xxiii. 14. שַׁעֲרָה The same. occ. Jer. xviii. 13. שַׁעֲרָה The same. occ. Hos. vi. 10. Comp. Eccus. xlvii. 14.

שן

In Kal, *To cover, overwhelm*, as with a tempest or darkness. occ. Job ix. 17, אשר יסופי בשַׁעֲרָה *Who will overwhelm me with a tempest.* Psal. cxxxix. 11, Surely the darkness יסופי will cover me; thus Symmachus σπαρασσει will hide, and another Hexaplar version καλυψει will cover, and so Jerome operient. This latter text, compared with the context, appears to me to fix the true meaning of the Verb, and therefore, according to the common reading, I am obliged to understand it in the same sense in the only remaining passage where it occurs, namely Gen. iii. 15, which in this view will contain an allusion to that *outer darkness* to which Satan should finally be condemned, as well as to that *darkness of death and the grave* to which the mortal part of the promised seed should be reduced, when the *power of darkness* (Luke xxii. 53.) should prevail against him. The LXX render the sentence, Αυλος σε τηρησει καφαλην, και συ τηρησεις αυτην ως κεφαλην *He shall keep, observe, watch, thy head, and thou shalt keep, or &c. his head.* I am not clear what they meant. See Le Clerc's Note on the text*.

שָׁפָה occurs not as a V. in this reduplicate form, but as a N. שָׁפָה *A species of serpent*, probably so called from it's concealing itself in the sand, or holes of a road, and infesting travellers. occ. Gen. xlix. 17, *Dan shall be a serpent by the way, a שָׁפָה by the path, that biteth the horse's heels, so that his rider falleth back-*

* One of Dr. Kennicott's MSS. in Gen. iii. 15, reads שָׁפָה and שָׁפָה without the ו in the 2d order, as if the Root were שָׁפָה, and these readings would well agree with the Vulg. conteret (whence our Eng. Translation *shall bruise*), and likewise with the apostle's συντριβη Rom. xvi. 20. So the *Pendian* MS. lately published by Ammon, σπαρασει, and σπαρασει shall smite. The Complut. LXX has τηρησει, and τηρησει. But these words are not Greek. In short I suspect that the Jews have been tampering both with the Hebrew and Greek of this important prophecy.

ward: The Vulg. renders the word by *cerastes* the *horned serpent*, and *Nicander*, in his *Theriacum*, lin. 262, remarkably describes this species as *lurking* in the sand or wheel-tracks by the path:

וְהָיָה כְּמִשְׁכָּן הָאֵשׁ
וְכִי יִשְׁכַּח הָאֵשׁ וְיִשְׁכַּח הָאֵשׁ

The Arabs call a species of *serpent* *Sip-phos* or *Supphon*, which may be the same as the Heb. שִׁפְיוֹן. See more in *Bochart*, vol. iii. p. 416, &c. and in *Michaelis*, *Recueil de Questions*, Qu. lxi.

שפה

With a radical, but mutable or omissible, ה. To *clash*, *crush*, or *break by impulse*.

I. In Niph. To be broken or craggy. occ. Isa. xiii. 2. הַר נִשְׁפָּה *A craggy mountain* (so *Montanus*, *Montem præruptum*), a mountain broken into rugged inequalities, at the deluge namely. Comp. under נִשְׁפָּה XIII. As a participial N. שִׁפְיוֹן *A high, craggy place*. occ. Num. xxiii. 3. Masc. plur. שִׁפְיוֹת *Craggy or rugged eminences*. Jer. iii. 2. xiv. 6. (where LXX *καὶ ὄρη καὶ ὄρη* *woody cliffs*, and Vulg. *rupes rocks*) & al. שִׁפְיוֹת The same. occ. Isa. xli. 18. (where LXX *ὄρη ὄρη* *mountains*) xlix. 9. Jer. iii. 21.

I. In Kal, Intransitively, It is spoken of the bones of a person emaciated. occ. Job xxxiii. 21, *And his bones (which) they did not see*, שִׁפְיוֹן are craggy, Eng. Translat. stick out. To this sense the Vulg. *Et ossa, quæ tecta fuerant, nudabuntur*, *And his bones, which had been covered, shall be made bare*.

III. As a N. fem. plur. שִׁפְיוֹת. occ. 2 Sam. xvii. 29; where שִׁפְיוֹת בָּקִי "is used for some sort of provisions, and translated *cheese of kine*, but perhaps was *flesh of kine*, or *beef*, prepared in such a manner as we call *potted*, by *beating* and *bruising*." Thus *Bute*, in the *Appendix* to his *Inquiry into the Similitudes*, p. 258. And his conjecture is confirmed by observing that the eastern people in modern times prepared *potted flesh* for food on a march or journey. Thus *Busbequius* (*Epist.* iii. *Legat. Turcic.* p. 173, edit. *Elzevir*), speaking of the Turkish soldiers going on an expedition into Persia, says, "Some of them filled a leathern bag (*siccata et in pollinem redacta carnis bubulæ*) with *beef* dried, and reduced to a kind of meal,

which they use with great advantage, as affording a strong nourishment." And *Dr. Shaw*, *Preface to Travels*, p. xi. mentions *potted flesh* as part of the provisions carried with him in his journey through the Arabian deserts.

IV. As a N. fem. שִׁפְהָ in Reg. שִׁפְהָ, plur. שִׁפְהִים, and שִׁפְהִים.

1. *The lip*, so called, from *squeezing* or *breaking* the air into distinct articulations in speaking. Ps. xxii. 8. xxxiv. 14. Prov. iv. 24. Cant. iv. 3, & al. freq.

2. *A word or talk of the lips*, i. e. mere talk. 2 K. xviii. 20. Isa. xxxvi. 5. Prov. xiv. 23.

3. *A man of lips*, i. e. a vain prater. Job xi. 2.

Hence *chap*, *chaps*.

And because the *lip* is one of the chief organs or instruments of speaking, hence

2. *Speech, language*. Isa. xxxiii. 19. Ezek. iii. 5. 6. Isa. xxviii. 11, 12. Comp. 1 Cor. xiv. 21, 22.

3. *Speech, talk*. Job xii. 20. Prov. vii. 21. xii. 19. xvii. 4. Lam. iii. 62. Comp. Ps. xii. 3, 5. And thus I apprehend the word is used in those controverted passages, Gen. xi. 1, 6, 7, 9; and that the meaning of the former part of this chapter in brief is this; that mankind in general נִדְּחָיו (comp. Gen. vi. 12. 1 K. x. 24.) were unanimous in their *speech* or *talk*, and appeared so in their *sentiments*, *intentions*, or *designs** (probably because united under one political government), and coming to the delightful plain of *Shinar*, they intended all to settle there, instead of spreading themselves into the unknown countries of the earth, and to this purpose encouraged one another to *build a city*, and a *high tower* or *temple*†, to prevent their *separation*, lest, say they, we be scattered abroad over the face of the whole earth, but that God miraculously

* Since writing the above, I am glad to find the interpretation here proposed confirmed by the learned *Vitrings*, *Observationes Sacrae*, lib. i. cap. ix. whom see.

† It is very probable that this tower was originally destined to idolatrous worship (see *Targum Jerusalemit*, and of *Jonath. Ben Uziel* on Gen. xi. 4.), to which it is well known that it served in after ages. Hence its top was to be *carried up far into the heavens*. Comp. Deut. i. 28. ix. 1. It was repaired and beautified by *Nebuchadnezzar*, and called the temple of *Babel* or *Belus*. See *Prideaux's* *Connect*, vol. i. pt. i. book ii. an. 570.

interposed,

interposed, and confounded or frustrated this wicked and rebellious scheme, which was inconsistent with his will (comp. Gen. x. 25. Deut. xxxii. 8. Acts xvii. 26.), and thereby dispersed them over the face of the whole earth. Comp. under עָרַם II.

4. *Religious confession or sentiment*, in particular. Ps. lxxxi. 6; where, as *Bate hath justly observed, God is the speaker, and therefore the words must be rendered, *I heard* (not, a language *I understood not*, but) a religious confession *I acknowledged*, or *approved*, not. So † Isa. xix. 18. Hos. xiv. 3. Zeph. iii. 9. Comp. Isa. vi. 5.

5. *The edge, border; margin of any thing, as the lips are of the mouth;—of the sea*, Gen. xxii. 17;—*of a river*, Gen. xli. 3;—*of a curtain*, Exod. xxvi. 4;—*of a garment*, Exod. xxviii. 32;—*of a vessel*, 2 Chron. iv. 2.—*of a table*, Ezek. xl. 43.—*of a country*, Jud. vii. 22. So Ezek. xxxvi. 3, *Ye are come up* על שפה לשון on the edge of the tongue, or as we should say in English, *ye are at the tongue's end*, i. e. *ye are become a by-word*.

V. As a N. fem. מַשְׁפָּחָה, in Reg. מַשְׁפָּחָה, *A quiver* to hold arrows, so called from the arrows dashing against it or against each other, according to that of *Homer*, II. i. liii. 45, 46, cited under שָׁפַח III. which see,

—αμφοτέρωθεν τε ΦΑΡΕΤΗΡΗΝ,
ΕΚΑΛΕΤΑΝ δ' αὖτ' αἰσῶσι τὰν ἀμφοτέρωθεν—

So perhaps our Eng. name *a quiver* is from its quivering or shaking †. Job xxxix. 23, & al.

VI. As Ns. שְׁפִית *A dunghill*. See under שָׁפַח.

שָׁפַח

I. *To depress, humble, subject*. So the LXX ταπεινωσεται shall humble, and to this purpose the Targum שְׁעִבִיר shall subject, reduce to a servile condition. qcc. Isa. iii. 17. As a N. מַשְׁפָּחָה *Depression, oppression*, qcc. Isa. v. 7.

II. As a N. שְׁפִיחָה, in Reg. שְׁפִיחָה, *A woman of a servile condition, a maid-servant, a hand-maid*, Gen. xii. 16. xvi. 1, 2, & al. freq.

* Appendix to Enquiry into the Similitudes, page, 266, 7. Comp. Crit. Heb. p. 683, col. 1.

† See Vitrings's Comment. on the place, and the learned Bishop Newton's Dissertations on the Prophecies, vol. i. p. 370.

‡ See Junius's Etymol. Anglican. in Quivera.

III. As a N. fem. מַשְׁפָּחָה, in Reg. מַשְׁפָּחָה, plur. מַשְׁפָּחוֹת, *A family, household*, so denominated from being subject to, or under the authority of the master of the family. So in Latin familia a family is from famulus a servant; see under עָבַד. Deut. xxix. 17, or 18. Lev. xxv. 47. Ps. xxii. 28, & al. freq. It is applied to the different species of beasts, reptiles, and birds, Gen. viii. 19;—to different kinds of punishments, Jer. xv. 3.

שָׁפַח

“It denotes at large all regulation and disposal, omnem ordinationem & discretionem,” says Cocceius. Comp. שָׁפַח.

In Kal, *To judge, discern, determine, order, regulate, direct*, Gen. xvi. 5. Lev. xix. 15. Jud. iii. 10. 1 Sam. viii. 20, & al. freq. In Niph. *To be judged*, Ps. ix. 20. Also, *To contend in judgment, set oneself to be judged, to plead*, Prov. xxix. 9. Isa. xliii. 26. lix. 4. Ezek. xx. 35, 36. Comp. 1 Sam. xii. 7, where Vulg. iudicio contendam *I will contend in judgment*. As Ns. שְׁפִיחָה *A judge*, Gen. xviii. 25. Jud. ii. 18, & al. freq. שְׁפִיחָה or שְׁפִיחָה *Judgment, punishment*, 2 Chron. xx. 9. Ezek. xxiii. 10. Exod. vi. 6. vii. 4. שְׁפִיחָה *Judgment*, “It hath a very extensive signification, including all distinction, regulation, ordering, right, custom.” Cocceius. Comp. Bishop Lowth on Isa. xlii. 1. freq. occ.

From this Root the Suffetes, or rather Sufetes, who were the supreme magistrates among the Tyrians, Carthaginians, and some other nations, and in some measure answered to the Israelitish שופטים or Judges, had their name *.

DER. *To shift* (in old Eng.), to assign.

שָׁפַח

I. In Kal, *To pour out, shed*, applied to liquids, Gen. ix. 6. Exod. iv. 9, & al. freq.—to things dry, 1 K. xiii. 5. Ezek. xxvi. 8; and metaphorically to the heart, Ps. lxxii. 9;—to the soul or affections, 1 Sam. i. 15;—to meditation, Ps. cxlii. 3.—to contempt, Ps. cvii. 40;—to anger, Lam. iv. 11. In Niph. *To be poured out*, 1 K. xiii. 3. Lam. ii. 11. Ps. xxii. 15. In Hith. שָׁפַח *To pour out oneself, or be poured out*, Lam. ii. 12. iv. 1. As

* See Prideaux's Connect. vol. i. an. 573; Bochart, vol. i. p. 472, 3; Universal History, vol. xvii. p. 254; Pausanias, Etymol. Latin. in Sufes; and Vitrings in Isr., vol. i. p. 670.

Ns.

Ns. שפ *A pouring out*. occ. Lev. iv. 12. Fem. שפ *An effusion, a slipping or sliding*, applied to the steps. occ. Ps. lxxiii. 2; where the Keri, and at least six of Dr. Kennicott's Codices have שפ, the LXX render it *ἐκχευθη*, and Vulg. *effusi sunt, were effused*.

II. As a N. fem. שפ *A man's privy member*, from its functions, "*urinum & semen effundens, quasi fusorium dices*." Leigh. occ. Deut. xxiii. 1. So Vulg. Veretro.

שפ

I. In Kal, *To humble oneself, be humbled, brought low*. Isa. ii. 9, 11, 12, 17. xl. 4, & al. freq. In Hiph. *To humble, bring down, bring or make low*. Isa. xxv. 11. 12. xxvi. 5, & al. freq. As a N. שפ *Low, below, deep, humble*. Lev. xiii. 20. 2 Sam. vi. 22. Ezek. xvii. 24, & al. freq. As a N. fem. plur. שפ *Lownesses, remissness, hanging down*, as of the hands. occ. Eccles. x. 6. Comp. Isa. xxxv. 3. Heb. xii. 12.

II. As a N. fem. שפ *A low plain country*, as opposed to a mountainous one. Deut. i. 7. Josh. ix. 1, & al. So Holland, *The Low Countries*, or *Netherlands*, have these English names, as also their French one, *Pais Bas*, from their low (flat) situation.

DER. Perhaps the Latin, *Sepelio, sepulchrum, sepultura*, whence Eng. *Sepulchre, sepulture*.

שפ

Occurs not as a V. but as a N. שפ *The upper lip, or hair growing there, the mustache or mustachio*. So the LXX in 2 Sam. xix. 24, *Musaxa*. occ. Lev. xiii. 45. 2 Sam. xix. 24. Ezek. xxiv. 17. 22. Mica iii. 7.

שפ

Occurs not as a V. in Heb. but plainly appears to be nearly related to שפ *cover in*, and to שפ *hide*; as שפ to שפ and to שפ.

I. As a N. masc. plur. in Reg. שפ *Hiding places or hidden treasures*. So the Vulg. renders the two words שפ *by the sauros absconditos*. occ. Deut. xxxiii. 19.

II. As a N. שפ *A kind of unclean animal*, probably so called from *hiding itself in holes or clefts of the rocks*. occ. Lev. xi. 5. Deut. xiv. 7. Ps. civ. 18. Prov. xxx. 26. It is in Lev. and Deut. joined with שפ *the hare*, and mentioned as a *ruminant animal*.

In the second edition of this work I followed Bochart's interpretation of שפ by the *Jerboa*, i. e. the *mus jaculus* or *jumping mouse*; but am now inclined to embrace Dr. Shaw's opinion, that it signifies the *Daman Israel*, or *Israel's Lamb*, "an animal, says he (Travels, p. 348.), of Mount Libanus, though common in other parts of this country [namely Syria and Palestine]. It is a harmless creature, of the same size and quality as the *rabbit*, and with the like incurving posture, and disposition of the fore-teeth. But it is of a browner colour, with smaller eyes, and a head more pointed, like the *marmot*'s.—As its usual residence and refuge is in the *holes* and *clefts* of the rocks, we have so far a more presumptive proof that this creature may be the *Saphan* of the Scriptures, than the *Jerboa*;" which latter he says, p. 177, he had never seen burrow among the rocks, but either in a stiff loamy earth, or else—in the loose sand of the *Sahara*, especially where it is supported by the spreading roots of *spartum*, *spurge-laurel*, or other the like plants."

Mr. Bruce likewise opposes the *Jerboa*'s (of which he has given a curious print, and a particular description in his Travels, vol. v. p. 121.) being the שפ of the Scriptures, and thus sums up his observations on this subject, p. 127. "It is the character of the *Saphan* given in Scripture, that he is gregarious, that he lives in houses made in the rock, that he is distinguished for his feebleness, which he supplies with his wisdom*: none of these characteristics agree with the *Jerboa*; and therefore, though he chews the cud in common with some others, and was in great plenty in Judaea, so as to be known to Solomon, yet he cannot be the *Saphan* of the Scripture." And in a following section Mr. Bruce contends that this is no other than what is called in Arabia and Syria *Israel's sheep* [the *Duman Israel* of Shaw] and in Ambara *Ashkuka*, of which animal also he has given a print, p. 139, and a minute description, and thus applies to him, p. 144, the characters just mentioned. "He is above all other animals

* See Prov. xxx. 24, 26, and Ps. civ. 18, in Heb.

so much attached to the rock, that I never once saw him on the ground, and from among large stones in the mouth of caves, where is his constant residence; he is gregarious, and lives in families. He is in Judæa, Palestine, and Arabia, and consequently must have been familiar to Solomon.—Prov. xxx. 24, 26, very obviously fix the *ashkoko* to be the *saphan*, for the weakness here mentioned seems to allude to his feet, and how inadequate these are to dig holes in the rock, where yet, however, he lodges. These are perfectly round; very pulpy or fleshy, so, liable to be excoriated or hurt, and of a soft fleshy substance. Notwithstanding which they build houses in the very hardest rocks, more inaccessible than those of the rabbit, and in which they abide in greater safety, not by exertion of strength, for they have it not, but are truly, as Solomon says, a feeble folk, but by their own sagacity and judgment, and therefore are justly described as wise. Lastly, what leaves the thing without doubt is, that some of the Arabs, particularly *Damir*, say, that the *saphan* has no tail; that it is less than a cat and lives in houses, that is, not houses with men, as there are few of these in the country where the *saphan* is; but that he builds houses, or nests of straw, as Solomon has said of him, in contradistinction to the rabbit, and rat, and those other animals that burrow in the ground, who cannot be said to build houses, as is expressly said of him." Thus Mr. Bruce; and for further satisfaction I refer the reader to his account of the *jerboa*, and *ashkoko*. I add, that *Jerome*, in his Epistle to *Sunia* and *Fretela* cited by *Bochart*, says the שפני are a kind of "animal not larger than a hedge-hog, resembling a mouse and a bear;" (the latter, I suppose, in the clumsiness of its feet) whence in Palestine it is called αρκτομυς, q. d. the bear-mouse; and that "there is great abundance of this genus in those countries, and that they are always wont to dwell in the caverns of the rocks, and caves of the earth." This description well agrees with Mr. Bruce's account of the *ashkoko*. And as this animal bears a very considerable resemblance to the rabbit, with which *Spain* anciently abounded,

it is not improbable, but the Phenicians might, from שפן, call that country שפני, whence are derived its Greek, Latin, and more modern names; and accordingly on the reverse of a medal of the emperor *Adrian* (given by * *Scheuchzer*, tab. ccxxxv.) *Spain* is represented as a woman sitting on the ground with a rabbit squatting on her robe.

שפ

Occurs not as a V. in Heb. but in Chaldee signifies, *To flow together, be abundant*, ("affluxit, abundavit." *Custell.*) and in Syriac, *To overwhelm, overflow*; accordingly *Aquila* has given the idea of the word, Deut. xxxiii. 19, by rendering it πλημμυρα inundation; and so the Vulg. in Isa. lx. 6. Ezek. xxvi. 10, inundatio. Comp. שבע.

- I. As a N. fem. in Reg. שבעת An inundation or deluge, of waters. occ. Job xxii. 11. xxxviii. 34. Comp. שבע Deut. xxxiii. 19.
- II. Affluence, abundance, of other things. occ. 2 K. ix. 17. Isa. lx. 6. Ezek. xxvi. 10.

שפ

- I. In Kal and Hiph. *To clap, strike, or smite together*, as the hands, and that whether in contempt and insult. occ. Job xxvii. 23; where twenty-seven of Dr. Kennicott's Codices now read יכפ, as three more did originally. LXX κροτησει.—or in applause. occ. Isa. ii. 6, where seven of Dr. Kennicott's Codices read יספיק. Comp. Root שפ. As a N. שפא A clapping of the hands in derision, an exploding. occ. Job xxxvi. 18. Comp. under סה III.

- II. *To suffice*, as the verb signifies both in Chaldee and Syriac (see *Custell.*), and as we may well suppose the Syrian *Benhadad* would apply it. occ. 1 K. xx. 10.

שפר

It occurs not as a V. in Heb. (see below Chald. Sense V.) but the idea is *seemly, goodly, elegant, beautiful*, or the like.

- I. As a N. שפר *Seemliness, beauty*; so LXX, καλλος. occ. Gen. xlix. 21, שפר אברי Branches of beauty. Comp. Dan. iv. 9, 18, or 12, 21, and under לא XVII. Also, *Goodly, fair*, as an inheritance. occ. Ps. xvi. 6.

- II. As a N. fem. שפירה is applied to the *serenity and beautiful appearance* of the
* See also *Addition* On Medals, dialogue ii. series iii. fig. 6.

heavens

heavens after a storm, Στεφανωμυα καλα-
γοστος, Eccclus. xliii. 1. occ. Job xxvi.
13, *By his wind the heavens* שפרה (be-
come) a serenity or serene; when in
Virgil's language, *Æn.* i. lin. 147,

Collectasque fugat nubes, solemque reducit.

See *Scott* on the text, and comp. below
שפרה.

III. As a N. שופר and שפר, plur. שופרות *A*
trumpet, from it's *goodly, majestic, ckear-*
ing sound. Exod. xix. 16. Lev. xxv. 9.
Josh. vi. 3, & al. freq. On Jud. vii. 16,
&c. see *Niebuhr*, *Description de l'Arabie*,
p. 263; and *Harmer's Observations*,
vol. iv. p. 237.

IV. As a N. with a formative א, אשפר *A*
handsome piece, of flesh namely. occ.
2 Sam. vi. 19. 1 Chron. xvi. 3. The
LXX render it in Sam. by εσχαρσιν
a roast, a piece of roasted or broiled flesh,
the Vulg. assaturam carnis bubulæ *a roast*
of beef, and in Chron. partem assæ car-
nis bubulæ *a piece of roasted beef*.

V. Chald. *To be good, seemly, right.* occ.
Dan. iii. 32, or iv. 2, 24, or 27. vi. 1, or 2.
As a participial N. שפיר *Goodly, fair,*
beautiful, as the branches of a tree. occ.
Dan. iv. 9, 18, or 19, 21.

שפר Occurs not as a V. in this reduplicate
form, but as a N. שפרור *A grand tent or*
pavilion. occ. Jer. xliii. 10.

שפרר Chald. As a N. emphat. שפרררא
The clear morning-light or morning. occ.
Dan. vi. 19. Comp. above Sense II. The
Chaldee Targums use the word in the
same sense in Job iii. 4, for the Heb.
נדרר; in Isa. lviii. 8, for שרר; in Isa.
lxii. 1, for נדר.

שפת

In general, *To put or set in order, to dispose.*
Comp. ששט.

I. *To set or put on*, as a pot on the fire-
ranges for boiling. occ. 2 K. iv. 38.
Ezek. xxiv. 3.

II. As a N. masc. plur. שפתיש *Fire-ranges,*
rows of stones on which the caldrons or
pots were placed for boiling, somewhat
like, I suppose, but of a more durable
structure than, those which *Niebuhr*,
Voyage, tom. i. p. 188, says are used by
the wandering Arabs. "Their fire-place
is soon constructed; they only set their
pots upon several separate stones (sur des
pierres detachées), or over a hole digged

in the earth." occ. Ps. lxxviii. 14; where
lying among these denotes the most ab-
ject slavery; for this seems to have been
the place of rest allotted to the vilest
slaves. So old *Laertes*, grieving for the
loss of his son, is described in *Homer*.
Odyss. xi. lin. 189—190, as in the winter
sleeping *where the slaves did, in the ashes*
near the fire:

—ἐν Διμεσσι τοῖσι σπασ-
σιν ἄνθρακι, αἴχμη, ὅπου—

Comp. Odyss. vii. lin. 153, 154, 160, and
Harmer's Observations, vol. iii. p. 55. As
to Ezek. xl. 43, the meaning of שפתיש
in that text is very dubious, the Vulg.
Translation of it by *labia lips*, meaning
I suppose *borders or edges*, seems as pro-
bable as any. Comp. שפה IV. 5.

III. *To dispose, place.* occ. Ps. xxii. 16.

IV. *To dispose, ordain.* occ. Isa. xxvi. 12.

V. As a N. masc. plur. משפתיש *The regu-*
lar divisions in a stall or stable, i. e. *the*
bars or boards which divide it into distinct
standings. occ. Gen. xlix. 14. Also, *Sheep-*
folds, or pens for sheep. occ. Jud. v. 16.

VI. As a N. משפות, plur. אשפות *A dung-*
hill, a heap of dung or ordure. The Heb.
is a name of decency, like the Eng. *Lay-*
stall. 1 Sam. ii. 8. Ps. cxliii. 7. Lam.
iv. 5; all which passages seem to refer to
the stocks of *cow-dung* and other *offal*
stuff, which the easterns for want of wood
were obliged to *lay up* for fuel. See
Harmer's Observations, vol. i. p. 254.

One of the gates of Jerusalem was called
שער האשפות. occ. Neh. ii. 13. iii. 14.
xii. 31. iii. 13; in which last cited text
the common printed editions have דשפות,
but the true reading seems to be האשפות,
as six of Dr. *Kennicott's* Codices give it.

VII. As a N. fem. in Reg. שפה, plur.
שפתיש, שפתיש *A lip.* See under
שפה IV.

שן See שרר among the Pluriliterals.

שן

Occurs not as a V. but as a N. שן *Little,*
small, or short. Oncc. Isa. liv. 8; where
the LXX μικρον *a little*, Vulg. *momento*
a moment.

שק

I. In Kal, *To move, run, or push forwards,*
as locusts. occ. Joel ii. 9. As a N. שק *A*
motion, running or pushing forwards.
occ. Isa. xxxiii. 4. (Comp. below שקש I.
and

and שקשק Also, *One who runs about.* occ. Gen. xv. 2. וכן משק ביתי And the son of him who runs about my house, and so superintends it (thus Theodotion δ υἱος τοῦ ἐπι της οἰκίας μου), i. e. of my house-steward (so Vulg. filius procuratoris domus meæ), דמשק דמוס namely this *Dam-masec* (thus LXX δαμος Δαμασκος, and Vulg. iste Damascus), אלי עור (in two words, comp. under חרצב) is my help, "or hope and dependance, i. e. for an heir, as it follows." Bate's Note in his *New and Literal Translation*, where see more.

II. As a N. שק A sack or large bag made of coarse hair (comp. Rev. vi. 12.), or the like, into and out of which things dry, as corn, &c. are moved, shot, or made to run. Gen. xlii. 25, 27, 35. Also, Sack-cloth. Gen. xxxvii. 34, & al. freq.

Hence Greek Σακκος, Lat. *saccus*, Eng. *sack*; a word which, as hath been often observed, has from the Hebrew passed into many other, particularly the north-western, languages. Menander cited by Porphyry De Abstin. lib. iv. cap. 15, takes notice of the Syrians observing the ancient custom of wearing sackcloth in times of religious humiliation:

—σαραντήματα τῆς Σακκῆς λαβόντες—
—ἵτω ΣΑΚΚΙΟΝ ἑαδόν, ὡς δ' ἔδον
Εὐαθίσαν αὐτοὶ ἐπὶ κοίτης, καὶ τὴν θύην
Εξήλασαντο τὴν ταπεινώσαι σφόδρα.

They then wear sackcloth, and besmear'd with filth
Sit by the public road, in humblest guise,
Thus placating the dread Atergatis.

And it appears from Plutarch De Superstit. tom. ii. p. 168, D. edit. Nylandr. that the same was sometimes practised among the Greeks: Εξω καθηγας ΣΑΚΚΙΟΝ εἶχων, κ. τ. λ. The superstitious man sits out of doors wearing sackcloth, or sordid rags, and often rolls himself naked in the dirt—Comp. under עפר I.

III. As a N. שק A street, where men, &c. pass, or push forward. occ. Prov. vii. 8. Eccles. xii. 5. Cant. iii. 2. The word is metaphorically applied, Eccles. xii. 4, in a collective sense, to "those open ways or passages in the body of man, which the matter of nourishment passeth along without lett or molestation." See King Solomon's Portrait of Old Age, &c. by Dr. Smith, p. 108, 3d edit.

IV. As a N. שק The leg of a man, or

fore-leg of an animal, which is eminently formed for, and is a principal organ of their motion or pushing forward. Exod. xxix. 22. Deut. xxviii. 35. Jud. xv. 8. Prov. xxvi. 7. Cant. v. 15. Isa. xlvii. 2. In Jud. xv. 8, Samson smote the Philistines שק על ירך, literally, leg upon thigh, with a great slaughter, i. e. either after they were fallen upon their knees, in such a manner that their legs touched their thighs, or rather, so as to bring them to the ground, and make their legs touch their thighs.

In 1 Sam. ix. 24, Samuel reserves for Saul שקו השרק the shoulder, and what was upon it (so LXX according to the Alexandrian and Complutensian reading, τὴν κωλεαν καὶ τὸ ἐπ' αὐτῆς), as a delicacy namely, for him whom God hath appointed king. Thus Abdolmelich, the Arabian Chaliph, proposes as a treat for his friend, a leg or a shoulder of a sucking lamb well roasted, and covered over with butter and milk. See more in Mr. Harmer's Observations, vol. i. p. 319, &c.

V. It expresses eager desire or appetite, To run towards in affection, to desire eagerly, appete. It occurs not in this sense as a V. in the simple form (comp below שק II.), but hence as a N. fem. in Reg. עשרה Eager desire. occ. Gen. iii. 16. iv. 7. Cant. vii. 10.

שק I. To run or rush forwards violently. occ. Isa. xxxiii. 4.

II. To desire earnestly, have eager appetite. occ. Ps. cvii. 9. Prov. xxviii. 15. Isa. xlix. 8.

שקשק I. Hith. שקשק To run or push forward violently, repeatedly, or in great numbers. occ. Nah. ii. 5.

שק

I. In Kal, To wake, watch. Ps. cii. 8. cxxvii. 1. Jer. xxxi. 28, & al. In Niph. To wake, be watchful, wakeful. occ. Lam. i. 14. נשק He is awake, or hath watched, over my transgressions. So the LXX ἐγρηγορήσῃ ἐπὶ ταῖς ἀσεβήματι μου. Comp. Jer. v. 6. Dan. ix. 14. Job xxi. 32, וְעַל גִּבִּי שָׁק "Et ad tumulum vigilat aliquis, vigilatur." Cocecius, rightly; and they (indefinitely, French on) watch over his tomb, i. e. to keep it clean and nice with plants, flowers, and verdure, as it follows in the text, and as is still the custom in the East. So Sandys,

Sandys, Travels, fol. p. 56, says, that "the Turks of a second condition are buried in their gardens in sepulchres—set with varieties of flowers according to the custom of the Pythagoreans and universal wishes of Ethuism (*Juxenal*, sat. vii. lin 207, 8.), they being as they thought sensible of burden, and delighted with savours or with the honour therein done them." And *Hasselquist, Travels*, p. 28, speaking of Smyrna, "The burying-places of the Turks are handsome and agreeable, which is owing chiefly to the many fine plants that grow in them, and which they carefully place over the dead: cypresses of remarkable height and an innumerable quantity of rosemary were the plants chiefly found here. The latter were now in full blossom, and afforded a delicious odour, &c." Comp. 2 K. xxi. 18, 26. John xix. 41; *Arnald on Eccles.* xvi. 12; *Complete Syst. of Geog.* vol. ii. p. 306, col. ii. and *Harmer's Observations*, vol. iii. p. 443.

- II. As a N. שקד *The almond tree*, "*quæ prima inter arbores evigilat, because this tree, before all others, first waketh and riseth from it's winter repose: * it flowers in the month of January, and by March brings it's fruit to maturity [that is, in the hot southern countries]. The forwardness of this fruit-bearing tree is intimated unto us by the vision of Jeremy; for the word of the Lord came unto him, saying, Jeremiah, what seest thou? And I said, I see a rod שקד of an almond tree. Then said the Lord unto me, thou hast well seen, for אני על שקד I am hastening;*" † or rather *I am waking or watching over, or on account of my word to fulfil it.* So

* Thus *Pliny*, Nat. Hist. lib. xvi. cap. 25, *Floret prima omnium amygdala mense Januario, Martio vero pomum maturat*. So *Dr. Shaw, Travels*, p. 144, says, that in Barbary the almond, the most early bearer, flowers in January, and gives it's fruit in the beginning of April. *Russel*, Nat. Hist. of Aleppo, p. 13, speaks of "the almond tree (near Aleppo), when latest, being in blossom before the middle of February; *Hasselquist, Travels*, p. 25, 6, says that on February the twelfth, "the almond-tree flowered round Smyrna on bare boughs; and *Dr. Chandler*, speaking of Smyrna, "Early in February the almond-tree blossomed." *Travels in Asia Minor*, p. 79.

† *King Solomon's Portraiture of Old Age*, by *Dr. Smith*, p. 142. Comp. Amos viii. 1, 2, in Heb.

the LXX, *εργαζομεθα εγω ενι*—and *Vulg.* vigilabo ego super—occ. Jer. i. 11. Eccles. xii. 5. Al-o, *The almond fruit.* occ. Gen. xliiii. 10. Num. xvii. 8. Hence as a Participle Hiph. masc. plur שקדים *Made like almonds, almond-shaped.* occ. Exod. xxv. 33, 34. xxxvii. 19, 20.

It is probable from Num. xvii. 6–8, that the chiefs of the tribes bore each an almond rod as emblematical of their vigilance; and Aaron's dead almond rod, that blossomed and bore fruit, was a very proper emblem of him who first rose from the dead. And as the Light appears first to affect the same symbolical tree, it was with great propriety that the bowls of the golden candlestick were shaped like almonds.

שקד

With a radical, but mutable or omisable, ה. In general, *To irrigate, wet, moisten with water or other liquor.*

- I. In Hiph. *To irrigate, wet, moisten, water, as the earth*, Gen. ii. 6.; comp. ch. xiii. 10.—the mountains, Ps. civ. 13.—a garden, Gen. ii. 10.—a wood, Eccles. ii. 6. In Niph. *To be watered.* occ. Amos viii. 8, ושקד והשקד and watered as (by) the river of Egypt, i. e. overflowed with enemies and calamities as the Nile overflows Egypt. But observe that the *Keri*, the *Complutensian* edition, and twelve of *Dr. Kennicott's* MSS. now read, as four more did originally שנקד sink down. Comp. ch. ix. 5. "The rising and falling of the ground with a wave-like motion, and its leaving its proper place and bounds on occasion of an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile." *Bishop Newcome*.

II. In Hiph. *To be wet, moist, as the vats with wine and oil.* occ. Joel ii. 24. iii. or iv. 13.

III. *To moisten, as marrow doth the bones of a healthy well fed person.* occ. Job xxi. 24. As a participial N. שקים *Suck moistening or moisture.* occ. Prov. iii. 8. Comp. under next sense.

IV. In Kal and Hiph. *To give drink to, cause or let to drink, whether men or animals*, as Gen. xix. 32. xxi. 19. xxiv. 14, * 18, 46. xxix. 3, 7. Num. v. 24. xx. 9.

* See this passage agreeably illustrated in *Nabur's Voyage*, tom. ii. p. 332, 3.

Esh.

Esth. i. 7, & al. freq. As a N. fem. שקת, plur. שקתות *A drinking- or watering-trough*. occ. Gen. xxiv. 20: xxx. 38. As a participial N. שקת (formed as שכת from שקת), *Drink*. occ. Ps. cii. 10. Hos. ii. 5. As a N. masc. משקת, plur. משקים *One who furnisheth or provideth drink, a butler, cup-bearer*. Gen. xl. 1, 2, & al. freq.

From this Root, no doubt, are derived the names of the ΣΑΚΕΑΙ *ῥησαρῖαι Sakean days*, and of ΣΑΚΑΙΑ, *idolatrous drunken feasts of the Babylonians and Persians*. See Selden De Diis Syris, syntag. ii. cap. 13, and Glassii Philologia Sacra, lib. iv. tract. iii. observ. xiii. p. 1334. edit. Lips. 1743.

שקק *To drench with moisture, to water plentifully*. occ. Ps. lxx. 10; where LXX, *εὐσθυσας*, and Vulg. *inebriasti, thou hast inebriated, Symmachus ωρισεῖς thou shalt water*, and Jerome *irriga irrigate, water*.

DER. Lat. *Succus* juice, whence Eng. *succulent, succulence*; perhaps Lat. *sugo*, Eng. *to suck*. Also, *to soak*, and *shuckish*, a word used in some parts of England for wet, moist.

שקט

In Kal and Hiph. *To be quiet, at quiet, or rest*. Josh. xi. 23. Ruth iii. 18. Job iii. 13. I. a. vii. 4. In Hiph. *To quiet, make quiet*. Ps. xciv. 13. Prov. xv. 18. As a N. שקט *Rest, quietness*. 1 Chron. xxii. 9.

DER. *Squat*.

שקל

I. In Kal, *To weigh*. 2 Sam. xiv. 26. Job xxxi. 6. Isa. xl. 12. In Niph. *To be weighed*. Job vi. 2. Ezra viii. 33. As a N. משקל *Weight*. Gen. xxiv. 22. & al. freq. For 2 Sam. xii. 30, see under מלך V. Job xxviii. 25, — *when he constituted the weight of the spirit or gross air*, and so regulated what is called *the pressure of the atmosphere*, — a regulation of the utmost importance to men and animals. See Jones's *Physiological Disquisitions*, p. 232.

II. As a N. fem. משקלת *A weight used to estimate perpendicularity, a plummet*. occ. 2 K. xxii. 13. Isa. xxviii. 17.

III. In Kal, *To weigh money, pay it by weight*, appendere. Gen. xxiii. 16. Jer. xxxii. 9. 10. In Niph. *To be thus weighed or payed*. Job. xxviii. 15. Comp. Gen. xliii. 20. "This practice

of weighing money, says Mons. Volney, is customary and general in Syria, in Egypt, and in all Turkey. No piece, however light, is refused: the tradesman takes out his money-weights (*trébuchet*) and values it. It is the same as in the time of Abraham, when he bought his burying-ground." Voyage en Syrie, tom. ii. p. 389.

IV. As a N. שקל *A Shekel, The weight*, by way of eminence, or *the standard weight* among the Israelites, to which all their other weights were reduced, as they are in *England* to our *pound*, a word derived in like manner from the Latin *pendo* to weigh. The Jewish *shekel* was, according to Bp. Cumberland, equal to nine pennyweights and three grains troy, i. e. to the Roman, or (nearly) to our avoirdupois, *half ounce*. In money the Bishop reckons the *shekel* of silver to be equal to 2s. 4½d. But Michaelis, Supplem. ad Lex. Heb. p. 367, estimates the weight of the *shekel* at no more than one gros 20½ grains, or 92½ grains *Paris* weight; and it's value in silver, according to his estimation of the silver talent given under בכר g. (of which the *shekel* is the 3000th part), will amount to little more than eleven pence English. The weight of Absalom's hair, mentioned 2 Sam. xiv. 26, will, according to Michaelis's account, be little more than two *Paris* pounds, instead of 6½ pounds avoirdupois, as others have reckoned it. And the weight of Goliath's armour, 1 Sam. xvii. 5, 7, will be proportionally reduced.

The *shekel of the sanctuary*, mentioned Exod. xxx. 13, & al. was not different in weight from the *common or civil shekel*, as is evident from Exod. xxx. 13, compared with Ezek. xlv. 9, 12; from which passages it is plain they were both equal to *twenty gerahs*; and besides, all estimations are expressly ordered, Lev. xxvii. 25, to be made according to the *shekel of the sanctuary*, containing twenty *gerahs*. The reason of the appellation, *shekel of the sanctuary*, was, because the standard of this, as of all other weights and measures, was kept in the *sanctuary*, according to 1 Chron. xxiii. 29; as with us in the *exchequer*.

V. To

V. To ponder, weigh mentally. It occurs not as a V. in this sense, but as a participial N. קדש *A ponderer, considerer.* occ. Isa. xxxiii. 18; where LXX, οἱ συμβουλευόντες *the counsellors.*

DER. Old Eng. To skill, to be of weight or importance, a scale for weighing.

קדש

Occurs not as a V. but as a N. masc. plur. קדש *Sycamore- or Sycamine-Trees and —Fruit.* 1 Kings x. 27. Amos vii. 14. Fem. קדש *Sycamore-trees.* occ. Ps. lxxviii. 47. The LXX and Theodotion render the word Συκαμῖνοι, *Aquila* and *Symmichus* by Συκαμωρος, a species of trees, "called the *Egyptian fig-tree*. It's Greek name Συκαμωρος is composed of συκος (*sycos*) a *fig-tree*, and μωρος (*moros*) a *mulberry-tree*. It partakes of the nature of each of these trees; of the mulberry-tree in it's leaves, and of the fig-tree in it's fruit, which is pretty like a fig in it's shape and bigness. This fruit grows neither in clusters, nor at the end of the branches, but sticking to the trunk of the tree. It's taste is pretty much like a wild fig." *Calmet's Dictionary in Sycamore.* Comp. under קדש, and see *Scheuchzer, Physica Sacra* on 1 K. x. 27, and tab. cccclxiv. *Shaw's Travels*, p. 435; *Harmer's Observations*, vol. ii. p. 309, &c.; and *Bishop Louth* on Isa. ix. 9.

קדש

I. In Kal, *To sink, subside*, as fire. occ. Num. xi. 2. To this purpose the LXX εκοπασσ.

II. In Kal, *To sink, be sunk*, as in water. occ. Jer. li. 64; or, as the water itself. occ. Amos ix. 5. Comp. Amos viii. 8, under קדש I. In Hiph. *To cause to sink*, as in water. occ. Job xl. 20, or xli. 1, *Thou canst drag Leviathan with a fish-hook, וחבל ותשקיע לשונו and his tongue with a cord (which) thou sinkest, or lettest down.* Also, *To cause to subside*, and so *make clear*, as water that had been fouled or muddled. occ. Ezek. xxxii. 14; where LXX, ἡσυχασαι *shall be quiet*, and Targum קדש *I will make quiet*, and Vulg. purissimam reddam *I will make very pure.* So, as a N. קדש rendered *Deep*, but seems rather to mean *clearness, or what is clear.* occ. Ezek. xxxiv. 18.

DER. Gothic sigquan, Saxon fencan, and Eng. sink.

קדש

I. In Kal, Intransitively, *To look, turn towards, or front* an object. Though it may sometimes imply *steering*, yet it does not strictly express it; so it is joined with קדש *he saw*, Gen. xix. 28. xxvi. 8. 2 Sam. xxiv. 20. In Hiph. The same. Deut. xxvi. 15. 2 K. ix. 32. Ps. xiv. 2. liii. 3. In Niph Intransitively, *To be turned, so to look.* See Jud. v. 28. 2 Sam. vi. 16. 2 K. ix. 30. Cant. vi. 9. It is applied to a mountain, as בלעזן in Greek, and *look in Eng.* Num. xxi. 20. (where LXX בלעזן) xliii. 28. Comp. Jer. vi. 1, and see *Greek and Eng. Lexicon* under בלעזן VII.

II. As a N. קדש, plur. קדש, *A window to look out at.* So *Aquila* in 1 K. vii. 4, αποκλειστας. 1 K. vi. 4, קדש קדש *Openings or apertures, i. e. in the walls, for windows which shut.* This text shows the difference between קדש and קדש. It occurs also 1 K. vii. 4, 5.

III. As a N. קדש *The frontispiece or lintel* (so *Aquila* Ἰσπερφυρον, and Vulg. Superliminare) of a door, thus called as being the most conspicuous part belonging to it. occ. Exod. xii. 7, 22, 23; where sprinkling the blood of the paschal lamb on the two side-posts, and on the upper door-posts, was, as Bate has justly remarked, making "ostentation of the blood of Christ, and glorying in it as the salvation of the house."

DER. Greek Σκεπτομαι to look, whence σκοπος, and Eng. skeptic, skeptical, skepticism, scope, and from the compounds επισκεπτομαι, επισκοπος, επισκοπη, &c. Lat. episcopus, Eng. episcopal, episcopacy, * bishop, French évêque, &c. See also the Derivatives under קדש, which perhaps

* It may not be amiss to remark, for the sake both of the friends and enemies of etymological enquiries, that the French *Evêque*, and *Eng. Bishop*, have not one letter the same, though both undoubtedly derived from the Greek *Επισκοπος*, or Lat. *Episcopus*. And to this observation may I be permitted to add another etymology, than which, at first sight, nothing can appear more whimsical and absurd? I mean that of the *Eng. strange and stranger*, from the Greek preposition *Ex*, out, from. Thus however runs the pedigree: *Ex*, εξ, Lat. *ex*, extra, extraneus. Old French *estrange, estrange* (now *étrange, étran, &c.*), *Eng. strange and stranger* should

should rather be referred to this Heb. Root. Let the reader judge.

שפז

To abominate, abhor, detest, as unclean and filthy. Lev. xi. 11, 13. Ps. xxii. 25. Also, *To make abominable or filthy, to pollute.* Lev. xi. 43. xx. 25. As a N. שקץ and שקוץ, *An abomination, abominable thing.* Lev. vii. 21. xi. 10, 41, 42. 43. These three last texts shew that the term שקץ is peculiarly applied by Moses to reptiles, which it likewise seems to denote in Isa. lxvi. 17, where see *Vitringa*, and comp. Ezek. viii. 10.

שקץ is particularly applied to the heathen idols, 1 K. xi. 5, 7. 2 K. xxiii. 13, & al. freq.

שקר

In Kal, *To lie, speak, act, or deal falsely.* Gen. xxi. 23. Lev. xix. 11. Ps. xlv. 18, & al. freq. In Hiph. *To deceive.* occ. Isa. iii. 16, שקרו עיניך *Deceiving with (their) eyes*, which the Targum explains by פרכבו עינן *having their eyes tinged with stibium*; and Bishop Lowth renders, "falsely setting off their eyes with paint." The LXX however interpret the words by εν νεφελαις οφθαλμων, and Vulg. by *nutibus oculorum*, with winks or leers of the eyes; which our Translation well expresses with *wanton looks*, the "*oculorum mobilis pectulantia*" of *Petronius Arbiter*. And to this latter exposition I own myself most inclined. Comp. Eccus. xxvi. 9, and Arnald there. As a N. שקר *A lie, a false or deceitful word or thing.* Exod. v. 9. xx. 16. Ps. xxxiii. 17. Prov. xxxi. 30. Isa. xlv. 20, & al. freq.

שקת See under שקק IV.

שר

I. *To regulate, direct, rule.* So LXX, Ἀρξω. occ. Jud. ix. 22. (comp. ver. 6.) Prov. viii. 16. Isa. xxxii. 1. This Root in sense as well as in sound bears a resemblance to שר *to be or make straight*, and to שר *to have power, strength*; and in some particular instances it may be difficult to determine whether a word belongs to one or to another of these Roots, but still the notions of *straightness, power, and regulation*, are different. I would however refer שר Job xxvii. 3, and שר *thou hast gone straight, directly*, Isa. lvii. 9, to שר I. which see. As a parti-

cipial N. שר, plur. שרים, in Reg. שר, *A director, ruler, commander, chief.* Gen. xii. 15. xxi. 22. xxxix. 1, 21. xl. 2. Josh. v. 14, 15. & al. freq.

Hence French *Sieur*, whence *Monsieur*, Eng. *Sir, Sire*.

As a Participle or participial N. fem. sing. in Reg. שרתי (formed either poetically with the י paragogic, or rather with י my postfixed, as רבתי in the same verse, שרתי מקנתי and ישבתי Jer. xxii. 23, שרתי Ezek. xxvii. 3. Comp. קנה I. under קנה) *A directress, lady, princess.* occ. Lam. i. 1. Plur. שרות *Chief women, princesses, ladies.* occ. Jud. v. 29. 1 K. xi. 3. Esth. i. 18. Isa. xlix. 23. As a N. fem. משרה *Regulation, direction, rule, government.* occ. Isa. ix. 5, 6, or 6, 7.

II. *To regulate by measure.* It occurs as a Participle paoul fem. in Kal, Isa. xxviii. 25, מדה שרה *Measured wheat, wheat of a certain measure.* So Bishop Lowth (Prælect. X.) *Far certâ mensurâ*. As a N. fem. משרה *A measuring or measure of capacity, which regulates the quantity.* occ. Lev. xix. 35. 1 Chron. xxiii. 29. Ezek. iv. 11, 16.

Hence French *measure*, Eng. *measure*, and perhaps Latin *mensura*, whence Eng. *mensurate, mensuration, admeasurement, commensurate*, &c.

III. As a N. שור *A wall*, from the regularity of it's structure, or from it's regulating the extent of the building, city, or, &c. occ. Gen. xlix. 6, 22. 2 Sam. xxii. 30. Ps. xviii. 30. Plur. fem. שורות and שורה. occ. Job xxiv. 11. Jer. v. 10.

IV. Chald. as a N. masc. plur. in Reg. שר, and emphat. שורא, *The walls.* occ. Ezra iv. 12, 13, 16.

V. Chald. As a N. fem. אשורא *A wall.* Ezra v. 3, 9.

VI. As a N. שר *The funis umbilicalis, or navel-string*, consisting, according to the anatomists, of two arteries, a vein, and the urachus, whose use is to regulate the motion of the blood which passes between the mother and the fœtus, and so to keep up the continuity or communication between them. occ. Ezek. xvi. 4. Hence, *The navel.* occ. Prov. iii. 8, רפאות חרי *It shall be healing medicines to thy navel*; so the eastern people to this day chiefly use external medicines (as plasters, ointments,

ointments, oils, &c.) applied to the stomach and belly. See *Harmer's Observations*, vol. ii. p. 488.

VII. As a N. fem. plur. שררות. They are mentioned among the female ornaments, Isa. iii. 19, and seem to have had their name from their regular structure. The word is rendered by the Vulg. *monilia necklaces*, and in the French Translation, by *chainettes little chains*. It probably means a kind of necklaces of pearls or other stones*, or rather chains of gold, or &c. such as the eastern women still wear about their necks. Thus Judith, when she was desirous of charming Holofernes (ch. x. 3, or 4.), did not forget *αλιδνας* her chains; and in *Stewart's Journey to Mequinez*, the maids of the Moorish Emperor's palace are described with gold chains about their necks.

From the sing. שרר may be derived Greek Σίρα a chain, also the Lat. and Eng. *Serice*.

VIII. In Kal, To regulate the voice in singing, to sing, utter musically. Jud. v. 1. Ps. vii. 1. Prov. xxv. 20. And in this sense I would, after *Schultens* and *Scott*, understand the word, Job xxxiii. 27; שר על אנשים He shall sing before men and say—Comp. Ezek. xxvii. 25. In Hiph. but the formative ה always dropped, שר To sing. Exod. xv. 1, 21, & al. freq. Observe that the final ה in שירה, Exod. xv. 1, & al. and in שירה, Ps. xxi. 14, is not radical, but paragogic, as in many like instances. In Huph. To be sung. occ. Isa. xxvi. 1. As a participial N. masc. שרים, fem. שרות, *Singing men*, and *Singing women*, *Cantores et Cantatrices*. freq. occ. So good old Barzillai says, 2 Sam. xix. 35, Can I hear any more the voice of singing men and singing women? *Juvenal*, Sat. x. lin. 210, &c. mentions the same melancholy circumstance of old age:

—*Quæ cantante voluptas,
Sit licet eximius citharædus, sitve Seleucus,
Et quibus aurati mos est fulgere lacernæ?*

What music, or enchanting voice, can cheer
A stupid, old, impenetrable ear?

DRYDEN.

As Na. שר A song or singing. occ. 1 Sam.

* Comp. under שר, and Niebuhr, Description de l'Arabie, p. 57, and Voyage, tom. i. p. 242, Note.

xviii. 6. שר, plur. שרים, and שרר, Fem. שרה, plur. שרות, A song or ode. See Jud. v. 12. 1 Chron. xiii. 8. Gen. xxxi. 27. Exod. xv. 1. Num. xxi. 17. Amos viii. 3. Eccles. xii. 4. And all שר בנות השׁר the daughters of song or music shall be brought low, i. e. all the organs which perceive and distinguish musical sounds, and those also which form and modulate the voice, both the passive and the active daughters of music, as Dr. Smith † styles them, shall be greatly obstructed in their respective functions. As to the former, the Vulg. renders the Heb. words, et obsurduscent omnes filie carminis, and all the daughters of song shall grow deaf; and we have just heard the complaints of Barzillai, and the remarks of *Juvenal*; and with regard to the latter, let us observe that *Homer* compares old king Priam and his aged counsellors to the eastern ‡ *Cicada*,

Who on the trees in summer-days rejoice,
A bloodless race, that send a feeble voice.

PORZ altered.

—ΤΙΤΟΥΣΤΟΣ ΠΑΝΟΤΗΣ, ΔΕΥΤΕΡΑΒ' ὈΜΗΡΟΥ
ΔΙΟΝΥΣΙΟΥ ΠΕΡΙ ΤΗΣ ΕΞΑ ΔΕΙΠΙΟΕΣΙΑΝ ΟΥΤΩΣ.
IL iii. lin. 151, 2.

On which passage *Dionysius Halic.* Περὶ τῆς Ὀμηρῆος Παιδείας, § 18, remarks, Ὅτι δὲ γερωντὰς, ἀεὶ ἐκφύονται εὐκαίρους, ὡς οἱ ΦΩΝΟΙΣ ἰσαχθῆναι, The old men, being likened to *Cicada*, are compared to shrill-voiced animals."

So *Shakespeare* describing the effects of age,

—his big manly voice,
Turning again towards childish trille, pipes,
And whistles in his sound—

AS YOU LIKE IT, act ii. scen. 2.

Hence the melodious Σίργες or *Sirens* of *Homer* (*Odys.* xii.) had their name.

IX. As a N. שר To behold, a berce, ושׁרה a present, &c. See under Root שר.

X As a N. כשר A son. See under נשׁר I.

XI. As a N. כשרת A preparation. See under שרת II.

שר I. As a Participle or participial N. שר Regulating, directing, or ruling absolutely, or an absolute ruler. occ. Esth. i. 22. In Hith. השׁרר To make oneself

† *K. Solomon's Portraiture of Old Age*, p. 117, &c. 2d. edit. which see.

‡ See *Martin's Note on Virgil*, *Georgic.* iii. lin. 328.

- an absolute director or ruler. occ. Num. xvi. 13, twice.
- II. As Ns. fem. plur. שררות and שררות, joined with לב *the heart*, *The ruling principles, directions, or determinations of the heart*. Deut. xxix. 19. Ps. lxxxi. 13. Jer. iii. 17. vii. 24, & al.
- III. As a N. שרר *The navel, or part of the body about the navel*. So LXX, Ομφαλος, and Vulg. Umbilicus. Comp. שר VI. occ. Cant. vii. 2, or 3; where in describing the dress of Solomon's queen, it is said שררך *Thy navel (like) a round goblet which wanteth not liquor*, i. e. "the clasps of her girdle were so formed as to look like a goblet filled with liquor or mixed wine (המזג) as it might easily be made to do by a proper disposition of the precious stones." *Harmer's Outlines of a New Commentary on Solomon's Song*, p. 110, where see more. Dr. Chandler, *Travels in Greece*, p. 123, 4, describing the dress of a Grecian lady, says, "A rich zone encompasses her waist, and is fastened before by clasps of silver gilded, or of gold set with precious stones." In *Russel's Nat. Hist. of Aleppo*, p. 101, is a print of a Turkish lady, whose clasp looks like three artificial flowers, of precious stones I suppose. And Niebuhr, *Voyage en Arabie*, tom. i. p. 135, presents us in tab. xxiv. with a Grecian lady of Alexandria in Egypt; the clasp of whose girdle resembles two little oval shields having a flower in the middle. As a N. masc. plur. in Reg. שררי *The navel or parts about the navel*. So LXX Ομφαλω, and Vulg. Umbilico. occ. Job xl. 11, or 16, ואנו בשררי בטן *And his (active) force in the navel of his belly*, i. e. in the muscles about that part. It is spoken of the *Behemoth*; and this circumstance seems to agree both with the elephant and with the hippopotamus, to which latter *Buffon*, *Hist. Nat.* tom. x. p. 211, 120, ascribes "une force prodigieuse de corps, a prodigious strength of body," of which he gives some remarkable instances, p. 211, 212. As for what *Bochart* observes, vol. iii. 756, 7, of the penetrability and softness of the elephant's skin under the belly, to prove that the particular here mentioned in Job cannot be referred to this latter animal, I think it is inconclusive; for the

- muscles of the elephant in that part may be very strong, though the skin be soft.
- IV. *To sing repeatedly or melodiously, decantare*. occ. Job xxxvi. 24. (where Vulg. cecinerunt have sung) Zeph. ii. 14. As a participial N. משורר, plur. משוררים *A singer*. See 1 Chron. vi. 18, or 33. ix. 33. xv. 16. 2 Chron. xxix. 28. Fem. plur. משוררות *Singing women, cantatrices*, occ. Ezra ii. 65. Neh. vii. 67.
- שרר Occurs not as a V. in this reduplicate form, but as a N. fem. plur. שרשרות and שרשרת *Chains*, so called from regulating the situation of a thing, or keeping it in its place. Comp. under שר VII. occ. Exod. xxviii. 14, twice. xxxix. 15. 1 K. vii. 17. 2 Chron. iii. 5, 16. So LXX in Chron. render it Καλας *Chains*; *Aquila*, and *Symmachus* in * Exod. xxviii. 14, Ἀλυσσιν *Chains*, and the Vulg. throughout *Catenulas little chains*. Exod. xxviii. 14, — שרשרת מעשה עברה *Chains of wreathen or plaited work, as שרשרת העבתה Wreathen or plaited chains*, i. e. not consisting of distinct links, but of links intertwined with each other. These are also called, Exod. xxviii. 22, שרשרת *Roots*, from their tapering shape, as שרשרת from their chain-like texture. As for the שרשרת in 2 Chron. iii. 5, they seem to have been carved chains joining the engraved palm-trees together all round the sanctuary, and as they are not, I think, at all mentioned in 1 K. are supplied here. The chains on which the pomegranates were placed 2 Chron. iii. 16. (comp. 1 K. vii. 17, and under גרל II) were, I apprehend, (as Mr. Hutchinson hath observed, *Columns*, p. 50—53.) intended to represent the columns of condensed stagnant air, on the back part of the fixed stars, which confine or keep them steady in their places. Comp. Job ix. 7, and under חתם VIII. and עבה V.

- שרא
- I. Chald. *To loose* occ. Dan. iii. 25. In Ith. *To be loosed*. occ. Dan. v. 6. So *Theodotion* renders it by σω, and Vulg. by solvo.
- II. Chald. *To begin*. occ. Ezra v. 2.
- III. Chald. *To solve or resolve*, as difficulties. occ. Dan. v. 12, 16.
- IV. Chald. *To dwell, remain*. occ. Dan. ii. 22. The Targums often use the word in all these senses. See *Castell* under שרר.

• See Appendix to *Montfaucon's Hexapla*.

שר

Occurs not as a V. in Heb. but appears to be nearly related to שר to burn (as שרב to scorch) and in Chaldee signifies, *To scorch, parch*. As a N. שרב *Scorching heat*. So the LXX *καυσων*, and Vulg. *scatus*. occ. Isa. xlix. 10; where it is distinguished from שמש *the solar light* or rays. Also, *A parched place*. occ. Isa. xxxv. 7.*

שרי

I. *To be wreathed, twisted, or twined together*. occ. Job xl. 12, or 17. So the LXX *συνπλεκται*, and Vulg. *perplexi sunt*. In Hith. השתרי The same. occ. Lam. i. 14. So the LXX *συνπλεκσαν*, and Vulg. *convolutæ sunt*.

II. As a N. שרי or שרי The pliable, or flexible shoot of a vine or fig-tree. So Vulg. *propagines*; and *Montanus* still more accurately, *rami plicatiles, pliable branches*. occ. Gen. xl. 10, 12. Joel i. 7.

שר

To leave, or be left, behind.

I. In Kal, *To be left, remain*, after the destruction of others, *superstes*, *superstes esse*. occ. Josh. x. 20. As a N. שר One thus left, *superstes*. Num. xxi. 35. & al. freq.

II. As a N. שר, or בגד השר Clothes of leaving, *שר to do service in the holy place, the garments of holiness for Aaron the priest, and the garments of his sons to minister in the priest's office*, Exod. xxxv. 19, and called *garments of leaving*, because left in the sanctuary after the priests had officiated. (See Ezek. xlii. 14. xliv. 17—19.) It occurs also, Exod. xxxi. 10. xxxix. 1, 41.

III. As a N. שר. occ. Isa. xlv. 13; where the LXX render it *κολλη glue*, Vulg. *runcina, a carpenter's plane*, Eng. Transl. *a line*; but this last is expressed by the preceding שר, and the most probable interpretation of שר seems to be that of *Aquila*, *Παραγραφεῖς a pencil*, thus called from the substance or mark it leaves behind it.

Hence Eng. *A shrd*, and perhaps *sherd* or *shard*.

שר

With a radical, but mutable or omissible, שר.

* See Bishop *Lowth's* Note, but Qu? and comp. *Vitrings's* Comment. *Harmer's* Observations, vol. i. p. 483, Note; and *Shaw's* Travels, p. 439, 440.

I. *To be strong, have strength or power*. occ. Hos. xii. 4, *By his strength*, שר he (Jacob) had power with the *Alcim*; ver. 5, *Yea שר* he had power over the angel, and prevailed. Here in שר, masc. the ה is clearly radical, in שר it is dropped. The LXX in both verses render the V. by *εωςχυσε he was strong*; so the Vulg. in the latter by *invaluit*. In שר Gen. xxxii. 28, the radical ה is, as usual, supplied by ו, and the LXX render it by *εωςχυσας*, so the Vulg. by *fortis fuisti, thou hast been strong*.

II. As a N. שר or שר, plur. שרים *A coat of mail, a kind of defensive armour, so called from it's strength*. See 1 Sam. xvii. 5. 1 K. xxii. 34. 2 Chron. xxvi. 14. Jer. xvi. 4.

III. As a N. שר A kind of strong javelin, spear, or halberd. It seems to have been of a stronger make than either the חנית or חסע, and therefore is mentioned after them. occ. Job xli. 17. or 26.

IV. As a N. שר The remainder. 1 Chron. xii. 38. See under שר I.

שר

To scarify, cut, or wound. It is only spoken of the flesh. occ. Lev. xxi. 5. Zech. xii. 3. As Ns. שר, and fem. שרת *A cutting, incision*. occ. Lev. xix. 28. xxi. v. The frantic custom condemned in these passages still prevails among the Circassians, whose religion is almost heathenism; for, "to shew their sorrow for the deceased, they cut their forehead, stomach, arms, &c. till the blood gushes out in large streams; and their mourning is to last till these wounds are healed; or if they want to have it last longer, they open them afresh *." Comp. שר I. under שר.

DER. Scratch. Also, *A sword*. Qu?

שר

To twine, wind, or bend about. The cognate Chaldee שר is used in these senses in the Targum; "perverit, evertit, perplexit, implexit." *Castell*. And in Arabic שר signifies to furnish a sole with strings, "corrigiis, astrigmentis instruxit calcemum." *Castell*. Comp. also שר.

I. As a N. שר The latchet, or string, which fastened the ancient sandals or

* *Complete System of Geography*, vol. ii. p. 168, col. 2.

soles

soles to the feet. Comp. under נעל II. "These strings, says *Brynus De Calceis* Heb. p. 164, the Hebrews call שרף, from *going about*, because they are *twined round the foot*; as the LXX also call them σφαίρωτες; from σφαίρω to *involve, roll round*." And a little after, "These strings among the ancients were *twined round the feet in various manners*, as appears from antique statues and medals." occ. Gen. xiv. 23. Isa. v. 27.

II. In Hiph. To wind, cross, or traverse a way or path. occ. Jer. ii. 23. In this sense it is applied to a female dromedary running up and down in a disorderly manner for lust. So *Montanus, implicans vias suas*.

שרם

Occurs not as a V. in Heb. but in Arabic signifies, *To cut, cleave*, and as a N. in that language, *a cleft, a chink*. See *Castell*.

As a N. fem. plur. שרמות. Once, Jer. xxxi. 40. The LXX retain the original word, Ασάγγου, the Targ. render it by מרחות Pools, fountains, aqueducts. If this be the true reading, may it not mean the *fountains*, and *aqueducts*, which *H Ezekiah* made for the supply of Jerusalem? (comp. under נב VI.) But it should be observed that the *Keri* and seventeen of *Dr. Kennicott's Codices* read שרמות The fields, and so one of the Hexaplar Versions gives the original word Ασάγγου, and *Aquila* renders it Πρασια. It may denote the *fuller's* and the *potter's fields* which were to the south of the city of David, beyond the valley of *Tophet*. See *Dr. Shaw's Plan of Jerusalem, Travels*, p. 277.

שרע

To stretch out, or grow beyond the usual size or manner. As a Participle paoul שרע One who has any part stretched or grown out unnaturally. occ. Lev. xxi. 18. xxii. 23. In the former passage it is opposed to חרים maimed; in the latter, to קלוש contracted, shrunk. In Hith. שרע To extend, stretch oneself out. occ. Isa. lxxviii. 20.

שרף

I. In Kal, To burn, burn up. Gen. xi. 3. Deut. vii. 5, & al. freq. Comp. Lev. x. 6. In a Niph. sense, To be burnt. Gen. xxxviii. 24. Lev. iv. 12, & al. As a N.

fem. שרפה A burning. Lev. x. 6. Num. xvi. 37. Deut. xix. 23; & al. As a N. fem. plur. שרפות Burnings. Isa. xxxiii. 12. Jer. xxxiv. 5. Comp. 2 Chron. xvi. 14, xxi. 19, and under שרף.

II. As a N. שרף, plur. שרפים A species of serpents. The word in this sense is sometimes found with, sometimes without נחש. These serpents might have this name either from the heat and burning pain occasioned by their bite, or from their vivid fiery colour. occ. Num. xxi. 6, 8. Deut. viii. 15, (where LXX οφίς δακνων the biting serpent). Isa. xiv. 29. xxx. 6; on which passages of *Isaiah* comp. שרף I. under עק.

That the שרף of brass, which *Moses* lifted up in the wilderness, was a type of *Christ* lifted up on the cross, is certain from our Saviour's own words, *John iii. * 14, 15*; and it appears from *Wisdom*, ch. xvi. 5, 6, 7, that the ancient Jews regarded it in the same view. Comp. under נ III. 2. This species of serpent, by its radiancy and glorious brightness, was a very proper emblem first of the material, and then of the divine Light †.

It may perhaps be worth remarking, that *Esculapius*, the Roman God of Health, was feigned to have been brought to Rome from *Epidaurus*, a city of Peloponnesus, in the form of a large serpent, and that his image was usually represented holding in one hand a knotted stick with a serpent twisted round it ‡.

III. As a N. masc. plur. שרפים Seraphim or Seraphs, a supernatural exhibition (like those to *Ezekiel*, ch. i. x.) of the sacred cherubic emblems, thus named, no doubt, from their burning brightness or radiancy. For as *Jehovah* descended in fire upon mount Sinai (Exod. xix. 18.) and the mountain burnt with fire unto the midst of heaven (Deut. iv. 11. Comp. Deut. v. 24, 25, 26.); so the Cherubim in *Ezekiel* were not only surrounded by the in-

* See *Wolff* Cur. Philol. in loc.

† See Preface to *M. Cooke's Enquiry into the Patriarchal and Druidical Religion*, &c. p. 3, 5, & seq. 2d edit.

‡ See *Lucy*, Epitome, lib. xi.; *Valerius Max.* lib. i. cap. 8.; *Ovid*, Metam. lib. xv. lin. 631, &c.; *Spence's Polymetis*, dial. ix. p. 232; *Boyle's Pantheon*, p. 69, &c.; and *Leslie's Works*, fol. vol. i. p. 120.

שרף

volving fire, but themselves also sparkled like the colour of burnished brass or copper, yea, their appearance was like burning coals of fire, and like the appearance of torches, והלפידים—and the fire was bright, and out of the fire went forth lightning. See Ezek. i. 4, 5, 7, 13. This name שרפים occurs in this sense only in Isa. vi. 2, 6; which passage, from the beginning of the chapter, I would request the reader carefully to compare with Rev. iv. and then would beg his attention to the following remarks. 1st. As it is said in Isa. vi. 2, Above, or upon (as למעלה likewise signifies Gen. xxii. 9. & al.) it, i. e. the throne, stood the Seraphim; so in Rev. iv. 6, the four emblematic animals are represented as being εν μεσση του θρονου in the midst of the throne, as well as κυκλω του θρονου round about the throne*; and therefore neither the Seraphim nor the animals in Rev. can denote created angels, of how high an order soever; for angels are not on the throne of God. 2dly. By Isa. vi. 2, 3, there were several Seraphs in the exhibition to Isaiah. And 3dly. Each Seraph had, like each distinct animal in Rev. iv. 8, six wings; whereas the Cherubs in the temple had but two wings each (see 1 K. vi. 24, 27.), and those in Ezekiel's vision but four each. (See Ezek. i. 11.) 4thly. The reason of the Seraphs in Isaiah having each six wings is given, ver. 2; With twain he covered his face or faces (Heb. פניו) and with twain he covered his feet, and with twain he did fly. Two of the wings then signified the secrecy and inscrutability of the divine proceedings; two, their energy or rapidity; and the third pair of wings, covering the Seraph's faces, denoted that THEY whom the Seraphs represented were now in wrath hiding their faces (comp. Isa. liv. 8. lix. 2. lxiv. 7.) from the Jewish people. See ver. 9—12. 5thly. As כרוכים signifies not only several compound cherubs, but also several cherubic animals (see under כרם I.) שרפים seems used in Isa.

* It is remarkable that the Vulg. renders שרפים in Isa. vi. 2, by super illud upon it (i. e. the throne), but the LXX by κυκλω αυτου round about it or him, for κυκλω may refer either to θρονου the throne, or to Κυριου the Lord.

not only for the two compound figures, ver. 2, but also ver. 6, for the constituents of each compound. Lastly, The Seraphic Hymn in Isa. vi. 3, is of the same import with that of the four cherubic animals in Rev. iv. 8, and proclaims the glory of that Holy, Holy, Holy Lord, three Alcim or Persons, and one Jehovah, of whom the Seraphim in Isaiah's vision, and the animals in St. John's, were the emblematic representatives. Comp. under כרם VI. p. 354, col. 2.

שרץ

- I. In Kal, To produce or increase abundantly. Gen. i. 20. ix. 7. Exod. i. 7. viii. 3. Ps. cv. 30.
- II. As a N. שרץ A reptile, a creeping thing, either of the land or water, from their abundant production or increase. See Gen. vii. 21. Lev. xi. 10, 20. Hence as a V. To move, as a land or water reptile, to creep, crawl, Gen. vii. 21. Lev. xi. 29. Ezek. xlvii. 9.

שרץ

To be yellow, yellowish, tawney. It occurs not as a V. in this sense, but hence

- I. As a N. masc. plur. שרצים Yellowish, tawney, spoken of horses. So Aquila, ξανθοι. occ. Zech. i. 8.
- II. As a N. fem. plur. שרצות Yellowish, spoken of raw flax, such as fishermen made their nets of. occ. Isa. xix. 9.
- III. As שרץ, שרץ, and fem. שרצה, A kind of excellent vine, so called from the yellowish colour of the grape and wine it produces. occ. Gen. xlix. 11. Isa. v. 2. xvi. 8. Jer. ii. 21.

It is evident, as Bochart has well observed, from Zech. i. 8, that the word denotes some kind of colour; and, from the other passages here produced, that it must be some colour common to horses, grapes, and raw flax, and this can be no other than a yellowish one. See Bochart, vol. ii. 107—9.

- IV. To hiss, whistle. In this sense it seems a word formed from the sound, like the Greek σφίζω (by which the LXX almost constantly render it) the Lat. sibilo, and the Eng. hiss, whistle, shriek (comp. חרר II. and חר III.) 1 K. ix. 8. Job xxvii. 23. Lam. ii. 15. Ezek. xxvii. 36. Isa. vii. 18, The Lord shall hiss or whistle for thee—bee that is in Assyria.

made, represented the body of the heaven in it's clearness, the pomegranates the fixed stars, and the net-work the circumferential density in which those stars are placed, so the *six single-headed chives* or *filaments* of the *lily* seem very proper emblems of the **five primary planets* (the earth not being reckoned), and of the *moon*, and the *triple-headed chive* or *style* in the midst, of the *sun* in the centre of this system, at whose orb or body the *three* great agents of nature, the *Fire, Light, and Spirit*, are in the highest degree of agitation or activity. Thus likewise the golden candlestick in the tabernacle, which was to represent first the *material light* of this world (comp. Heb. ix. 2.), and then the *Divine Light*, was furnished (Exod. xxv. 31, &c.) with *six lamps*, and *six branches shooting out from the shaft* in the midst, which also had it's own lamp; the former representing the *five primary planets*, and the *moon* (as above), and the latter the *sun communicating his light* to all of them. Nor has this explanation of the golden candlestick, which is so obvious and striking, and so strongly illustrates that just given of the artificial *lilies* on the top of the pillars, any pretensions to novelty. *Josephus*, Ant. lib. iii. cap. 6, § 7, long ago observed, “*αὐτὴν συγχειμένην εἰς μοῖρας εἰς ὅσας τῆς πλανήτας καὶ τὸν ἥλιον κατανεμεσθῇ*,” that it consisted of as many divisions as they distribute the *planets* and *sun* into; that it went off εἰς ἑπτα κεφαλὰς in seven tops placed on a level, at equal distances; that on these were put seven lamps, one for each, τῶν πλανητῶν τὸν ἀριθμὸν μιμήμενοι, imitating the number of the planets.” And again, De Bel. lib. v. cap. 5, § 5, Ενεφαινον οὐ μὲν ἑπτα λυχνεῖ τῆς πλανήτας. The seven lamps represented the *planets*.” So *Milton*, Par. Lost, book xii. lin. 254,

—before him burn
Seven lamps as in a Zodiac representing
The heavenly fires—

VI. As a N. שש, occ. Ps. lx. 1; plur. ששש, occ. Ps. lxix. 1; and ששש, occ. Ps. xlv. 1. lxxx. 1. The meaning

* i. e. as we call them, *Mercury, Venus, Mars, Jupiter, and Saturn*.

of these words, as here used, I cannot pretend absolutely to determine. *Aquila* constantly renders the Heb. שש על ששש or ששש—in the titles of Ps. xlv. lxix. lxxx. by τῷ Νικητορῷ ἐπὶ τοῖς Κρυνοῖς, To the giver of victory, concerning the lilies. And as we have already seen that the *lily* is an emblem of *light*, so true believers, who are the *children of light*, and are accordingly described as clothed in *white*, i. e. the *righteousness* which is by faith, here, and in *white*, or *glory* hereafter (see Rev. iii. 4, 5, 18. iv. 4. vi. 11. vii. 9, 14. xix. 8, 14.), may be emblematically denoted by the name ששש or ששש *lilies*. See Ps. xlv. 11, 14, 15. lxix. 7, 33—37. Ps. lxxx. 2—5, 8, 18—20, in the Heb. The LXX version of ששש על ששש, or ששש על ששש in the above-cited titles is very remarkable, Ὑπερ τῶν αλλοιωθησόμενων, Concerning those who are to be changed or transformed, as in reality true believers in Christ will be, from Corruption to Incorruption, from Dishonour to Glory, from Weakness to Power, from Natural to Spiritual. Comp. 1 Cor. xv. 42—44, 51—53. Phil. iii. 21.

In the title of Ps. lx. we have ששש על ששש To the Giver of Victory, concerning the *Lily*, i. e. the *Divine Light*, who is a *banner* to them that fear God, and is his right hand by which they are delivered. See ver. 6, 7, 12, 14, in the Heb.

שש

Rendered in our Translation, To leave a sixth part, as if a dialectical word from שש six; but the LXX explain it by καθοδηγήσω I will lead, Vulg. by educam I will bring out, and Targum by געגע I will seduce thee. Once, Ezek. xxxix. 2.

שש

Occurs not as a V. and the ideal meaning is uncertain, but as a N. שש, Vermilion, a very beautiful red colour. So the LXX μιλτφ. *Pliny* informs us, that this, which the Greeks call μιλτον, was found in silver mines, in the form of reddish sand, and was much used by the Romans in his time as a paint, and formerly applied to sacred purposes. Nat. Hist. lib. xxxiii. cap. 7. occ. Jer. xxii. 14. (Comp.

(Comp. under שטח II.) Ezek. xxiii. 14. Bochart, vol. i. 484. 5, observes, that there is a lake in Africa, called from the Phenicians *Sisara*, so named, he thinks, both on account of the *termilion* or *red point* (שטח) for which those parts were famous, and also of the neighbouring river, called likewise in Latin *Rubricatus Red-coloured*.

שטח

I. In Kal and Hiph. *To set, place, settle, dispose, constitute, appoint.* It implies *design, order, ornament, or stability.* Gen. iii. 15. iv. 25. xxx. 40. Ps. cxl. 6. Isa. xxvi. 1, & al. freq.

II. In Kal, *To set, or be set, in array or order of battle.* occ. Ps. iii. 7. Isa. xxii. 7.

III. In Niph. *To be set, stiff, as the tongue* (שטח fem.) *with thirst.* occ. Isa. xli. 17; where LXX εξηρασθη, and Vulg. aruit was dry.

IV. With כ following, *To let alone, q. d. set from.* occ. Job x. 20.

V. As a N. שטח *Array, dress, a garment.* occ. Ps. lxxiii. 6. Prov. vii. 10.

VI. As a N. שטח *A kind of thorn, so called from it's stability, strength, or toughness.* Isa. v. 6, & al.

VII. As a N. שטח *Settled or fixed foundations.* occ. Ps. xi. 3. comp. Ps. lxxxii. 5; but see *Pole's Synopsis* on the place.

VIII. As a N. plur. in Reg. שטחים. occ. Isa. xix. 10. The word is here rendered by some, *purposes or counsels*; by others, *nets*; but it seems rather to mean such *weels or toils for taking fish* as are represented on the *Præstine* table, and which Dr. *Shaw* informs us continue to be used by the *Egyptians* to this day. "They are made, says he, of several hurdles of reeds, fixed, in some convenient part of the river, in various windings and directions, and ending in a small point; into which the fish being driven are taken out with nets and baskets, as is here represented." *Travels*, p. 424, Note.

IX. As a N. שטח, plur. שטחים That part of the body on which men sit, the buttocks. occ. 2 Sam. x. 4. Isa. xx. 4.

X. As a N. שטח *The warp, in weaving, that range of threads which are set or fixed lengthwise in the loom, and through which the weaver shoots the cross threads called the woof. The warp is in like*

manner called in Greek *σπινθη*, and in Lat. *stamen*, q. d. *the standing or fixed threads*, and by these words the LXX and Vulg. constantly render the Heb. שטח. Lev. xiii. 48, & al. Comp. שטח VI. XI. Chald. As a N. שטח, from the Heb. שטח, *Six*, plur. שטחים *Sixty*. Ezra vi. 15. Dan. iii. 1, & al.

XII. As a N. שטח and שטחים *See under שטח II.*

שטח Occurs not as a V. but hence as a N. masc. plur. in Reg. שטחים *Toils or weels.* See above שטח VIII.

DER. *Set, sit, sent, sooth, stout, sheath, Lat. situs, whence Eng. site, situation. Latin sto, standi, status, whence Eng. stand, &c. state, station, &c. estate. Latin sedeo, sideo, resideo, subsideo, whence Eng. sedentary, sediment, sedate, &c. reside, &c. subside, &c.*

שתי

With a radical, but mutable or omittible, ש.

I. *To drink, swallow liquids, as men or other animals.* Gen. xxiv. 14, 19, 22. Exod. xvii. 6. xxxiv. 28. 1 Sam. xxx. 13. Isa. xlv. 12. & al. freq. As a N. שתי *A drinking, indulgence in drinking, debauch.* occ. Eccles. x. 17. So fem. שתיה. occ. Esth. i. 8. As a participial N. masc. שותה, plur. in Reg. שותים *Drink.* Ezra iii. 7. Dan. i. 5, 8, 10, 16; in which four last texts שותים may be singular, as *Theodotion* and the Vulg. render it, being substituted for ש. Also, *A drinking bunt, a comotation, feast or banquet accompanied with drinking.* So the LXX frequently render it by Πονη, and once, Esth. vii. 7. by Σουπαιον. Gen. xxi. 8. Isa. v. 12, & al. freq. On Esth. v. 6, see *Harmer's Observations*, vol. i. p. 389, who remarks from *Charadin* and *Okearius*, that the easterns at their feasts drink wine before eating, not after, as we do.

II. Figuratively, *To drink, "absorb, as the earth absorbeth rain.* Deut. xi. 11." Comp. Heb. vi. 7.—as trees *sap up* water, Ezek. xxxi. 14, 16.—"as poison absorbeth the spirit, Job vi. 4. *To drink, as iniquity or scorning, is to admit and practise them with delight, as a thirsty person swalloweth down agreeable liquor,* Job xv. 16. xxxiv. 7. *To drink the wrath of God is to feel the dreadful effects*

effects of it, as if it were *infused* into the mind, Job xxi. 20." *Taylor's Concordance*. Comp. Prov. xxvi. 6. In Niph. *To be drunk*, occ. Lev. xi. 34. Also, *To be drunk up, absorbed*, as the water of the Nile by the earth. occ. Isa. xix. 5. So *Aquila*, ἀναποδύσεται.

III. Chald. In Kal and Aph. *To drink*. occ. Dan. v. 1, 2, 3, 4, 23. As a N. emphat. מְשֻׁבָּח *A compositum, banquet*. occ. Dan. v. 10.

שָׁבַח

I. *To plant*, or more strictly, *to settle*, as a tree, or a shoot thereof. It is more than נָטַע, which is simply *to plant*, or *set*. occ. Ps. i. 3. xcii. 14. Jer. xvii. 8. Ezek. xvii. 8, 10, 22, 23. xix. 10, 13. As a N. masc. plur. מְשֻׁבָּח *Thriving plants*. occ. Ps. cxviii. 3. Comp. Ps. cxliv. 12.

II. *To settle*, as a people. occ. Hos. ix. 13; where Vulg. renders it *fundata* *founded*. DER. Greek Στυλος and Στήλη a pillar, Eng. a *stool*. Also, *To settle, settlement, still, quiet*.

שָׁמַח

To shut, shut up or out. It is, in sense as well as sound, nearly related to שָׁמַח *to stop up, close*.

I. *To shut or close up*, as the eye. שָׁמַח העין Closed (as to his) eye, as the Latins say, *lumine captus*. So *Montanus*, *occlusus oculo*; and to the same purpose the Vulg. *cujus obturatus est oculus, whose eye was closed or shut*. occ. Num. xxiv. 3, 15. "It plainly alludes to Balan's not seeing the angel of the Lord at the same time the ass saw him." Bishop *Newton's Dissertations on the Prophecies*, vol. i. p. 129. Comp. Num. xxii. 31.

II. *To exclude, shut out*, as prayer. occ. Lam. iii. 8. To this purpose the LXX ἀπεφράξας, and Vulg. *exclutit*.

שָׁמַח

It is supposed to occur as a Participle Hiph. שָׁמַח, 1 Sam. xxv. 22, & al. but the N. masc. plur. in P'eg. שָׁמַח shews the word to be the Participle Hith. of the Root שָׁן, which therefore see.

שָׁמַח

To be still or calm, properly as the sea after a storm. occ. Ps. cvii. 30. Jon. i. 11, 12. Applied likewise to contention. occ. Prov. xxvi. 20.

DER. *Stack, stake, stock, stick*. Qu? Lat. *stagnus*, Eng. *stagnate, stagnant*.

שָׁתַח

It may be nearly related to שָׁתַח *to hide*, as כָּתַח *to hide*, &c.

In Niph. *To be hidden*, i. e. *to be in the secret parts*. Once, 1 Sam. v. 9; where two of Dr. Kennicott's MSS. read שָׁתַח. But if in 1 Sam. v. 9, שָׁתַח be the true reading according to the *Keri*, and two of Dr. Kennicott's MSS. and as Chald. Syriac, LXX, *Aquila* and *Symmachus* and Vulg. appear to have read, it may be best to render שָׁתַח and *were smitten*, or by some word expressive of the disease of the part affected, as all the just mentioned translators (except *Symmachus*, who is here deficient) do. Thus *Aquila*, Καὶ περιεσπύθησαν αὐτῶν αἱ ἰδῆαι, *And their fundaments were relaxed (prolapsed fuerunt)*, and Vulg. *Et computrescebant prominentes intestines eorum. And their prominent intestines rotted*. Comp. שָׁתַח.

PLURILITERALS in ש.

שָׁתַח

As a N. from שָׁתַח *witness*, וְדָו or דָּו *to appoint*, and מִן *a boundary, A witness of the appointed boundary*. Once, Gen. xxxi. 47, where LXX μαρτυρίας, and Vulg. *testis, of witness*. Comp. under יָדָה II.

שָׁתַח See under שָׁתַח

שָׁתַח Chald.

To finish, complete. It often occurs in the Targums in this sense. See *Cassell* under שָׁתַח. As a Participle pehil fem. שָׁתַח *Completed, finished*. Once, Ezra vi. 15.

שָׁתַח

It seems a plain compound of שָׁל to loose, and מְשָׁן *excessive labour or grief*; see under מְשָׁן. So as a N. שָׁלָן *Quiet, free from labour or grief*. Thus *Montanus*, *quietus*, LXX ευπαθῶν *happy*. Once, Job xxi. 23.

שָׁלָה

As a N. fem. from שָׁל to loose, dissolve, and לָהֵב *a flame of fire, A dissolving, melting flame or fire*. occ. Ezek. xx. 47, or xxi. 3, לָהֵב שָׁלָה The flame of the dissolving fire; where LXX, ἡ φλογὶς ἡ εξαφθείσα the kindled or ignited flame, Vulg. *flamma succensionis the burning flame*. In Job xv. 30, שָׁלָה seems to denote the flame or flash of lightning, as Schultze

Schultens renders it, fulmen. So in Cant. viii. 6, *עלהבמה* the dissolving flame of *Jah* (*flamma Domini, Montanus*) appears to have the same import. Comp. Ps. cxliv. 6. Job i. 16. And observe that very many of Dr. Kennicott's Codices read *עלהבמה* in two words.

שלמה

A compound Particle (from *ו* for, because, *ל* for, and *מה* what?) For why? Cant. i. 7.

שלמה and שלמה See under של IX.

שמאל

It seems a derivative from *שמל* to involve (comp. under *שמל* II.) and to be one of those very few words in which a servile *מ* is inserted before the last radical. The following *שמאל*, and perhaps *צואר* (which see under *צו* VIII.) are instances of the like form.

As a N. *שמאל* or *שמאל* The left hand, so called because, among the easterns, usually involved in their hykes. Gen. xlviii. 13, 14. Num. xx. 17, & al. freq. Also, The north, because the east being considered as the fore part of the earth, the north will be to the left hand. Comp. under *קד* III. Ezek. xvi. 46; where see Mr. Lowth. As Ns. *שמאל*, fem. *שמאלית* Left, at the left hand. 1 K. vii. 21. Lev. xiv. 15, 26. & al. As a V. in Hiph. To go towards the left or left hand. occ. Gen. xiii. 9. Isa. xxx. 21. Also, To use the left hand. occ. 1 Chron. xii. 2.

שנא

It seems to be a word formed from *שנן*, denoting reiterated repetition, by inserting *נ* before the last radical, as in the preceding *שמאל*.

It occurs but once, namely in Ps. lxxviii. 18, *רכב אלהים רבתיים* The chariots of God are twenty thousand, (even) *שנא* אלפי thousands of repetition, i. e. repeated, or as in Eng. marg. many thousands (French Translat. *des milliers redoublés*) the Lord (is) in or among them; Sinai is in the Holy Place. The subject or occasion of this lxxviiith Psalm was evidently the removal of the ark to Mount Sion. See 2 Sam. vi. 1. Chron. xv. Dr. Chandler's Life of King David, vol. ii. p. 54, &c. and Dr. Horne's ex-

cellent Commentary on the Psalms. Now as the Lord descended on Mount Sinai in fire and smoke, with darkness, clouds and thick darkness, Exod. xix. 18. Deut. iv. 11; and as he is elsewhere said *רכב* to ride upon the heavens, Deut. xxxiii. 26. Ps. lxxviii. 5, —upon *רוח* the spirit or gross air, Ps. xlviii. 11, —on a swift cloud, Isa. xix. 1; so when the ark of Jehovah with the Cherubim was brought and set in his place in the midst of, or rather within, the tabernacle that David had pitched for it (2 Sam. vi. 17.), no doubt it was attended by the miraculous cloud and splendour in which Jehovah used to appear over the Cherubim of Glory (comp. Lev. xvi. 2. Heb. ix. 5, and under *כזה* II.), so that Sinai might then, in a figurative sense, be said to be *בקדש*, in the Holy, which is often used for the Most Holy, Place.

שנהבים See under *הב* I.

שעמנו

As a N. Cloth mixed of linen and woollen, as the Scripture itself explains it in Deut. "Linsie-woolsie." Ainsworth. occ. Lev. xix. 19. Deut. xxii. 11. May not the word (if indeed it be pure Hebrew) be a compound of *ש* Which, *ענן* to involve, inweave, and *נזר* to sprinkle, and so express a texture sprinkled, as it were, with different kinds of threads? The Vulg. seems to have translated it in Lev. by *texta*, and in Deut. by *contextum, woven*.

שקערוח

As a N. fem. plur. (from *שקע* to sink, and *רוח* to flow), Running cavities or hollows. Once, Lev. xiv. 37; where the LXX render it *κοιλιαδας*, and Vulg. *valliculas hollows*. Eng. Transl. *hollow strakes*.

שרב

A Chaldee or Persic N. of the same meaning as the Heb. *שרב* A sceptre, and probably formed from that word by inserting *ר*, as in the Chaldee *שרבא* and *שרבא* from the Heb. *שרבא* occ. Esth. viii. 4. *שרבא* The same. occ. Esth. iv. 11. v. 2.

שרעה

As a N. masc. plur. in Reg. *שרעה* Thoughts distilling, as it were, from the heart; for it seems a compound of *ש* which, and *רעה* to distil, occ. Ps. xciv. 19. cxxxix. 23.

ת

תאב—תאה

תאם

תאב

The radical idea of this word I suspect to be the same as that of the Latin *tabeo*, which may be derived from it, namely *to waste, consume, pine away*.

I. In Kal, with ל following, *To pine for, or after, to waste or consume with desire of*. occ. Ps. cxix. 40, 174, where *Symmachus* ὑπερπεσυσυμῆσα *I have excessively desired*. As a N. fem. תאבה *Longing, pining desire*. occ. Ps. cxix. 20.

II. In Hiph. with ת following, *To consume with hatred or dislike of*. occ. Amos vi. 8, where LXX Βδελυσσομαι *I abominate*, and Vulg. detestor *I detest*. And though it must be owned that the Ἀνθρωποφάγεια is in this view very strong, yet comp. Gen. vi. 6. Deut. xxix. 20. Jud. x. 16. Isa. i. 14. xliii. 24. Ezek. vi. 9. xxii. 13, in Heb. But in Amos did not the LXX and Vulg. Translators read כחזק?

DER. Lat. *tabeo, tabesco, tabes*, whence Eng. *tabes, tabid*.

תאה

With a radical, but mutable or omissible, ה.

I. In Kal and Hiph. *To limit, bound, set or draw a limit or bound*. occ. Num. xxxiv. 7, 8, 10; in the word תחומות of which last text the radical ה, which itself never occurs in this Root, is supplied by י, and the preceding י is substituted for the formative י of Hiphil. As a N. fem. plur. תחומות. occ. Gen. xlix. 26; where by some it is rendered *bounds*, as if from this Root, but more probably means *desirable things*, from תאוה *to desire*. Comp. under הרה I.

II. *To set bounds to, restrain, prescribe to*. occ. Deut. xxxiii. 21, *And he (Gad) יתא shall restrain the heads of the people*. Comp. Gen. xlix. 16.

III. As a N. fem. plur. תחא, in Reg. תחא, and fem. תחאות, *A chamber or room*

bounded by walls, &c. 1 K. xiv. 28. Ezek. xl. 7, 10, 12, & al.

IV. As a N. תאו A species of animal of the deer or goat kind, among which it is mentioned, Deut. xiv. 5; where the LXX render it ορυγα, and Vulg. orygem, the oryx, which *Pliny reckons among the wild goats. The תאו in Deut. seems to be the same as the תאו in Isa. li. 20, which is there mentioned as taken in a net or toil (comp. Ecclus. xxvii. 20, and under חבל I. 5.), and so does not denote a wild bull, as rendered, for those animals used to be caught not in toils or nets, as deer and goats, but in pitfalls†. And Aquila, Symmachus, and Theodotion unanimously render תאו in Isa. by ορυξ, and so Vulg. oryx. But what animal precisely they meant by the appellation Oryx I pretend not to determine. As to the two Heb. names under consideration, I know of no animal that they more probably signify than the second kind of Bekker-el-wash, mentioned by Dr. Shaw, Travels, p. 170, and there described as "a species of the deer kind, whose horns are exactly in the fashion of our stag, but whose size is only betwixt the red and fallow deer." And it seems probable that it had its name תאו or תאו by an onomatopœia from its peculiar cry, as the Greeks called the jackalls θωες, and the Latins Thoes, from their howl‡.

תאם

To be connected, cohere, or embrace, as twins in the womb.

I. As a N. or rather as a Participle masc. plur. תאמים and תאמים Connected. occ. Exod. xxvi. 24. xxxvi. 29; where it is

* "Caprarum sylvestrium generis sunt et Oryges." Nat. Hist. lib. viii. cap. 53.

† See Bochart, vol. ii. 974.

‡ See Bochart, as above.

applied

applied to the two corner boards on the west side of the tabernacle. *They shall be תאנים connected, namely, by mortising, or the like (Eng. marg. twinned), to the two extreme boards of the north and south side, below, and in like manner they shall be finished at the top, even to the first or uppermost ring. See more in Cocceius's Lexicon on the word.*

II. As a N. masc. plur. תאנים, or תאנים, *Twins*. occ. Gen. xxxviii. 7. Cant. iv. 5. vii. 3. And without the ם, תאנים (Gen. xxv. 24. But the Samaritan Pentateuch and one of Dr. Kennicott's MSS. here read תאנים).

III. In Hiph. *To bring forth twins*, or rather, "*To stand close together* (see Exod. xxvi. 24, &c.) in a row—having no chasin, none having lost it's fellow, according to the New Translation." Harmer's Outlines, p. 287, Note. Comp. Bate's Crit. Heb. and *Leuth*, Prælect. xxxi. p. 410, edit. Oxon. 8vo. and p. 634, edit. Gotting. and Notes. occ. Cant. iv. 2. vi. 6.

Hence the proper name *Thomas*, which is interpreted *Διδυμος*, or *The twin*, by St. John, ch. xi. 16, & al.

DER. *Teeth, team*. Qu?

תאן

I. As a N. fem. תאנה *A fig-tree*. Plur. masc. תאנים *Figs*, whether *trees* or *fruit*. See under תן VII.

II. As a N. masc. plur. תאנים *Labours*. occ. Ezek. xxiv. 12. See under תן III.

תאן

I. In Kal, *To delineate, draw, or mark out, or, To be delineated, &c.* Josh. xv. 9, 11. Isa. xlv. 13, & al.

II. As a N. תאן *lineament, form, shape, appearance*. See Gen. xxix. 17. xli. 18. 1 Sam. xvi. 18. xxviii. 14. Jer. xi. 16. Lam. iv. 8. freq. occ.

תבן Child.

The same as the Heb. שב.

I. In Kal, Intransitively, *To return*. occ. Dan. iv. 31. In Hiph. or Aph. Transitively, *To return, cause to return, restore*. occ. Ezra v. 5. vi. 5.

II. *To return answer, to answer*. occ. Ezra v. 11. Dan. ii. 14. iii. 16.

תבה See under תב III.

תבל See under בל VI. VII. and בלה VIII.

תבן

Occurs not as a V. in Heb. but I suspect the idea to be, *To cut or shatter to pieces, or the like.*

I. As a N. תבן *Straw, cut or shattered to pieces*, and reduced to a kind of *chaff* by the eastern modes of threshing. (See I. חרץ III. and מרג.) So the LXX render it throughout ἀσχυρος, and Vulg. palea; and the Arabic תבן signifies, according to *Michaelis* in *Lowth's* Prælect. p. 192, Note, "*Stramen trituran-do dissectum.*" See Job xxi. 18. xli. 18, or 27. With this kind of *chopt straw*, sometimes mingled with *barley*, the eastern people anciently fed their labouring beasts, as they still do. See Gen. xxiv. 25, 32. 1 K. iv. 28. Isa. lxxv. 25, and *Harmer's* Observations, vol. i. p. 423, &c. The use of the *chopt straw and stubble in making bricks*, Exod. v. was not as fuel to burn or bake them with, for which purpose surely neither of these are proper; but to mix with the clay in order to make the bricks, which were dried, or baked in the sun, cohere. So *Philo*, who was himself of Alexandria in Egypt, expressly informs us, in *Vit. Mosis*. And from Dr. *Shaw's* Travels, p. 136, we learn that "*some of the Egyptian pyramids are made of brick, the composition whereof is only a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun.*"—The straw which keeps these bricks together, and still preserves it's original colour, seems to be a proof that these bricks were never burnt or made in kilns." And as to the Egyptian manner of building in modern times, Mr. *Baumgarten**, in his Travels, ch. 18, speaking of *Cairo in Egypt*, says, "*The houses for the most part are of brick that are only hardened by the heat of the sun, and mixt with straw to make them firm.*" See also *Complete System of Geography*, vol. ii. p. 177, col. 1; *Hasselquist's Travels*, p. 100; and

* In *Collection of Voyages and Travels*, 4 vol. folio, vol. i. p. 443.

† So *Niklaß*, Voyage en Arabie, tom. i. p. 92. "*Les maisons des petits quartiers [de Kabira] sont pour la plupart de briques non cuites.*"

Harmer's

Harmer's Observations, vol. i. p. 176, Note.

- II. As a N. מתבן *A place of shattering, or where straw is shattered by threshing.* occ. Isa. xxv. 10. ונרש מואב ותרחו, which is rendered in our Translation, *And Moab shall be trodden down under him, even as straw is trodden down for the dunghill.* But נרש does not signify to be trodden down, but to be threshed, as noted in the margin; nor does מתבן signify straw, which is expressed by תבן; and besides, straw† has always been too valuable in the East, whatever it is in the western countries, to be trodden down for the dunghill. These remarks seem to shew that our translators have mistaken the meaning of this passage in Isaiah. But we may further observe, that severe calamities inflicted on nations and people are in Scripture often compared to the oriental manner of threshing corn and straw. See 2 K. xiii. 7. Amos i. 3. Hab. iii. 12. Comp. Isa. xxi. 10. xli. 15. Dan. ii. 35. Accordingly the LXX render Isa. xxv. 10, *Και καταπατήσεται ἡ Μωαβίτις, ὅν τρωπον πατασιν ἀλωνα ἐν Ἀμαξαῖς* And the country of Moab shall be trampled as they trample a threshing floor with (threshing) carts; Vulg. Et triturbabitur Moab sub eo, sicuti teruntur palee in plaustro; on which versions observe not only that מתבן is rendered in the LXX by ἀλωνα a threshing floor, but מואב by ἀμαξαῖς (threshing) carts, and in the Vulg. more properly in the singular by plaustro; which meaning the Heb. word may very well have, if considered as a derivative from רמה to level, lay level, or the like. Comp. under מרג and ענל IV. and see Vitringa and Bishop Lowth on Isa. xxv. 10.

תבר Chald.

The same as the Heb. שבר, *To break.* Once, Dan. ii. 42. So Theodotion, συντριβόμενον, and Vulg. contritum.

תדר Chald.

It occurs not as a V. in the Bible, but as a N. תוריא Continuance, continuation. occ. Dan. vi. 16, 20.

* So read the Keri and many of Dr. Kennicott's Codices, not כשי.

† See Harmer's Observations, as above, and vol. i. p. 423.

תה or תה

Occurs not as a V. but the idea appears from Isa. xxxiv. 11, to be *Confusion, loose, unconnected, without form, order, or the like.* So Aquila excellently renders it by Ἀταξίᾳ Without order, Deut. xxxii. 10. Comp. under בה I.

I. As a N. תה *A confusion, waste.* occ. Isa. v. 6; where Vulg. renders ברה by desertum desert.

II. As a N. תהו, formed like כהו, עהו, &c. Without order, form, or regularity, loose, unformed, waste. See Gen. i. 2.* Isa. xxxiv. 11. Deut. xxxii. 10. Job vi. 18. xii. 24. On Job xxvi. 7, comp. under עי I. 2.

III. As a N. תהו *A waste, vain, unprofitable thing or idol, vanity, inanity.* 1 Sam. xii. 21. Isa. lix. 4. xlv. 19, *I said not to the seed of Jacob (as) a vain thing, "a thing of no consequence (Bate, whom see), seek ye me.* Comp. ver. 18, and Isa. xlix. 4.

תהו See under תהו VI.

תה

With a radical, but mutable or omissible, ה, which is supplied by י in תהית, Ezek. ix. 4.

I. In Kal and Hiph. *To mark, make a mark.* occ. 1 Sam. xxi. 13. Ezek. ix. 4; where LXX δὸς σημειον put a mark. As a N. תה *A mark.* occ. Ezek. ix. 4, 6. So LXX σημειον†. † In Persia to this day their ink, which resembles our printer's ink, though not so thick, serves them not only for writing, but for making the impression of their seals, which well illustrates the above passage of Ezekiel, especially if compared with Rev. vii. 3, 4; where the servants of God are said to be sealed in their foreheads.

II. As a N. תה *A mark or gage for standing trial with an adversary.* (אשׁת ריב). occ. Job xxxi. 35, *Behold, or here is (Freuch Voici) my gage; let the all-bountiful answer me.* Hence in Hiph. *To challenge or accuse, as one who gives*

* See Burnet, Archæolog. Philos. lib. ii. cap. 1; and the Rev. William Jones's Physiological Disquisitions, p. 23, &c.

† See Vitringa, Observ. Sac. lib. ii. cap. 15, § 8, &c.

‡ See Hanway's Travels, vol. i. p. 317. Comp. Niebuhr, Description de l'Arabie, p. 90; Harmer's Observations, vol. ii. p. 438, &c.

his mark or pledge upon a trial," (*Bate*.) and causes his adversary to do the same. occ. Ps. lxxviii. 41; where perhaps is an allusion to the very phrase in Job xxxi. 35. See Targ. on Ps.

III. Chald. In Kal, *To tremble, be terrified or amazed*. Once, Dan. iii. 24; where *Aquila* and *Theodotion* εθαυμασσε he wondered, Vulg. obstupuit he was astounded. The Targums often use it in these senses. See *Castell*.

תום See under תאם II.

תו

I. In Hiph. *To cut, or rather, to shake off*. So Vulg. excitentur, shall be shaken off. Once, Isa. xviii. 5.

DER. *To toss, *tease, to tose (pull), wool*.

תוש

Occurs not as a V. in Heb. but as a N. תוש, plur. תושים, denotes, according to the Rabbins and some modern translations, some kind of animal, a badger, or the like; but not so the ancient versions, who all agree that it means not an animal, but a colour; so the LXX throughout, ὑακινθός and ὑακινθίνος, and Jerome hyacinthus and hyacinthinus, azure, sky-blue; *Aquila*, *Symmachus* and *Theodotion* in Exod. xxv. 5, ιακίνθα violet-coloured. So Vulg. throughout by ianthinus. freq. occ. See *Bochart*, vol. iii. p. 989, & seq. and *Bynæus* De Calceis Heb. p. 46, & seq. and *Scheuchzer*, *Phytica Sacra* in Exod. xxv. 5, and Ezek. xvi. 10. An outermost covering for the tabernacle of azure or sky-blue, was very proper to represent the sky or azure boundary of this system. Comp. under תכל.

תוש See under נחח IV. V.

תש תש See תש

תך

I. *To be in the midst, between, within*. occ. Deut. xxxiii. 3, They were between thy feet לרגלך plur. as the Samaritan Pentateuch and very many of Dr. Kennicott's Codices read). This was the ancient posture of disciples with their master. Comp. s. K. iv. 38. Luke viii. 35. x. 39. Acts xxii. 3. The LXX render it ὑπο—στος are under—Vulg. appropinquat approaches. As Ns. תוך The midst, middle, or inner part. Gen. i. 6. ii. 9, & al. freq. תיכן, fem. תיכנה, and תיכונה,

* See Junius, *Etymol. Anglic.* in *tease* and *toss*.

Middle, middlemost. Exod. xxxvi. 28. 1 K. vi. 8. Jud. vii. 19, & al.

II. As Ns. תוך or תוך Concealed wickedness, deceit. occ. Ps. x. 7. lv. 12. lxxii. 14.

III. As a N. masc. plur. תוכים or תוכים Peacocks. occ. 1 K. x. 22. 2 Chron. ix. 21. So LXX according to the *Alexandrian* MS. τανυσσ, and Vulg. in both texts, pavos. It seems a foreign word, as perhaps שנהבים and שפית, which occur in the same texts, likewise are. These birds might have this name by an oomatopoeia from their cry. Let any one attentively survey the peacock in all the glorious display of the prismatic colours in his train (mille trahens varios, adverso Sole, colores), and he will not be surprised that Solomon's mariners, who cannot be supposed ignorant of their master's taste for natural history (see 1 K. iv. 33.), should bring some of these wonderful birds with them from their southern expedition.

תכן Occurs not as a V. but as a N. masc. plur. תכנים Great or repeated frauds or deceits. occ. Prov. xxix. 13. See above תך II. and comp. Mat. v. 45.

תכל

Occurs not as a V. in Heb. but as a N. fem. תכלה Blue, azure, sky colour. So the LXX, *Aquila*, *Symmachus* and *Theodotion*, frequently *ὑακινθός*, and Vulg. Hyacinthus and Hyacinthinus. Exod. xxv. 4, & al. freq. Might not this colour be so called as being that of the verge or extremity of this system (as every one may observe) from the V. כלה to finish, end? Thus we call it, a sky-colour. By Num. iv. 6, תכלה seems to have denoted a deeper colour than תוש.

תכן

I. In Kal, *To direct, regulate*. Isa. xl. 13. In Niph. *To be regulated*. 1 Sam. ii. 3. ירי (according to the *Keri*, and the reading of the *Complutensian* edition, and many of Dr. Kennicott's Codices; so Vulg. ipsi) And by him cants are regulated: or if we follow the common printed reading ולא, we may render the sentence interrogatively. And are not cants regulated? namely, by his providence. Comp. under לאה II. 4.

II. In Kal, *To regulate by weight, measure, or rule*. Job xxviii. 25. Isa. xl. 12. Ps. lxxv. 4. Comp. Ezek. xviii. 25, 29. xxxiii.

xxxiii. 17, 20. Applied metaphorically to the spirits and hearts. Prov. xvi. 2. xxiv. 12. In Huph. *To be weighed.* 2 K. xii. 11. As Ns. תכן *Measure, tale.* Exod. v. 8. Ezek. xlv. 11. Comp. מוכנה Nah. ii. 9. Fem. תכנה The same. Exod. v. 8. Also, *Proportion.* Exod. xxx. 32, 37. Fem. תלנית *Measure, sum.* Ezek. xxxviii. 12. xliii. 10. Comp. ver. 11, and see Bishop *Newcome.* Comp. Root תלח.

DER. Greek τεχνη, Art. τεχνασμαι, τεχνάζω, τεχνόω, τεχνόν, ἀρχιτεκνών, whence Eng. *technical, architect, architecture, &c.*

תל
The idea seems to be *elevation, rising above the adjacent ground*, elevari, in altum tumere instar tumuli aut cumuli. Hence Latin *tollo*, to lift up; raise.

As a N. תל

I. *An elevation, elevated situation.* occ. Josh. xi. 13; where תלם may be plural, and the Vulg. accordingly explains תלם by *quæ erant in collibus & in tumulis sitæ*, which were situated on hills and rising grounds; as many towns in the mountainous country of Judea were. Comp. Judith iv. 5. But if תלם be considered as a suffix, *their*, the sense will be the same.

II. *A ruinous heap.* occ. Deut. xiii. 16. Jer. xlix. 2. Josh. viii. 28; in which last cited text the LXX render it χωμα ἀνοικητόν *an uninhabited heap*, and the Vulg. in all tumultum, *a heap, a hillock.* Comp. Jer. xxx. 18, and *Blayney* there.

תל I. As a Participial N. תלה *Greatly elevated, eminent.* occ. Ezek. xvii. 22. So Vulg. eminentem, Targ. מנשל, and Syriac מעליא *elevated.*

II. As a Participle Benoni masc. plur. with נו postfixed, ותלנו *Who laid us* (i. e. Jerusalem and the temple) *in heaps.* occ. Ps. cxxxvii. 3. Comp. Ps. lxxix. i, and above תל II. also תל II. under תל, and of the two senses proposed let the reader judge for himself.

תלג

Occurs not as a V. in Heb. but seems nearly related to the following תלה, as תגא to תגא, תגא to תגא, &c. As a Participle or participial N. masc. plur. תלגים *Hanging, suspended, in suspense.* So LXX κρεμνυμεν, and Vulg. quasi pendens,

occ. Deut. xxviii. 66. Hos. xi. 7. תלגים תלגים למשכבתי *And my people (shall) hang in doubt, i. e. be in the utmost suspense and anxiety, at my turning away, from them namely.* So LXX σπικνυμεν *suspended*, Vulg. pendebit *shall hang.*

תלג Chald.

As a N. the same as the Heb. תלג, *Snow.* occ. Dan. vii. 9.

תלה

With a radical, but mutable or omissible, ה.

I. *To hang, hang up, suspend.* See Gen. xl. 19. Deut. xxi. 22, 23*. 2 Sam. xviii. 10. Job xxvii. 7. Ps. cxxxvii. 2†: Ezek. xv. 3. xxvii. 10, 11; on which two last verses observe that *Pausanias* says the architraves [of the temple of Apollo at Delphi] were decorated with golden armours, *bucklers suspended* by the Athenians after the battle of Marathon, and *shields* taken from the Gauls under Brennus." *Chandler's Travels in Greece*, p. 262. So in modern times, *Sandys*, p. 25, speaks of one of the gates of the seraglio at Constantinople being "*hung with shields and scimitars.*" Comp. Cant. iv. 4. 1 Mac. iv. 57. See more in *Harmer's Observations*, vol. ii. p. 518. In Niph. *To be hanged up.* Esth. ii. 23. Lam. v. 12.

II. As a N. תלה *A quiver, which is hung on the shoulder.* So LXX φαρετραν, and Vulg. pharetram. occ. Gen. xxvii. 3.

תלה As a N. *Pendulous, pendent, hanging down*; or rather as the LXX render תלה, *Ελατας*, and the Vulg. more plainly *elatas palmarum*, i. e. *the clusters or strings of embryo fruits* after they have burst the sheaths of the female *palm-tree*, and which then *hang down*, and resemble locks of hair freely flowing. Verbal description however can give but a very imperfect idea of them, and therefore I refer the reader for further satisfaction to *Scheuchzer*, *Phys. Sacra*, tab. dxxiv, fig. F. and tab. dxxv, fig. 6, 16. See also *Michnells* on *Lowth's Prælections*, p. 639, edit. *Götting*, who observes that in Arabic likewise תלה signifies *a cluster of young dates, spatha palmarum.* occ. Cant. v. 11.

* See *Vitrings*'s excellent Comment on this passage, *Observat. Sacr.* lib. ii. cap. 12.

† See *Harmer's Observations*, vol. iii. p. 200, &c.

תלם

In Arabic it signifies *To break, break in pieces*, particularly as a sword or potter's vessel on the edge, *to break on the edge with many jaggs or notches*. See *Castell*. The Vulg. have once, and perhaps rightly, rendered it verbally, Job xxxix. 10, בתלם, ad arandum *to plough*. As a N. תלם, plur. in Reg. תלם *A furrow in a ploughed field*. So the LXX generally render it *αλαξ*, and Vulg. *sulcus*. occ. Job xxxi. 38. xxxix. 10. Ps. lxxv. 11. Hos. x. 4. xii. 11, or 12.

תלה

Occurs not as a V. in Heb. but in Chaldee signifies *To split, cleave*. Thus the Jerusalem Targum uses it for the Heb. טעס Lev. i. 17; and hence perhaps is derived the Greek *ῥαῖω* *to break*.

I. As Ns. fem. תלה, תלה, and תלה, plur. masc. תלעים, *A worm, or rather maggot* (see *Bate*), from it's eating into and dividing certain substances. See Exod. xvi. 20. Deut. xxviii. 39. Isa. xiv. 11. Jon. iv. 7.

II. As a N. תלה, and fem. תלה *Scarlet or crimson-colour*, q. d. *worm-colour*, so called because made of small worms, which are found in the tubercles of a certain shrub. Isa. i. 18*. Lam. iv. 5. Exod. xxv. 4. Lev. xiv. 4, & al. freq. Comp. שני under שנה IV. As a partic. Huph. masc. plur. תלעים *Clothed in scarlet*. occ. Nah. ii. 4.

It may be worth observing, that the Arabs call both this worm and the colour it yields *Al kermes*, whence the French *Cramoisi*, and Eng. *Crimson*; and that the cochineal insect is by naturalists ranged under the same genus. See *Bochart*, vol. iii. 624, 5; *Scheuchzer*, *Phys. Sacra* on Exod. xxv. 4; *Goguet's Origin of Laws*, &c. vol. ii. 106, edit. *Edinburgh*; and *Brooke's Nat. Hist.* vol. iv. p. 81, &c.

III. As a N. fem. plur. תלעים *The grinders*, i. e. *the teeth which divide or grind the food in pieces*. So the LXX *Μύλας*, and Vulg. *Molas* and *molares*. occ. Job xxix. 17. Prov. xxx. 14. Joel i. 6.

DER. French *tailleur* to cut, whence Eng. *tailor*, *taillage*, *tally*.

תלה See among the Pluriliterals.

* See Bishop *Iewth's* Note, and *Annual Register* for 1780, *Nat. Hist.* p. 100.

תלה Chald.

As Ns. תלה and תלה The same as the Heb. שלש and שלשה, *Three*. Dan. iii. 24. vii. 5, & al. So תלתא Ezra vi. 4. Also, *The third*. Dan. v. 29. So תלת Dan. v. 7. Fem. תלתא Dan. ii. 39. Plur. תלתן *Thirty*. Dan. vi. 7, 12, or 8, 13.

תם

To finish, or be finished, whether in a good or bad sense.

I. *To finish, make an end of, complete, perfect*. Josh. iv. 11. Also, *To be finished, completed, ended*. Gen. xlviii. 18. Job xxxi. 40. So 1 Sam. xvi. 11, וְהָיוּ הַנְּעָרִים *Are the young men complete?* i. e. *are they all come?* For אָמְרוּ Ps. xix. 14, see under Root ים I. In Hiph. *To finish, make an end, 2 Sam. xx. 18. Transitively, To make an end of, take all. 2 Kings xxii. 4. As Ns. תם Perfect, finished, complete, τελειος. Gen. xxv. 27. Job i. 1, & al. תם Completeness, perfection, complete soundness. Job xxi. 23. Full strength. 1 Kings xxii. 34. Integrity. Gen. xx. 5. Ps. ci. 2. Observe, that, in Prov. x. 9, very many of Dr. Kennicott's Codices read תם. Fem. תמה, in Reg. תמה, *Integrity*. Prov. xi. 3. Job ii. 3, 9, & al. תם *Soundness*. occ. Ps. xxxviii. 4, 8. Isa. i. 6.*

II. As a N. masc. plur. תמים THUM-MIM, *Perfections*. So the LXX, according to the Complutensian edition, render it, Neh. vii. 65, τελειωσέντων; *Aquila* and *Theodotion*, Lev. viii. 8, τελειωσέντων; and *Symmachus*, Deut. xxxiii. 8, τελειωσέντες, by which last word the other Hexaplar versions likewise translate it, Exod. xxviii. 30. As the precious stones put into the High Priest's breast-plate were called תמים *Lights* (in the Greek versions *φωτισμός*), on account of their luminous splendour, but principally from the illumination of the divine oracles delivered by Jehovah to the High Priest, when arrayed in them, so are they called תמים from the completeness or perfection of the said oracles, never failing, but always accomplished. Comp. אָמְרוּ under אָר IV.

III. In Kal, *To be finished or consumed, to fail*. Gen. xlvii. 15, 18. Deut. ii. 14. Josh. iii. 16, & al. freq. In Hiph. *To consume*,

Consume, cause to be consumed. Ezek. xxii. 15. xxiv. 10; where Bishop Newcome "waste away, percoquendo consume." Comp. under דר III. 2.

7. Chald. As a participle תמה, The same as the Heb. שמה, There. Ezra v. 17, & al.

תמ In Hith. תחמס To make or shew oneself perfect. occ. 2 Sam. xxii. 26. Ps. xviii. 26. As a N. תמים Very perfect. Gen. vi. 9. xvii. 1. Also, Great perfection, complete integrity. Josh. xxiv. 14. Ps. lxxiv. 12.

rom this Root the Greeks seem to have had their Θεμῖς, denoting Law, Right, and used as the name of the Goddess of Oracles. Also, in plur. Θεμῖδες Laws, Oracles.

תח

Occurs not as a V. but the idea is evident; for hence as a N. תמיד Continuanee, continual succession. So Exod. xxix. 42, תמיד עלה is the burnt offering of continuance, or continual burnt-offering. Lev. vi. 13, or 20. Num. iv. 16, תמיד הדמית the bread-offering of continuance. Also, as an adverb, Continually, perpetually. Exod. xxv. 30. xxviii. 29, 30. xxix. 38, & al. freq. It denotes either uninterrupted continuance, as Lev. vi. 6, or 13; or continual renewals at certain times, Num. xxviii. 3, 6. Jer. lii. 33, 34. Ezek. xlvi. 15. So Exod. xxvii. 20, that the lamp may burn תמיד continually, "both night and day," says Clark in his Note here; but by the next verse Aaron and his sons were to order the lamp from evening to morning, and by Exod. xxx. 8, Aaron lighted the lamps at even, and by 1 Sam. iii. 3, the lamp usually went out, תכבה, towards morning. But as to the fire on the brazen altar, it was expressly commanded, Lev. vi. 6, or 13, The fire shall תמיד ever be burning on the altar, לא תכבה it shall not go out. And this probably was a rite, not only of the Levitical, but of the ancient Patriarchal dispensation, from whence it was derived to the heathen. For thus we find that "Numa [the second king of Rome] erected a particular temple to Vesta, and caused a fire to be kept always burning in it," Hooke's Roman Hist. book i. ch. viii. § 6, who adds the following learned note from Cartou and Rouille.

"The keeping up of a sacred fire had always been a part of religion in different nations. The fire shall ever be burning on the altar, saith the Lord, it shall never go out, Lev. vi. 13. Such a fire was preserved in the temples of Ceres at Mantinea, of * Apollo at Delphi and Athens, and in that of Diana at Ecbatan, among the Persians. Setinus committed the care of the sacred fire in the temple of Minerva, and of the statue of Pallas, to a society of young women. The Magi had the charge of keeping a fire always burning on altars erected in the middle of those little temples, which Strabo calls Πυραῖσαι. A lamp was always burning in the temple of Jupiter Ammon; and if we believe Diodorus Siculus, this custom [i. e. of keeping up a perpetual fire] came from the Egyptians to the Greeks, and from them to the Romans, who made it a principal point of their religion†." Nor was this religious custom confined within the limits of the Old World. "The sun was the chief object of religious worship among the Natchez [a nation situated on the banks of the Mississippi in North America.] In their temples they preserved a perpetual fire as the purest emblem of their divinity. Ministers were appointed to watch and feed this sacred flame‡. But what was the spiritual import of that law, Lev. vi. 6, or 13? Was not the perpetually keeping alive that miraculous fire which came from before Jehovah, Lev. ix. 24, to exhibit His perpetual wrath against sin, and to shew that this wrath could not be appeased or satisfied by the mere Levitical sacrifices, however numerous or costly, but would burn till the appearance of HIM who should come to put away sin by the sacrifice of Himself? See Heb. ix. 26. x. 1—19.

* See Callimachus's Hymn to Apollo, lin. 88, 4. † Comp. Plutarch in Numa, vol. i. p. 66, edit. Xyland. and Bocbart, vol. ii. 363; Virgil, Æn. ii. lin. 297, iv. lin. 200; Xenophon, Cyropæd. lib. viii. p. 460, edit. Hutchinson, 8vo. and Note; Selden De Diis Syriæ; Syntag. ii. cap. 8. Pavinge in Isa. tom. ii. p. 249, Note A.

‡ Dr. Robertson's Hist. of America, vol. i. p. 385. Comp. p. 344, and Gentleman's Magazine for July 1753, p. 326, and Critical Review for November 1771, p. 330.

תמו

With a radical and immutable ה, as in ננה, ננה.

I. In Kal, *To wonder, be astonished, amazed.* See Ps. xlviii. 6. Job xxvi. 11. Isa. xxix. 9. Hab. i. 5; in which last text it occurs both in Niph. and Kal, ותמו And be ye astonished; wonder because, &c. As a N. תמוה *Astonishment, amazement.* occ. Deut. xxviii. 28. Zech. xli. 4.

II. Chald. As a N. masc. plur. תמוהו, emphat. תמוהו wonders. occ. Dan. vi. 27, or 28. iii. 32, or iv. 3. It occurs also in construction, Dan. iii. 33, or iv. 3.

For תמוהו see under תמו.

Hence Greek *ταυμα* wonder, *ταυμαζω* to wonder, by which latter V. the LXX several times render תמו. Also *ταυμαζω*, *ταυμαζουμαι* to be amazed, by which V. *Aquila* translates it, Ps. xlviii. 6, as another of the Hexaplar versions does the N. תמוה by *ταυμος*, Deut. xxviii. 28. Also perhaps Latin *timeo*, to fear, whence Eng. *timid*, *timidity*.

תמו

Occurs not as a V. in Heb. but as a N. תמו *Tammuz*, the name of an idol. Once, Ezek. viii. 14, *Then he brought me to the door of the gate of the Lord's house, which was towards the north, and behold, there sat women weeping for Tammuz.* Here *Jerome* interprets תמו by *Adonis*, who, he observes, is in Hebrew and Syriac called *Tammuz*. Now it is well known that *Adonis* was a Syrian idol, of whose worship, as celebrated in the temple of *Venus*, at *Byblus* in *Syria*, we have an account in *Lucian De Dea Syria*, tom. ii. p. 878, &c. edit. *Bened.* as follows. The Syrians, says he, "affirm that what the boar is reported to have done against *Adonis* was transacted in their country; and in memory of this accident they every year beat themselves (*τυπτονται*) and lament, and celebrate frantic rites (*τα σπυια επιτελευτοι*); and great wailings are appointed throughout the country; and after they have beaten themselves, and lamented, they first perform funeral obsequies to *Adonis*, as to one dead, and afterwards, on the next, or another (*ἑ-εστ*) day, they feign that he is alive, and as-

cended into the air or heaven (*ες τον αερα ανεμυστοι*), and shave their heads, as the Egyptians do at the death of *Apis*; and whatever women will not consent to be shaved, are obliged, by way of punishment, to prostitute themselves during one day to strangers; and the money thus earned is consecrated to *Venus*." Thus my author: and from his account we may form a tolerably just notion of the manner in which the Jewish idolatresses lamented *Tammuz*. But still what was meant by *Tammuz* or *Adonis*? * *Macrobius* says, *Adonis* was undoubtedly the Sun, and many other writers are of the same opinion; and the fable of *Adonis's* descent into hell, and of *Venus's* (i. e. generative Nature's) weeping on that account, they with him explain of the Sun's passing through the six southern signs, as they do *Adonis's* return to *Venus*, of the Sun's entering into the northern signs, and so returning to the northern hemisphere of the earth; and they think that the fiction of *Adonis's* being killed by a boar, means the diminution of the Sun's light and heat by winter†. But if this had been all that the idolaters intended by *Adonis*, would they, as *Lucian* relates, have commemorated his resurrection so soon after his obsequies? Would they not rather have kept his funeral at the winter-solstice, and celebrated his resurrection at the vernal equinox or thereabouts? Besides, the Jewish women are represented as weeping for *Tammuz* on the fifth day of the sixth month (comp. Ezek. viii. 1, 14.), i. e. nearly of our August, O. S. at which season the diminution of the solar heat could hardly be thought a subject for lamentation in the hot eastern countries; and the Sun is then more than four months distant from the winter-solstice. And further, as *Bate* has pertinently remarked in his *Crit. Heb.* the worshipping of the שמש Sun, or solar light, is not only distinguished from that of *Tammuz*, but expressly called a greater abomination, ver. 15, 16. With the learned writer therefore last mentioned, I find myself obliged to refer תמו, as well as the

* *Adonis quoque Solem esse non dubitabitur, &c. Sauren. lib. i. cap. 21.*

† Compare the *Orphic Hymn to Adonis*.

Greek

Greek and Roman * *Hercules*, to that class of *idols* which were originally designed to represent the *promised Saviour*, the *Desire of all nations*. His other name *Adonis* is almost the very Heb. *אדוני* or *Lord*, a well known title of Christ: And as for *תמר* I would, without being dogmatical or positive, propose the derivation of it from *תם* to *put an end to*, and *מ* *heat*, i. e. *wrath or punishment*. I cannot forbear adding from the learned Mr. *Spearman*, to whose 2d Letter on the LXX I am much obliged in this article, that "according to *Julius Firmicus*, upon a certain night, while the solemnity [in honour of *Adonis*] lasted, an image was † laid in a bed, and after great lamentation made over it, light was brought in, and the priest, anointing the mouths of the assistants, whispered to them that *Salvation was come, that Deliverance was brought to pass*;" or as † *Godwyn* gives the words, *Θαπείρεται τῷ Θεῷ, ἐστὶ γὰρ ἡμῖν ἐκ πόνων Σωτηρία, Trust ye in God, for out of pains Salvation is come unto us*;" "upon which their sorrow was turned into joy, and the image taken, as it were, out of it's sepulchre."

תם

1 Kal, Transitively, and with *ב* following, *To lay hold on, to hold, hold up*, both in a proper and metaphorical sense. See Gen. xlviii. 17. Exod. xvii. 12. Ps. xvii. 5. Prov. iii. 18. iv. 4. Comp. Job xxxvi. 17. In Niph. *To be laid hold on, holden*. Prov. v. 22.

or תמרך Ps. xvi. 5, see under Root תמך.

תם See among the Pluriliterals.

תם

occurs not as a V. in Heb. but, from the things to which it is applied, the idea appears to be *Straight, upright*. The LXX have rendered תמרך by *στειλεχὲς φοινίκων* the *stems or trunks of palm-trees*, Exod. xv. 27. Numr. xxxiii. 9; and תמר, by *στειλεχὲς*, Cant. iii. 6; and this latter form תמר, having † inserted after the *ת*, would plainly prove the *ת* in the Noun תמר, &c. to be radical, but the * is wanting in very many of Dr. *Kennicott's* Codices. *ת*, however, seems radical. Hence perhaps Eng. *timber*.

* Comp. under *ת* V.

† Comp. *Theocritus*, Idyll. xv. lin. 24, 25.

‡ In his *Moses and Aaron*, p. 186.

I. As a N. fem. plur. תמרות and תמר, *Upright pillars or columns*, as of *Smoke*, occ. Cant. iii. 6. (which refers to the *smoke* of the lamps and perfumes with which the royal bride was attended*) Joel ii. 30, or iii. 3. Comp. Jud. xi. 40. And as to the connection between this and the subsequent application of the Heb. תמר, I observe that the younger *Pliny*, lib. vi. epist. 20, thus describes the *column of smoke*, which ascended from Mount *Vesuvius* in that eruption by which *Pliny* the naturalist perished. When viewed from the distance of *Misenum*, "its figure, says he, resembled that of a *pine-tree*, for it shot up a great height in the form of a *trunk*, which extended itself at top into a sort of *branches*." The comparing of it to a *palm-tree* might perhaps have been equally proper, but the *pine-tree* was more familiar to *Pliny*.

II. As a N. fem. plur. תמר, תמרית, תמרית, *A palm-tree*, from it's *straight, upright growth*, for which it seems more remarkable than any other tree, and which sometimes rises to more than a *hundred feet*. Thus *Xenophon*, who was well acquainted with the eastern countries (*Cyropæd.* lib. vii. p. 403, edit. *Hutchinson*, 8vo.), mentions φοινίξ *palm-trees* ὡς μέσον ἢ πλεθρον αὐτοῖς not less than a *plethron* (i. e. about 100 feet) in length;" adding, Εἰσι γὰρ καὶ μείζονες ἢ τοῦτο τοῦ μέγας πεφυκότες; for some of them grow even to a *greater height*." And in the same place he immediately subjoins, καὶ γὰρ δὴ πιεζόμενοι οἱ φοινίκας ὑπὸ βαρὺς, ἀνω κερταίνονται, ὥστε οἱ οἶκοι οἱ κανθηλοῖσι, *palm-trees* being pressed by a weight bend upwards, like asses of burden." From which passage probably arose that great, though common, mistake, that the *palm-tree*, when growing, will support a considerable weight hung upon it, and bend the contrary way, as if resisting it's pressure. But *Xenophon* is there speaking of *palm-trees* when felled and used as *timber*; and † *Strabo*, † *Plutarch*, and † *Aulus*

* See *Harmer's* Outlines, &c. p. 124, and Mrs. *Francis's* Note, in her Poetical Translation.

† Lib. xv. p. 1063, edit. *Amstel.*

‡ Sympos. lib. viii. prob. 4, ad fin.

§ Noct. Att. lib. iii. cap. 6.

Gellius, mention the same fact, not of the *palm-tree* when growing, but of it's *Δοκον*, *Συλον*, or *Lignum*, i. e. of it's *Beams* or *Wood**. However, the *straight and lofty growth* of this tree, it's *longevity and great fecundity*, the *permanency and perpetual flourishing* of it's leaves†, and their form, resembling the *solar rays*, make it a very proper emblem of the *natural*, and thence of the *Divine Light*. Hence in the holy place or sanctuary of the temple (the emblem of *Christ's body*) *palm-trees* were engraved on the walls and doors between the *coupled cherubs*. See 1 K. vi. 29, 32, 35. Ezek. xli. 18, 19, 20, 25, 26, and comp. under תר, p. 339, 341. Hence at the feast of *Tabernacles* branches of *palm-trees* were to be used, among others, in making their *booths*. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence, perhaps, the prophetess *Deborah* particularly chose to dwell under a *palm-tree*, Jud. iv. 5. *Palm-branches* were also used as emblems of *victory*, both by believers and idolaters. The reason given by *Plutarch* and *Aulus Gellius*, why they were so among the latter, is the nature of the wood, which so *powerfully resists incumbent pressure*. But doubtless, believers, by bearing *palm branches* after a *victory*, or in *triumph*, meant to acknowledge the *supreme author* of their *success* and *prosperity*, and to carry on their thoughts to the *Divine Light*, the *great Conquerour* over *Sin* and *Death*. Comp. 1 Mac. xiii. 51. 2 Mac. x. 7. John xii. 13. Rev. vii. 9. and under תר III. And the idolaters likewise probably used *palms* on such occasions, not without respect to *Apolla* or the *Sun*, to whom, among them, they were consecrated. Comp. Sense V. below. For a further account of the *palm-tree*, see *Scheuchzer*, *Physica Sacra* on Exod. xv. 27, and on Job xxix. 18; *Shaw's Travels*, p. 141, &c. and p. 343, &c. and *Hasselquist's Voyages*, p. 416, &c.

Jericho is called the city of תר, Deut. xxxiv. 3. 2 Chron. xxviii. 15, (comp.

Jud. i. 16. iii. 13; where the Targum has ירדו ירדו the city of *Jericho*); because, as * *Josephus*, † *Strabo*, and ‡ *Pliny* have remarked, it anciently abounded in *palm-trees*. And so Dr. *Shaw*, *Travels*, p. 343, remarks, that though these trees are not now either plentiful or fruitful in other parts of the Holy Land, yet "there are several of them at *Jericho*, where there is the convenience they require of being often watered; where likewise the climate is warm, and the soil sandy, or such as they thrive and delight in."

III. As a N. תמר *Tamar*, a city built in the desert by Solomon, and probably so named from the *palm-trees* growing about it (comp. Ezek. xlvii. 19. xlviii. 28), as it was afterwards by the Romans called *Palmyra*, or rather *Palmira*, on the same account, from *Palma* a *palm-tree*. occ. 1 K. ix. 18. It is otherwise named תמר *Tadmor*, which seems a corruption of the former appellation, 2 Chron. viii. 4. *Josephus*, Ant. lib. viii. cap. 6, § 1, tells us, that after Solomon had built several other cities, "he entered into the desert which is above Syria, and taking possession of it, erected there a very large city, distant two days journey from Upper Syria, one from the *Euphrates*, and six from *Babylon*; and that the reason of his building at such a distance from the inhabited parts of Syria, was, that no water was to be met with nearer, but that in this place were found both *springs* and *wells*." And this account agrees with the late learned traveller, Mr. *Wood's*, who describes *Palmyra* as watered with two streams, and says the Arabs even mention a third, now lost among the rubbish. *Josephus* adds, "that Solomon having built this city, and surrounded it with very strong walls, named it *Θαδამορα Thadamora*, and that it was still so called by the Syrians in his time, but by the Greeks *Palmira*, 'Οι δὲ Ἕλληνες αὐτὴν παρσαγγευσσι Παλμιραν." With all due deference however to such learned men as

* See Note in *Hutchinson's Xenophon Cyropæd.* as above, and *Suicer's Thesaurus* under φαινέ II.

† See *Plutarch*, *Sympos.* lib. viii. prob. 4, towards the middle.

* Ant. lib. iv. cap. 6, § 1; and lib. xv. cap. 4, § 2; and De Bel. lib. i. cap. 6, § 6.

† Lib. xvi. p. 1106, edit. *Amstel.*

‡ Nat. Hist. lib. v. cap. 14, and lib. xiii. cap. 4, & 9.

may dissent from me, I apprehend that *Palmira* was a name first imposed, not by the Greeks but by the Romans. There is no Greek word from whence this appellation can probably be derived; but *Palmira*, from *Palma*, is the very oriental name translated into Latin; and as the warm climate of this city, and it's enjoying the benefit of water in the desert, make it highly probable that it's Heb. and Latin names refer to the palm-trees, with which it once abounded, so * *Abulfeda*, a learned oriental geographer, who flourished in the 14th century, expressly mentions the palm-tree as common at *Palmira* even in his time. I cannot find that this city is ever mentioned by any of the old Greek writers, not even by that accurate geographer *Strabo*; nor indeed in the Roman History is any notice taken of it, till *Apian*, in the fifth book of his *Civil Wars*, speaks of Mark Antony as attempting to plunder it†. But for a further account of the ancient history and present state of this once noble and powerful city, I with great pleasure refer the reader to Mr. Wood's curious, learned, and magnificent work, entitled, *A Journey to Palmyra*, and shall only add, that the *Arabs* of the country, like the *Syrians* in *Josephus's* time, still call it by it's old name *Tedmor*; and that Mr. † *Bryant* tells us he was assured by Mr. Wood, that "if you were to mention *Palmyra* to an *Arab* upon the spot, he would not know to what you alluded, nor would you find him at all better acquainted with the history of *Odenatus* and *Zenobia*. Instead of *Palmyra* he would talk of *Tedmor*; and in lieu of *Zenobia* he would tell you that it was built by *Salmah Ebn Doud*, that is, by Solomon the son of David."

IV. As a N. תמר *Tamar*, the name of several women, in allusion to the straightness, height, and beauty of the palm-tree, to which the Jewish queen is compared,

* For an account of whom see the *Arabic* authors mentioned at the end of *Prideaux's* Life of *Mabomet*, p. 153, and *Herbelot*, Biblioth. Orient. in *ABOULFEDA*.

† Comp. *Prideaux*, Connect. part ii. book 7, anno 41.

‡ *New System*, vol. i. p. 214.

Cant. vii. 7, 8. So * *Theocritus* compares *Helen* to a cypress-tree, in a garden, Idyll. xviii. lin. 30. Καπῶ Κυπαρισσός. But *Ulysses*, in *Homer's* *Odys.* vi. lin. 162, 3, makes almost the very same comparison as that in *Canticles*, by likening the princess *Nausicaa* to a young palm-tree growing by *Apollo's* altar in *Delos*:

Ἀλλὰ δὲ πῶς τὴν Ἀπολλωνίου παρὰ βωμῶν
ΦΟΙΝΙΚΟΣ ἦεν ἔρως ἀνέχοντο σπονδῶν.

V. בעל תמר *Baal Tamar*. The name of a place in Canaan, mentioned Jud. xx. 33; and so called, no doubt, in honour of *Baal* or the *Sun*, whose image or idol was probably there accompanied by the palm-tree. Comp. under פער II. We have already seen under Sense II. that the palm-tree was among believers emblematic of the natural, and thence of the Divine Light, and, probably from a perversion of the sacred ritual, it was by the idolaters of various nations dedicated to, or made an emblem of, the *Sun*. The *Delian palm*, consecrated to *Apollo* or the *Sun*, was, from very † ancient times, famous among the *Greeks*. And *Herodotus*, lib. ii. cap. 156, remarks that there were likewise many palm-trees at *Apollo's* temple at *Brutus* in *Egypt*; and lib. ii. cap. 170, that at *Sais*, in the temple of *Minerva* or *Athena* (a name for the solar light) there were artificial columns in imitation of palm-trees.

תמר Occurs not as a V. but as a N. masc. plur. תמרורים *Lofty pillars* or *columns*, to serve for land- or way-marks. occ. Jer. xxxi. 21.

For תמרורים *Bitternesses*, see מר IV. under Root מר.

תנה

With a radical, but mutable or omissible, ה. I. In Kal, with ל following, *To shriek, wail, bewail*. So LXX Σπικνεῖν, and Vulg. plangant. occ. Jud. xi. 40; where the Infinitive being formed in ת- plainly refers to a Root with a radical ה final. And observe that the Root נתן *to give* makes נתון, נתן, and תת, but never נתנת in the Infinitive.

* See *Harmer's* *Outlines of a New Commentary*, &c. p. 178, 335, 337.

† See *Harmer's* *Odys.* vi. cited under Sense IV.

In Jud. v. 11, *תנו* seems to signify, they uttered, rehearsed, from *תן* V. which see.

II. As a N. masc. plur. *תני* Dragons, a kind of large serpents, from the horrid whining or hissing noise they make. This property of theirs is observed by *Ælian*, and to this Job alludes, ch. xxx. 29, and Micah, ch. i. 8, freq. occ. See Bochart, vol. iii. p. 437, and Scheuchzer, Phys. Sacr. in Job xxx. 29, and on Isa. xxxv. 7, see *Vitringa*. For *תני* sing. see among the Pluriliterals. As a N. fem. plur. *תנות* Female dragons or serpents. occ. Mal. i. 3. So Dr. Shaw, Travels, p. 448, speaking of Arabia Petraea, says, "Vipers, especially in the wilderness of Sin, which might be called the Inheritance of Dragons, were very dangerous and troublesome; not only our camels, but the Arabs who attended them, running every moment the risque of being bitten."

III. As a N. fem. *אתנה* A gift. See under *תן* I.

תן Occurs not as a V. in this reduplicate form, but

As a N. *תני*.

I. A large kind of serpent, from it's doleful whining noise. Exod. vii. 9, 10, 12. Deut. xxxii. 33. Comp. above *תנה* II. Exod. iv. 3. vii. 9, &c.

II. An amphibious animal, so called from it's form resembling a large serpent, a crocodile. See Ps. lxxiv. 13. Isa. xxvii. 1. li. 9. Job vii. 12, where Mr. Harmer, Observations, vol. iv. p. 286 (whom see), explains it of the crocodile, which, when it appears, the Egyptians watch with great attention, to prevent it's doing mischief. Also, A large aquatic animal, a sea monster, a whale, which genus are remarkable for their doleful cry. Ps. cxlviii. 7. Lam. iv. 3*. Gen. i. 21, where *התניני* seem to include both the crocodile and whale † species. Comp. under *תורן*.

* See Bochart, vol. ii. cap. 46; Scheuchzer, Phys. Sacr. in loc.; Brooke's Nat. Hist. vol. iii. p. 9.

† It is an erroneous opinion that whales are not to be found in the Mediterranean, and that therefore the Israelites could not be acquainted with them; for "John Faber saw one of the common toothless *whales* without fins on it's back, thrown on

Hence Greek *Surres*, Lat. *thymanus*, and Eng. *tunny* or *tunny-fish*. See Merrick's Annot. and Scheuchzer, Physica Sacra, on Ps. lxxiv. 13.

III. As a N. *תנין*. See under *תן* I.

IV. Chald. As a N. fem. *תנינה*, from the Heb. *תני*, Second. occ. Dan. vii. 5. Adverbially, *תנינה* Secondly, the second time. occ. Dan. ii. 7.

תני

Occurs not as a V. in Heb. but in Syriac signifies in Hith. To fail, and I suspect that the radical idea of the Heb. *תני*, To be soft, tender; hence as a participial N. *תניך* The tender part or tip of the ear. So *Montanus*, tenerum. Exod. xxix. 20, & al.

תני See under *תן* III.

תנע

In Kal, Transitivity, To loathe, nauseate, abominate, both in a natural and mental sense. Ps. cvii. 18. Deut. vii. 26. xxiii. 7. Job xix. 19, & al. freq. In Niph. To be abominable. occ. 1 Chron. xxi. 6. As a Participle or participial N. *תנע* Abominable. occ. Job xv. 16. Isa. xiv. 19. In Hiph. To act abominably. Ps. xiv. 1. Ezek. xvi. 52. Comp. Ps. liii. 2. As a N. fem. *תנעה*, and in Reg. *תנעה*, As abomination. Gen. xliiii. 31. Lev. xviii. 22, 26. Deut. xviii. 12. xx. 18, & al. freq. It is often used for an idol. See 2 K. xiii. 13. Isa. xlv. 19. Exod. viii. 26. Comp. Gen. xliiii. 31; where Targum Onkelos, For the Egyptians could not eat bread with the Hebrews, because the beasts, which the Egyptians worship, the Hebrews eat. Comp. Gen. xli. 34. Exod. viii. 25, 26; and see Herodotus, lib. ii. cap. 41; Bochart, vol. ii. 644; and Jablonski, Pantheon Egypt. Protegom. § 10, 11.

תנה

With a radical, but mutable or omissible, ה. In Kal, To err, wander, go astray, both in a natural and spiritual sense. See Gen. xxi. 14. xxxvii. 15. Exod. xxiii. 4.

shore in Italy, that was ninety-one Roman palms long, and fifty thick. The Roman palm is a little above half a foot. The same author avers, there was another at Corsica, an hundred feet long; but Frederick Martens says the largest whale caught at Spitzbergen is no more than sixty feet, or at least seldom exceeds that length." Brooke's Nat. Hist. vol. iii. p. 6.

Ps. lvi. 4. cxix. 176. Isa. xix. 14. xxviii. 7. xxi. 4. "is bewildered," Bishop Lowth. In Niph. *To be led astray, deceived.* Joh xv. 31. *To be disappointed.* Job iv. 10. *The roaring of the lion, and the voice of the black lion, and the teeth of the young lions,* נרעו are disappointed, or miss, of their prey namely. Thus *Bate*; and perhaps this may be preferred to the common interpretation from לחץ, which see. In Hiph. *To cause to wander or go astray, to seduce.* Gen. xx. 13. Ps. cvii. 40. 2 K. xxi. 9, & al. As a N. חרעו *A trick, deception.* occ. Neh. iv. 8. Isa. xxxii. 6. In the former text the LXX render it ἀπαρη *secret things*, and Vulg. insidias *treacheries*; in the latter, the LXX πλανησιν *error*, and Vulg. fraudulenter *fraudulently*, *deceitfully*.

תערעו *To err greatly or repeatedly.* As a Participle Hiph. חרעו *One who causeth another greatly to err, a great deceiver.* occ. Gen. xxvii. 12; where Symmachus καταπαύων *illuding*. Plur. חרעו, with 3 following, *Behaving very wrong or erroneously, towards, or as Bate, playing false and deceitful parts with.* occ. 2 Chron. xxxvi. 16. As a N. masc. plur. חרעו *Great or repeated errors.* occ. Jer. x. 15. li. 18.

תער

Occurs not as a V. in Heb., but the idea of the word seems to be, *To divide, cut, cleave, split, disindere*; for the Arabic has, evidently from this Root, a V. signifying, *To be cut or notched, to chink*, and several Nouns denoting *a chink, aperture, fissure, or the like.* See *Castell*.

I. As a N. חרעו *A cutting instrument, A razor.* Num. vi. 5, & al. *A pen-knife, to cut the reed, with which they wrote, into a pen.* Comp. under שבט V. Jer. xxxvi. 23.

II. As a N. חרעו *The sheath or scabbard of a sword from its cleft form.* 1 Sam. xvii. 51, & al. So some derive the Eng. *sheath* from the Saxon yceaban *to separate.* See *Junius's Etymol. Anglican.* in SHEATH.

PER. Greek τρωω *to wound.* Eng. *To tear, tore, torn.* Also perhaps Greek τρωω, Lat. *tero, tritus*, whence *contero, attero, contritus, attritus*, and Eng. *trite, contrite, contrition, attrition.*

תנ

To smite, strike, beat, particularly with the hands. Comp. Nah. ii. 8. It occurs not however as a V. in the simple form, but hence

I. As a N. תנ, plur. תנים, A kind of musical instrument, a tabor, tabret, or small drum carried in the hand, Exod. xv. 20, and played on by *beating with the head or fingers*, as is probable from Nah. ii. 8. It was used both on civil and religious occasions, and is often mentioned as *beaten* by women, see Exod. xv. 20. Jud. xi. 34. 1 Sam. xviii. 6. Ps. lxxviii. 26. Jer. xxxi. 4, but was sometimes played on by men. See 1 Sam. x. 5. There is no reason to doubt but it was very like, if not the very same kind of instrument as the modern Syrian *diff*; which is described by Dr. Russell*, as "a hoop (sometimes with bits of brass fixed in it to make a jingling), over which a piece of parchment is distended. It is *beat with the fingers*, and is the true *tympanum* of the ancients; as appears from its figure in several reliefs representing the orgies of Bacchus, and rites of † *Cybele*. It is worth observing, that, according to † *Juvenal*, the Romans had this instrument from hence," i. e. from Syria. *Nichukr* also, Voyage de l'Arabie, tom. i. p. 146, has given us a similar description, and a print of an instrument which (according to his German spelling) he says they call *Döff*; he informs us that "they hold it by the bottom, in the air, with one hand, while they play on it with the other." See also *Shaw's Travels*, p. 202, 3; *Scott's Note* on Job xxi. 12; and *Harmer's Observations*, vol. i. p. 409. The

* Nat. Hist. of Aleppo, p. 94. where in plate xiv. the reader may see the figure of a Turk beating the *Diff*.

† So *Lucretius*, describing the attendants of this goddess, says, lib. ii. lin. 618.

Tympana tenta sonant palmis—

‡ "Jampridem Syrus in Tiberim defluxit Orontes,
Et linguam et mores, et cum tibicine chordas
Obliquas, nec non gentilia tympana secum
Vexit" Sat. iii. lin. 62."

Comp. the passage cited from *Herodian* in תנ I. under תנ, where we find the *Phenician*, or more properly the *Syrian*, women accompanying the orgies of *Helicabalus*, ΤΥΜΠΑΝΑ μετα χιτάς; φορούσας, carrying *tabrets* or *diffs* in their hands."

oriental

oriental *Diff* appears to be very like what is known to the French and English by the name of *Tambourin*.

II. As a N. חפז, Job vii. 6. See under חפר III.

III. As Ns. חפז and חפזת, *Tophet*. See under חפר I.

חפז I. In Hiph. *To smite repeatedly, to beat, as on a tabour or diff.* Eng. Trans. *tabring*. occ. Nah. ii. 7, or 8; where see Bishop *Newcome*, and *Harmer's Observations*, vol. i. p. 412.

II. As a Participle or participial N. fem. plur. חפזות *Beating on tabours or diffs.* So the LXX *τυμπανισαίτων*, and Vulg. *tympanistiarum*. occ. Ps. lxxviii. 26.

DER. *Tap, tabour, tabret.* Greek *τύμπανον*, *τύπος*, whence *thump*, *tympanum*, *tympany*, *tymbal*, *tymbrel*, *type*, *typical*, &c.

חפז See under חפר VII. VIII. חפז

Occurs not as a V. but as a N. denotes *crude, indigested, insipid*, or the like.

I. As a N. חפז *Untempered mortar, or plaster.* occ. Ezek. xiii. 10, 11, 14, 15, xlii. 28. So the Vulg. *absque temperaturâ*, and *absque temperamento*, and *Symmachus* in Ezek. xiii. 10. *avaptyrov*. In Ezek. xiii. the *building of the wall* is mentioned as distinct from the *plastering of it* (comp. Eccles. xlii. 17.); and to this day in the east they sometimes build their walls of *clay or unburnt bricks*, and then *plaster* them over; and it is the *cracking of this plaster* by the rains and wind that exposes the walls to dissolution. Comp. Amos vi. 11, and see *Harmer's Observations*, vol. i. p. 178.

II. As a N. חפז *Insipid.* occ. Job vi. 6. So *Symmachus avaptyrov*, and Vulg. *insulsum*.

III. As a N. חפז *Undigested, crude, insipid, in a metaphorical sense, that is, Inconsiderate, foolish, absurd.* occ. Lam. ii. 14. As a N. fem. חפזת *Folly.* occ. Job i. 22. xxiv. 12. Jer. xxiii. 13.

חפר

To fusten or join together. The LXX and *Symmachus* render it by *παρίω* and *συνπαρίω*, and Vulg. *consuo, to sew, sew together*; but these words seem too determinate. occ. Gen. iii. 7. Job xvi. 15. Eccles. iii. 7. Ezek. xii. 18.

חפש

I. Kal, *To lay hold on, catch, apprehend.* Gen. xxxix. 12. Deut. ix. 17. Comp. Prov. xxx. 9. In Niph. *To be caught, as in a net, pit, or crime.* Ezek. xii. 13. xix. 4. Num. v. 13.

II. *To lay hold on, to handle.* Ezek. xxvii. 29. Amos ii. 15, & al. Comp. Prov. xxx. 28.

III. *To handle, play upon, as a musical instrument.* Gen. iv. 21.

IV. *To handle, as the law, i. e. to study and explain it, tractare.* occ. Jer. ii. 8.

V. *To undertake, manage, as war, capessere, tractare, gerere.* occ. Num. xxxi. 27.

VI. In Kal, *To take in war, as a city or enemies.* Deut. xi. 19. Josh. vii. 8. 1 Sam. xliii. 26. In Niph. *To be taken.* Jer. i. 46.

VII In Kal, *To inclose, overlay, as an image with gold or silver.* occ. Hab. ii. 19.

חפר

I. As a N. See under חפר III. and חפר I.

II. Chald. as a N. masc. plur. emphat. חפרין, from the Heb. חפר *to set in order.* Some kind of *officers or magistrates*, rendered, *The sheriffs.* occ. Dan. iii. 2, 3. חפר Chald.

From the Heb. שקל, *To weigh.* occ. Dan. v. 25, 27.

חפץ

I. In Kal, *To direct, correct, make straight or even.* occ. Eccles. i. 15. vii. 13. But in Jer. xxii. 24, חפצך seems to be the first person fut. in Kal, from the Root חפץ *to pluck off* (so LXX *ἐκτρεπω*, and Vulg. *evellam*) with ך inserted before the Pron. suffix, according to the Chaldean form, in allusion perhaps to King *Corniah's* or *Jchoiachin's* dethronement and captivity by the *Chaldeans*, as it follows in the text. See *Chaldee Grammar*, § ix. 3.

II. In Kal, *To set in order, compose.* So Vulg. *composuit.* occ. Eccles. xii. 9.

III. Chald. In 1th. *To be established, confirmed.* So *Theodotion, ἐπαρτασθήσεται.* occ. Dan. iv. 33.

DER. *A token.* Qu?

חפץ

In general, *To force or drive one thing into or against another.*

I. In Kal, Transitively, *To force, thrust,* or

or *drive in*, as a dagger, Jud. iii. 21.—a pin or stake, Jud. iv. 21; where the LXX, (according to the *Aldine* and *Complutensian* edition) and *Theodotion* *εγκεσε* knocked in. Comp. Isa. xxii. 23, 25. Also, *To drive* or *fasten together*, as with a pin or the like. Jud. xvi. 14, ותקע ביהר *And she fastened (it) with a pin*; where LXX *εγκεσε* *πασσαλῶ* thou shalt fasten (it) with the pin. Comp. 1 Sam. xxxi. 10. 1 Chron. x. 10.

II. In Kal, *To pitch*, as a tent; i. e. *to fusten* or *fix* it with pins or stakes. Gen. xxxi. 25; where LXX, *στηξῃ*, and Vulg. *fixit, fixed*. Comp. under יתר 1.

III. *To force, drive*, as locusts by a wind into the sea. occ. Exod. x. 19; where LXX, *εβαλεν*, and Vulg. *projecit, cast*.

IV. With *ה* the palm of the hand following, *To drive, strike*, or *clap* one hand against the other; whether in joy, as Ps. xlvii. 2; or in insult, Nah. iii. 19. Comp. under פסס.

V. With *י* or *ה*, *To strike* hands with another, a general and well known emblem of agreement, bargaining, or suretyship. See Prov. vi. 1. xvii. 18. xxii. 26. Job xvii. 3. So in Homer, Il. ii. lin. 341, and Il. iv. lin. 159,

—ΔΕΞΙΑΙ, ἧς: *καταβαίνουσιν*.

And in *Virgil*, Æn. iv. lin. 597,

—*En dextra, fidesque!*

As a N. masc. plur. תקעים *Strikings of hand*, *pactiones manus* (*Symmachus* *Εμπάγας*), *suretyship*. occ. Prov. xi. 15.

VI. In Kal, with *א* following, *To force*, or *drive*, as the breath into a trumpet, *to blow with a trumpet*. Num. x. 3, 4. Absolutely, *To blow, trumpet*. Num. x. 7. Transitivity, *To blow*, as a clangour or alarm. Num. x. 6. In Niph. *To be blown, trumpeted*. occ. Isa. xxviii. 13. Amos iii. 6. As Ns. תופע *A blowing of a trumpet*. occ. Ps. cl. 3, תופע *Either the trumpet, or the blowing thereof*. occ. Ezek. vii. 14.

תקף

I. In Kal, Transitivity, *To overpower, overbear, overcome*. occ. Job xiv. 20. xv. 24. Eccles. iv. 12. In Hiph. *To have overpowering strength, to be strong, mighty*. occ. Eccles. vi. 10. As a N. תקף *Power, authority*. occ. Esth. ix. 29. x. 2.

II. Chald. In Kal, *To be strong* or *strengthened*. See Dan. iv. 17, 19, or 20, 22. v. 20. As a N. תקף *Power, might*. occ. Dan. iv. 27, or 30. As a participial N. fem. תקיפה and תקיפה, plur. masc. תקיפין, *Strong, mighty*. See Dan. ii. 40, 42. iii. 33, or iv. 3.

תר

I. *To go round* or *about*. Num. xv. 39; where the LXX, *διεσπερομαι* *turn about*. As a N. with a formative י, יתור *A round* or *range*. occ. Job xxxix. 8. As a N. masc. plur. תורים, though rendered *merchant-men* or *chapmen*, seems to mean *Places around, environs*. occ. 1 K. x. 15. 2 Chron. ix. 14, אנשי התרים *Men around, or in the environs*. In the former passage the LXX explain the words by *των φορων των υποταγμενων* *the tributcs of the subjected (people)*, in the latter by *των ανδρων των υποταγμενων* *of the subjected men*, where Vulg. *legati diversarum gentium, the ambassadors of various nations*.

II. As a N. masc. plur. תורים, in Reg. תורי, *Borders* or *rows of jewels or gold round the head*, perhaps not unlike what Lady M. W. Montague mentions (Letter xxxix. vol. ii. p. 136.) as worn by the Sultana *Hafiten*, who “round her *talpoche* [or *head-dress*] had four strings of pearl—the finest and whitest in the world;” or else resembling the two or three rows of pearls which * *Olearius* says the *Persian ladies* wear round the head, beginning on the forehead, and descending down the cheeks and under the chin, so that their faces seem to be set in pearls. This coiffure seemed to him to be very ancient among the eastern people, since, says he, mention is made of it in the Song of Songs, ch. i. 10. occ. Cant. i. 10, 11.

III. As a N. תר *A turn in order* or *succession*. occ. Esth. ii. 12, 15.

IV. As a N. תור *A turn, order, rank*. occ. 1 Chron. xvii. 17.

V. In Kal, *To go about in searching, to investigate, explore, search-out*. Num. x. 33. xiii. 3. Ezek. xx. 6, & al. freq. In Hiph. *To cause to explore, or be explored*. occ. Jud. i. 23. Hence

* Cited in *Harmer's Outlines of a New Commentary on Solomon's Song*, p. 205, where see more.

VI. As

VI. As a N. masc. plur. תַּחֲרוּם *Explorers, spies*. So *Aquila* and *Symmachus* Κατασκοπων, and Vulg. *Exploratorum*. occ. Num. xxi. 1. But the LXX retain the original word Αθαπειν or (*Alex.*) Αθαπειν, and so take it for a proper name.

VII. As a N. תֹּר and תִּר *A turtle-dove* (so LXX, τρυγων, and Vulg. *turtur*), thus called in Heb. by an onomatopœia from its cooing, as in Greek τρυγων, in Latin *turtur*, and in Eng. *turtle*. Gen. xv. 9. Lev. i. 14. Ps. lxxiv. 19. Cant. ii. 12, & al. See *Merrick's* Annot. on Ps. lxxiv. 19, and *Bochart*, vol. iii. p. 55, & seq.

VIII. Chald. As a N. masc. plur. תַּחֲרִין *Oxen, bœves*, from the Heb. שָׂרִים. Ezra vi. 9. Dan. iv. 22, & al.

Hence Greek Ταυρος, and Latin *Taurus*, a bull. Also, *Thur*, the * Lithuanian name for the urus or wild bull.

IX. Chald. As Ns. perhaps from Heb. תִּר III. above, תִּיר *Two*. occ. Ezra vi. 17. Dan. iv. 26, or 29. תִּירִין *Two*, second. occ. Ezra iv. 24. Dan. v. 31, or vi. 1.

DER. *Tour, turn*, &c. Also compounded with כָּל to confound, *trouble*; compounded with רָעַל to agitate, *twirl, troll*.

Hence also the German idol *Thor*, nearly answering to the Roman idol *Jupiter*, i. e. the *Heavens in Circulation*, had his name. Thus *Adam Bremensis* saith, "*Thor* presideth in the air, causeth thunders, winds, showers, fair weather, fruits, and his sceptre seemeth to denote *Jupiter*." So *Ericus Olaus*, in his *History of Sweden*, "*Thor*, as being the most powerful and supreme of the Gods, was set in the midst and higher than the rest, shaped like a naked man, holding in his right hand a sceptre, in his left the seven stars or planets." And again, "They invoked *Thor* for rain and wholesome breezes (*aurâ necessariâ*) as presiding on high: by whose protection also they hoped to be preserved from hurtful blasts (*ab incommotis impressionum*), from thunder and hail; to whom, on the fifth day of every week, they offered sacrifices by the appointed priests, whence that day was called *Thorsdag*," by the Swedes namely, as I may add it is by us *Thurs-*

day. See *Vossius De Orig. & Prog. Idol.* lib. ii. cap. 33; *Introduct. to Camden's Britannia*, edit. 1695, p. cxx; and *Mallet's Northern Antiquities*, vol. i. p. 95, &c. vol. ii. p. 41, 68.

תֹּר See under תֹּר II.

תֹּר Occurs not as a V. in Heb. but the idea seems to be, *To fix firmly, settle*, or the like. As a N. תֹּר *A large and high piece of timber strongly settled or fixed in the place where it stands*.

1. *An obelisk*, or the like. occ. Isa. xxx. 17.
2. *The mast of a ship strongly fixed therein for sustaining the yards, sails, tackling*, &c. occ. Isa. xxxiii. 23. Ezek. xxvii. 5.

The LXX constantly rendering תֹּר by ἵστην from ἵστημι *to stand, stand firm*, or *fixed*, appear to have preserved the true idea of the Heb. and confirm the interpretation here given of the Root.

DER. Greek θρόνος *a footstool*. Also, θρόνος, Lat. *thronus*, and Eng. *a throne*.

תֹּרֵץ Chald.

As a N. from the Heb. שַׁעַר *A gate or door*. occ. Dan. ii. 49.—of a furnace. occ. Dan. iii. 26; where *Theodotius* Σερα. As a N. masc. plur. emphat. תֹּרְעִים *Porters, men who wait at, or keep, the gate*. occ. Ezra vii. 24. So the LXX πυλωταί, and Vulg. janitoribus.

DER. Greek Θύρα. Eng. *A door*. Qu?

תֹּרָה

As a N. masc. plur. תֹּרָפִים *Teraphim*. See under תֹּרָפָה XV.

תֹּרֶשׁ See among the Pluriliterals.

תֹּשׁ

Occurs not as a V. in Heb. but in Arabic signifies *To compress*. See *Castell's Lexicon* under תֹּשׁ. As a N. תֹּשׁ *A he-goat kept for breeding*, hircus admissarius. occ. Gen. xxx. 35. xxxii. 14. 2 Chron. xvii. 11. Prov. xxx. 31. Comp. Jer. l. 8. *Ælian* has remarked with what pride and stateliness the he-goat precedes the flock. And the LXX have supplied this circumstance in their version, Τραγὸς ἡγούμενος αἰσολύει, *A he-goat leading the flock*. See *Bochart*, vol. ii. 648, and *Scheuchzer*, *Phys. Sacr.* in Prov.

תֹּשַׁע

As Ns. of number תֹּשַׁע, fem. תֹּשַׁעָה and תֹּשַׁעָה, *Nine*. Gen. v. 5. Num. i. 23. xxxiv. 13, & al. freq. Plur. תֹּשַׁעִים *Ninety*. Gen. v. 9, 17, & al. freq. תֹּשַׁעִית

* See *Brooks's Nat. Hist.* vol. i. p. 26.

תשע or תשעי, fem. תשעת or תשעת
Ninth. See Num. vii. 60. 1 Chron.
xxiv. 11. Lev. xxv. 22. 2 K. xxv. 1.

Is not the numeral N. תשע a derivative, with a formative ת, from the V. תעך to look, turn, as denoting that number which is looking or turning, as it were, from units to an higher order of numbers? Thus Martinus, Lexic. Etymol. in Novem, derives the Latin Novem Nine from novus, as signifying the last (whence novissimus), and the Greek Ένεα Nine from ενος old and νεος new, as being old in such a sense, that immediately after it there begins a new order of numbers; and, what is most to our present purpose, he remarks that the Dutch and Saxon Negne (whence our Eng. Nine) may be deduced from the V. neigen to incline, and that thence this may be named the inclined number, i. e. from units to tens. And I cannot forbear adding that the Vulg. renders the Heb. V. תשע by the very word inclinabitur shall incline or be inclined. Isa. xvii. 7, 8; and so Aquila, according to the reading which Montfaucon thinks genuine, by συνεκλινθη was inclined, Gen. iv. 4.

תת

The Infinitive of the V. נתן To give. See Grammar, § vii. 26.

תת

As a N. Some missive weapon, or rather, A club. Thus Bockart, vol. iii. 785, who deduces it (with a formative ת) from the Root תת or תת, which latter in Arabic signifies to strike with a club. This interpretation is confirmed by the LXX, Aquila, and Theodotion, who render it σφυρα a hammer or beetle, so the Vulg. malleum. Once, Job xli. 20.

DER. ת being prefixed to the V. A mattock. Qu?

PLURILITERALS in ת.

תת

As a N. occ. Exod. xxviii. 32. xxxix. 23. It is rendered in our Translation An habergeon, i. e. a kind of coat of mail, "armour to cover the neck and breast," Johnson; and nearly to this purpose the Targum Onkelos תת. Neither the LXX

nor Vulg. however favour this version, and indeed the paraphrases of both are so loose that they leave us to conjecture what is the meaning of the word. I suspect then that the ת in this N. is servile, and that it is one of those few Hebrew Nouns which (if we embrace the printed readings) seem formed with a servile א final, as קליא parched corn, 1 Sam. xvii. 17; שנת sleep, Ps. cxxvii. 2; אבטא a butt, Lam. iii. 12; and perhaps חנא Isa. xix. 17; and I take the Root to be חרר to heat, make warm, and that the N. תת denotes some kind of cloak or mantle, which was made close about the neck for this purpose.

תלפיות

Once. Cant. iv. 4, Thy (i. e. the bride's) neck is like the tower of David, built to תלפיות; a thousand shields תלפיות (are) hung upon it, all targets of mighty men. The eastern custom of hanging arms, shields, and scimitars on the outside of towers has been already taken notice of under תלפיות I. and in the passage before us there is an evident allusion to the glittering ornaments, pearls, jewels, &c. on the bride's neck, and an intimation that these, when so placed, were as efficacious in subduing the hearts of the beholders as the swords and shields of mighty men in conquering their enemies. Comp. ver. 9. תלפיות then is, I think, a compound of תלפ to hang, and פיות edges, and so denotes a place for hanging up edged weapons on. See Michaelis on Lowth, Prælect. xxxi. vol. ii. p. 636, 7, edit. Gotting.

תמל

As Ns. תמל, תמל, and תמל Yesterday. "These words are compounded of the V. תמל to finish or consummate, and תל (or תל) to cut off. Yesterday, or the day immediately past, answers to this description: It is just consummated and cut off from the present day*." See 2 Sam. xv. 20. Job viii. 9. In Isa. xxx. 33. Micah ii. 8, תמל denotes some time ago; and in Ps. xc. 4, is joined with תל day; but in all other passages than those just cited, תמל, תמל, and תמל, are followed by תלש, or תלש, literally, a third time past, nearly as the

* Holloway's Originals, vol. ii. p. 212.

Greeks

Greeks say in prose, * Χθεις και χρυσος, and in poetry † Χθιζα και χρυσιζα Yesterday and before, for lately, some time before. Comp. שלש under IX.

תנים

As a N. masc. sing. (from תן a dragon, and ים the sea, or a large collection of water) A sea-dragon, a crocodile. occ. Ezek. xxix. 3. xxxii. 2. In the former of which texts seventeen of Dr. Kennicott's Codices now read התנין, as four more did originally, and in the latter two have כתנין. Comp. under לוחין I.

תרנים

To expound, explain, interpret. Once, as a Participle Aph. Ezra iv. 7; so LXX ἐρμηνεύοντες interpreted—written in the Syrian tongue, and מתרגום interpreted in the Syrian tongue, that is, in the Syrian, both character and language.

DER. Targum, a Chaldee interpretation or paraphrase of the Bible. Of these several are still extant, and are of considerable use in explaining the Hebrew Scriptures; for a particular account of which see Walton, Prolegom. xii. and Prideaux, Connect. part ii. book viii. towards the beginning.

Also, Truchman, Truceman, Dragoman, or Drogman, "a name given in the Levant to the interpreters kept by the Ambassadors of Christian Nations, residing at the Porte, to assist them in treating of their masters' affairs." New and Complete Dictionary of Arts, &c. See Targum Onkelos on Gen. xlii. 23. Exod. iv. 16. vii. 1.

תרשיש

As a N. תרשיש, from תר to go round, and שש to be vivid or bright in colour, A kind of precious stone, the chrysolite of the ancients. So the LXX and other Greek versions several times χρυσολιθος, and Vulg. chrysolithus; "so named (i. e. in Greek and Latin) from it's fine gold yellow colour. It is now universally called topaz by modern jewelers, and, when perfect and free from blemishes, is a very valuable gem; it is, however, very rare in this state. It is of the number of those gems which are

found only in the round or pebble form.—They are ever of a fine yellow colour, but they have this like the other gems, in several different degrees; the finest of all are of a true and perfect gold colour; but there are some deeper, and others extremely pale, so as to appear scarce tinged." See New and Complete Dictionary of Arts in CHRYSOLITE and TOPAZ. Exod. xxviii. 20. Ezek. i. 16, & al. Comp. Dan. x. 5, 6, and Vitranga, Observat. Sacr. lib. iv. cap. 1, § 19.

II. Tarshish, the name of the second son of Javan, who was the fourth son of Japhet. Gen. x. 4.

III. A place, and city, on the coast of Spain, near Gades (now Cadiz), originally settled by the descendants of Tarshish, and called after his name, and thence by the Greeks Τάρσισος, and by the Romans Tartessus, and anciently abounding in the commodities mentioned by Ezek. ch. xxvii. 12 *. Comp. Jer. x. 9.

It was to this Tarshish or Tartessus in Spain, that Jonah, ch. i. 3: iv. 2, attempted to flee from the presence of the Lord, as being a place at a great distance both from Judea and Nineveh: and not, as I once thought, to Tarsus, in Cilicia; 1st, because this latter is no sea-port, nor situated on the sea, and therefore no ship, properly speaking, could be going thither, as Jon. i. 3: 2dly, Tarsus in Cilicia is nearer to Nineveh than Judea is, and consequently, by going thither, Jonah would have been approaching to, nor fleeing from, the city he was so averse from visiting †.

Ships of Tarshish mean large, strong ships, fit to sail from Judea to Tarshish (as Jon. i. 3.), or to undertake the like distant voyage. See 1 K. x. 22. xxii. 49. Isa. ii. 16. xxiii. 1, 14. (comp. ver. 6.) Ps. xlviii. 8; which last text is to be understood as a comparison. "The meaning evidently is, that as the east wind shatters in pieces the ships of Tarshish, so the Divine power struck the heathen kings with

* Herodotus, lib. ii. cap. 59; Lucian, tom. i. p. 913, edit. Bened.

† Homer, Il. ii. lin. 303,

* See Bochart, vol. i. p. 169—171, 606; and Wells's Sacred Geography, vol. i. p. 143, &c.

† See J. D. Michælis, Spicilegium Geographice Hebræorum Extensæ, p. 88, 85.

terror

terror and astonishment." Dr. Horne's Note on the text, whom see. Ezek. xxvii. 25, "The ships of Tarshish שורחך were thy chief in thy merchandise." Gesenius Translat. So Vulg.—*principes tui* in negotiatione tua—"thy chief traders in thy market." Bishop Newcome.

IV. The name of a place supposed to be in the East Indies, mentioned 2 Chron. ix. 21. xx. 36, 37. That it was in that part of the world may be argued from the commodities, namely, elephant's teeth, apes, and peacocks, brought from thence, and because the ships sent thither were built at Ezion-geber, on the Red-Sea. Bockhart thinks this Tarshish was probably the promontory Cory, on the north of the island of Ceylon, which according to him was the Land of Ophir, whither the ships of Solomon went. If this opinion be admitted, this Tarshish may seem to have been so called as being the farthest place then known eastward, as Tarshish in Spain was westward; nearly as we from the East Indies, call part of America, since discovered, the West Indies. But after all that Bockhart has written on this subject, I must not omit that another very ingenious writer is of opinion, that the Tarshish to which Solomon's fleet sailed was no other than Tarshish in Spain, whither the Phenicians had before traded with vast advantage; that he fitted out his fleet from Ezion-geber on the Red Sea (comp. 1 K. ix. 26.), because he had no convenient port on the Mediterranean; that this fleet coasted along the shore of Africa, and doubling the Cape of Good Hope came to Tarshish in Spain, and thence back again the same way. In this manner our author accounts for their spending so long a time as three years in their voyage out and home, and remarks that Spain and the coasts of Africa furnish all the commodities which Solomon's fleet is said to have brought back. And to confirm this, it seems certain from the account given by Herodotus (lib. iv. cap. 42.), that in the reign of Necos or

Pharaoh Nechoh, King of Egypt, above six hundred years before Christ, some Phenicians sent out with his orders, did, in like manner, set sail from the Red Sea, and coasted round Africa to the Straits of Gibraltar, though indeed, instead of going back by the Cape of Good Hope, they returned to Egypt the third year by the Mediterranean. See Abbé Pluche's Nature Displayed, vol. iv. dial. ii. p. 197, & seq. English edit. 12mo. and comp. J. D. Michaelis, Spicilegium Geograph. Heb. Exter. p. 98, &c. and Bishop Lowth's Note on Isa. ii. 13—16.

תרשתא

As a N. A censor, "a governor," so Eng. margin. Castell takes it for a Persian word, and derives it from the Persic תרשת *austere, severe*. occ. Ezra ii. 63. Neh. vii. 65, 70. viii. 9. x. 1.

תרנתק

As a N. Tartak, the Aleim or idol of the Avites, mentioned 2 K. xvii. 31. It seems compounded of תר to go about, and נתק to swathe, gird, round, as with a chain, and so may denote the heavens or celestial fluid, carrying the earth and planets about in their orbits, and at the same time swatheing them round as it were, according to the expression in Job xxxviii. 9. Comp. also Job xxvi. 7, under בלם II.

The Jews have a tradition that the emblematic idol was an ass, which seems not improbable, as that animal, when tethered, might, though in a gross manner, represent the physical truth intended *. And from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the Cherubim, seems to have sprung that stupid story of the heathen, that the Jews had an ass's head in the Holy of Holies of their temple, to which they paid religious worship †.

* See Hutchinson's Trinity of Gentiles, p. 434, and Holloway's Primævity, &c. of Sacred Heb. p. 41.

† See Bockhart, vol. ii. p. 221, & seq. and Vossius De Orig. & Prog. Ido. lib. iii. cap. 75.

PSALM xli. 13.

ברוך יהוה אלהי ישראל מהעולם ועד העולם אמן ואמן:

THE END.

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